

SIGNS OF THE TIMES

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

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Editorial

Acceptance with God.—Many people hesitate to make a start to serve the Lord, because they

fear that God will not accept them; and thousands who have been professed followers of Christ for years are still doubting their acceptance with God. For the benefit of such I write, and I would not bewilder their minds with speculations, but will endeavor to give them the simple assurance of God's Word.

A Purchased Possession.

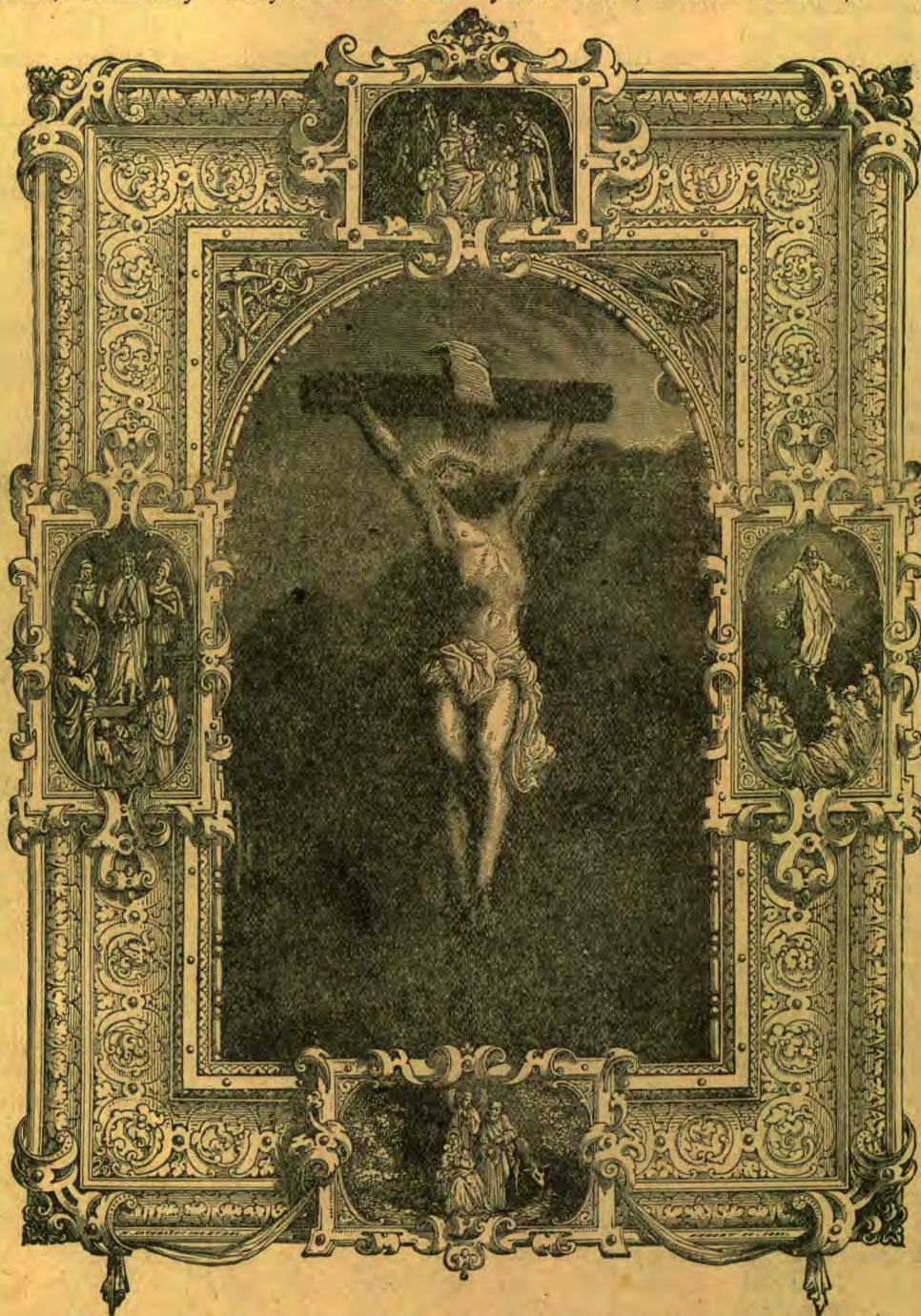
—“Will the Lord receive me?” I reply by another question, Will a man receive that which he has bought? If you go to the store and make a purchase, will you receive the goods when they are delivered? Of course you will; there is no room for any question about it. The fact that you bought the goods, and paid your money for them, is sufficient proof, not only that you are *willing*, but that you are *anxious*, to receive them. If you did not want them, you would not have bought them. Moreover, the more you paid for them the more anxious you are to receive them. If the price that you paid was great, and you had almost given your life to earn it, then there can be no question but that you will accept the purchase when it is delivered. Your great anxiety is lest there should be some failure to deliver it.

Now let us apply this simple, natural illustration to the case of the sinner coming to Christ. In the first place, he has bought us. “What? know ye not that your body is the temple of the Holy Ghost which is in you,

which ye have of God, and ye are not your own? For ye are bought with a price.” 1 Cor. 6: 19, 20.

The price that was paid for us was his own blood—his life. Paul said to the elders of Ephesus: “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed

received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” 1 Peter 1: 18, 19. He “gave himself for us.” Titus 2: 14. He “gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” Gal. 1: 4.



“Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1: 18, 19, R. V. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom. 8: 32.

the church of God, which he hath purchased with his own blood.” Acts 20: 28. “For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] re-

ceived by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot, even the blood of Christ.” 1 Peter 1: 18, 19, R. V. “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?” Rom. 8: 32.

He bought not a certain class, but the whole world of sinners. “For God so loved the world, that he gave his only-begotten Son.” John 3: 16. Jesus said, “The bread that I will give is my flesh, which I will give for the life of the world.” John 6: 51. “For when we were yet without strength in due time Christ died for the ungodly.” “God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5: 6, 8.

The price paid was infinite, therefore we know that he very much desired that which he bought. He had his heart set on obtaining it. He could not be satisfied without it. See Phil. 2: 6-8; Heb. 12: 2; Isa. 53: 11.

It Was His Bargain.

—“But I am not worthy.” That means that you are not worth the price paid, and therefore you fear to come lest Christ will repudiate the purchase. Now you might have some fear on that score if the bargain were not sealed, and the price were not already paid. If he should refuse to accept you, on the ground that you are not worth the price, he would not only lose you, but also the amount paid. Even tho

the goods for which you have paid are not worth what you gave for them, you yourself would not be so foolish as to throw them away. You would rather get some return for your money than get nothing.

But, further, you have nothing to do with the question of worth. When Christ was on earth in the interest of the purchase, he "needed not that any should testify of man; for he knew what was in man." John 2:25. He made the purchase with his eyes open, and he knew the exact value of that which he bought. He is not at all disappointed when you come to him and he finds that you are worthless. You have not to worry over the question of worth; if he, with his perfect knowledge of the case, was satisfied to make the bargain, you should be the last one to complain.

For, most wonderful truth of all, he bought you for the very reason that you were not worthy. His practised eye saw in you great possibilities, and he bought you, not for what you were then or are now worth, but for what he could make of you. He says, "I, even I, am he that blotteth out thy transgressions for mine own sake." Isa. 43:25. We have no righteousness, therefore he bought us, "that we might be made the righteousness of God in him." Says Paul: "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the Head of all principality and power." Col. 2:9, 10.

How Christ Gets Glory.—Here is the whole process:—

"We all . . . were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 1:3-10.

We are to be "to the praise of the glory of his grace." This we could not be if we were originally worth all he paid for us. There would in that case be no glory to him in the transaction. He could not, in the ages to come, show in us the riches of his grace. But when he takes us, worth nothing, and at the last presents us faultless before the throne, it will be to his everlasting glory. And then there will not be any to ascribe worthiness to themselves. Throughout eternity, the sanctified hosts will unite in saying to Christ: "Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:9, 10, 12.

The Doubting "But."—Surely all doubt as to acceptance with God ought to be set at rest. But it is not. The evil heart of unbelief still suggests doubts. "I believe all this, but—" There, stop right there; if you believed you wouldn't say "but." When people add "but" to the statement that they believe, they really mean, "I believe, but I don't believe." But you continue: "Perhaps you are right, but hear me out. What I was going to say is, I believe the Scripture statements that you have quoted,

but the Bible says that if we are children of God we shall have the witness of the Spirit, and will have the witness in ourselves; and I don't feel any such witness, therefore I *can't* believe that I am Christ's. I believe his Word, but I haven't the witness." I understand your difficulty; let me see if it can not be removed.

As to your being Christ's, you yourself can settle that. You have seen what he gave for you. Now the question is, Have you delivered yourself to him? If you have, you may be sure that he has accepted you. If you are not his, it is solely because you have refused to deliver to him that which he has bought. You are defrauding him. He says, "All day long I have stretched forth my hands unto a disobedient and gainsaying people." Rom. 10:21. He begs you to give him that which he has bought and paid for, yet you refuse, and charge him with not being willing to receive you. But if from the heart you have yielded yourself to him to be his child, you may be assured that he has received you.

In His Word.—Now as to your believing his words, yet doubting if he accepts you, because you don't feel the witness in your heart, I still insist that you don't believe. If you did, you would have the witness. Listen to his Word: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." 1 John 5:10. To believe in the Son is simply to believe his Word and the record concerning him. And "*he that believeth on the Son of God hath the witness in himself.*" You can't have the witness until you believe; and as soon as you do believe, you have the witness. How is that?—Because *your belief in God's Word is the witness.* God says so: "Now *faith is the substance* of things hoped for, *the evidence* of things not seen." Heb. 11:1. If you should hear God say with an audible voice that you are his child, you would consider that sufficient witness. Well, when God speaks in his Word, it is the same as tho he spoke with an audible voice; and your faith is the evidence that you hear and believe. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. How is the witness given?—By the Word. There the witness is written, and the Holy Spirit brings to our remembrance the words recorded.

Go On unto Perfection.—This assurance does not warrant us in relaxing our diligence and settling down contentedly, as tho we had gained perfection. We must remember that Christ accepts us not for our sake, but for his own sake; not because we are perfect, but that in him we may go on unto perfection. He blesses us, not because we have been so good that we have deserved a blessing, but in order that in the strength of the blessing we may turn away from our iniquities. Acts 3:26. To every one that believes in Christ, the power—right or privilege—is given to become the sons of God. John 1:12, margin. It is by the "exceeding great and precious promises" of God through Christ that we are "made partakers of the divine nature." 2 Peter 1:4.

E. J. W.

WITNESSING FOR GOD.

A Study in the Apocalypse.

"THE Revelation of Jesus Christ, which God gave him to show unto his servants; . . . and he sent and signified it by his angel unto his servant John; who bare witness of the Word of God, and of the testimony of Jesus Christ, even of all things that he saw. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein; for the time is at hand." Rev. 1:1-3, R. V.

In the SIGNS OF THE TIMES of October 14 a brief study was given of the first verse of the first chapter of the Revelation. We there learned that the book was not designed of God to be a mere compendium of prophetic forecasts, interspersed with practical instruction and exhortation, but is, indeed, to every child of faith, the revelation of Jesus Christ, the revelation of the Godhead in him; for that was the revelation which God gave him to give to his servants. We also learned how wonderfully wise and good God's plan was in revealing himself through Jesus Christ, and associating with him in that revelation both angels and men, that all may at last in the glad harvest time rejoice together in the joy of the Lord.

Essentials of a Good Witness.

"Who bare witness of the Word of God." It is an important thing (1) that a witness should *know* what he testifies, and (2) that he should testify to the *truth*. A witness who hears only from some one else is of no value in a court. What he might testify of hearing *about* a thing, or reading about it, would be ruled out of any competent court as irrelevant, and the witness would be set aside as incompetent. One must *know himself* before he can bear witness.

Jesus Christ, our great Example, is called "the faithful and true Witness." He testified of what he knew. Hear him: "We speak that we *do know*, and testify that we have seen." John 3:11. "I do nothing of *myself*, but as the Father *hath taught* me, I speak these things." John 8:28. "No man hath seen God at any time; the only-begotten Son, *which is in the bosom of the Father*, he hath declared him." John 1:18. He knew the Word, the truth; for it was all given through him. 1 Cor. 8:6. Therefore he was the Incarnate Word and Incarnate Truth. John 1:1-3; 14:6. He therefore knew God, and was the faithful and true Witness of the Father.

A Twofold Witness.

God establishes no mission or work in the world by one witness. He who comes bearing no other witness of his mission save his own claim, his own works, his own words, is a false witness. Said Jesus, "If I bear witness of myself, my witness is not true." John 5:31. But again he said: "It is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." John 8:17, 18.

How did the Father bear witness of Christ and his mission? He did it through John the Baptist, he did it by a voice from heaven proclaiming Jesus to be his Son. But the Jews could have declared that John and Jesus were in collusion, and that the voice from heaven was the work of magic. There was greater

witness than this, however. Through all the ages, from Moses to Malachi, God had borne witness to the mission of his Son through his holy Word. His Spirit had inspired the prophets. Holy men of God had spoken as they were moved by the Holy Ghost. 1 Peter 1:21. The Spirit of God in the prophets had foretold the coming of the Just One. They had told the time and manner of his coming, the work he would do, the character he would bear. And this witness had been with the Jews from the beginning. "Ye search the Scriptures, because ye think that in them ye have eternal life; and *these* are they which *bear witness of me.*" John 5:39, R. V. This was the Father's witness to his Son.

What was the other witness that testified to the same things as did the Scriptures? It is not the witnesses of two men, but the *witness* (singular) of two men is true. God witnessed of his Son in his Word. The other witness was God witnessing of his Son in his Son. Said Jesus, "But the witness that I have is greater than that of John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me." John 5:36, R. V. "The words that I speak unto you, I speak not from myself; but the Father abiding in me, he doeth his works." John 14:10, R. V.

God in Christ Jesus was witnessing with God in his Word. It was a present witness, and present work *witnessing with* the infallible witness of the ages. And therefore when this twofold witness was laid before that people, and rejected, they were justly condemned. See John 15:21-25.

Again: God's Word is a lamp and light to his children (Prov. 6:23; Ps. 119:105; 2 Peter 1:19), but when Jesus Christ was in the world, he was the Light of the world (John 8:12; 9:5). The light of his life was the light of the Word in life witnessing with the written Word.

Witnessing in Us.

"As He is so are we in this world." 1 John 4:17. Said the Lord to his people through his prophet, "Ye are my witnesses, saith the Lord, that I am God." Isa. 43:10, 12. But in order that they might be faithful and true witnesses, Jesus prays thus for them: "Sanctify them through *the truth*; thy *Word* is *truth.*" And then thus sanctified, "as *thou hast sent me* into the world, *even so have I sent them* into the world." John 17:17, 18. Thus could they be faithful and true witnesses.

God is one; his Word, his truth is one. His doctrine is not many, but one. The faith of Jesus is one. To witness truly, his people must bear the same message, the Gospel of God's Word, not only in preaching, but in living, that all converted through that message should be one. "Neither pray I for these alone; but for them also that shall believe on me through their word; that they *all may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*" John 17:20, 21.

So with Paul. He did not merely proclaim empty words, preaching about God. He declares: "When it pleased God, . . . who called me by his grace, to *reveal his Son in me*, that I *might preach him* among the heathen." Gal. 1:15, 16. He must know Christ before

he could preach him. He must know the Gospel before he bore it to the world. John must eat the book before he gave its message. God's great witness of the ages is in his Holy Word; but the confirming witness to an unbelieving world is—must be—in the lives of his people. The living epistle must agree with the written epistle.

O, how many false witnesses there are! Jesus Christ was condemned by false witnesses, whose "witness agreed not together." How many there are who condemn him to-day by professedly holding up his Word of truth, while giving that Word the lie in their lives!

John bore "witness of the Word of God." He did it by voice and pen; he did it in holy living. He told them of the power of that Word in the creation of the heavens and the earth, and in changing the characters of men; he demonstrated the power of that Word in his own life. It was because of this that the powers of evil were aroused, and John was banished to Patmos. But the Word and the witness still testify.

"Ye are *my* witnesses, saith the Lord." God has intrusted his case in the hands of his people. Reader, are you witnessing *for* God? If not, why not? Do you not *know* him? Then get acquainted with him. It is not presumption. He invites you so to do. He gives eternal life in that knowledge. John 17:3. Go to him. Take his Word for all in all. Give him yourself. Follow that Word. Let it work in you the works of God as it did in Jesus Christ. So shall peace come to your soul, and you shall be a witness of God's goodness, power, and love.

THEY HAVE IT NOW.

At the recent state convention of the California W. C. T. U., at Modesto, the following, among other resolutions, was adopted:—

Resolved, That we use our influence to secure a sabbath rest day, believing the sabbath of vital importance to the preservation of our Christian and national life; also that we will do all we can, in cooperation with other societies, to secure the closing of saloons on Sunday.

Now why, dear, good sisters, should you exert any influence at all? A Sabbath rest day is already secured and has been since the creation. God ordained the Sabbath then. The record is found in Gen. 2:2, 3. He affirmed the same day for the same reasons from the blazing, quaking mount. Ex. 20:8-11. Our Lord Jesus Christ confirmed it in his teaching and life, and on the cross. Matt. 5:17-20; Luke 4:16; Matt. 19:17; Titus 2:14. Why not take this Sabbath day forever secured? "Forever, O Lord, thy word is settled in heaven." Sisters, why cling to Sunday? Any attempt to establish it by law will prove ineffectual. Man can not make holy that which God has not sanctified. Neither can man destroy that which God has made holy. It seems to us that it would be so much easier and better for Christian women to espouse and observe the cause that Christ did.

"ALL anxiety about the future has its root in atheism. Whoever believes in God can not worry."

"NO PLEASURE is comparable to the standing upon the vantage-ground of truth."

General Articles

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

BREATHINGS.

[Written on Pitcairn Island, 1876.]

How FULL of grief that heart must be
That has no solid rest on Thee,
And only sin in self could see—
That grief was mine!

How sweet to know in every hour
When sorely tried by Satan's power,
That Jesus has the greater power—
This faith be mine!

How great the joy that heart must have
That fully trusts Thy power to save,
Nor fears the darkness of the grave—
Such joy be mine!

O sweet the love that whispers, Come,
In heaven there is sufficient room,
And there's your everlasting home—
Such love be mine!

What pleasure equals those above
Where constant, free, unchanging love
The gracious Saviour's presence prove?—
That bliss be mine!

O happiness, forever there,
The Saviour's love and joy to share,
Forever freed from every snare—
This lot be mine!

And shall I ever rise to dwell
Where saints their Saviour's goodness tell,
In saving them from death and hell?—
This hope is mine!

ROSA YOUNG.

Oakland, Cal.

PETER'S FALL.

WHILE in the upper chamber, just previous to his betrayal, Jesus poured forth the burden of his soul in words of comfort, of counsel, and of prayer which would ever remain imprinted on the hearts and minds of his disciples. But throughout his whole discourse, he made no mournful allusion to his own sufferings and death. The Shepherd knows he will be smitten, that the rod lifted in his Father's hand will fall heavily upon him because of the law transgressed, but he thinks only of his followers. His heart of tenderest love is ever seeking to cheer them, and to prepare them for their disappointment and his absence. Looking around upon the little flock so soon to be left without a shepherd, he tenderly said: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Christ longed to have his disciples understand the privileges and advantages coming to them through his death upon the cross. If they had heeded these last lessons, what instruction they would have received! One who loved them was seeking to give them special instruction. He was thinking of them, praying for them. His eye read every phase of their experience during the terrible ordeal through which he was about to pass. O, if they could have looked into that heart of infinite love! If they could only have seen how sorry he was for them! Had they known more of Jesus, more of the deceptions of the human heart; if they could have known of the sorrow of Christ's heart, that the Shepherd was to be smitten and his sheep scattered; had they but comprehended that he

was to gather them again, to speak to them with comforting assurance, they would have known more what his great sacrifice meant.

The last supper ended, Christ bent his steps toward the place of his severest suffering in humanity. Jesus had often resorted to Gethsemane with his disciples for meditation and prayer; but never before had he visited the spot with a heart so full of sorrow. In tones of deepest anguish he addressed his disciples: "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

The period that is to answer to the prophetic past has come, and Jesus takes his disciples over the terrible scenes about to be enacted. He speaks of their scattering and forsaking him at the very time when he most needs their sympathy and their prayers. But he does not allow this thought of sadness to leave a depressing gloom upon them. He wants their hearts to know no fear, but to trust in him. He revives them with hope, assuring them that he will break the fetters of the tomb. "After I am risen," he says, "I will go before you into Galilee."

But now Peter feels that he must speak, and assure his Master that he will never be guilty of forsaking his Lord. "Tho all men should be offended because of thee," he says, "yet will I never be offended."

Peter did not realize that in this very assertion he was refusing caution and reproof from Christ. The time had come when silence was eloquence, when to think in quietness was far better than any speech he could have made. But Peter knew so little of his own heart that he denied the truthfulness of Christ's statement.

In answer Jesus said, "Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice." Jesus could see the future. He could read even the thoughts of the heart. He knew that Peter's first denial would not stop there. His first denial would give occasion to deny again, and the second brought circumstances in its train to lead him to deny the third time, and that with cursing and swearing.

On one occasion Christ had declared to his hearers: "Verily, verily I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that heareth me, even he shall live by me." These words were spoken to test them; and when they heard them, many of his disciples said among themselves, "This is an hard saying, who can hear it?" The spiritual perception of these followers could not grasp Christ's words, and "from that time many of his disciples went back, and walked no more with him." Turning to the twelve, Jesus said, "Will ye also go away?" But Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

What honor Peter might have done his Lord had he received his words. When tempted to deny his Lord it was his privilege to solicit Christ's help as earnestly as when, ready to sink beneath the tempestuous waves,

he cried, "Lord, save, or I perish." Then his cry for help brought him a hand that grasped his own; and now, had he said: "Lord, I receive thy word; altho I can not see that it is possible. I love thee, but I do not know myself; and I ask thee to save me from denying thee, whom I so love," Christ would have saved him from himself. He would have asked for him help of his heavenly Father. He would have prayed that Peter might have been made watchful over his temper, vigilant when most strongly assailed by the enemy, wide-awake to Satan's wily assaults. Then how watchful Peter would have been to maintain his loyalty to Christ! While others might deny their Lord, he would have remained steadfast. He would have listened silently, and learned of Jesus how to conduct himself under charges and provocation, and in the darkest hour. Then he would have come close to the Saviour, and would have done honor to Christ.

But he proved unfaithful, unworthy of being the depository of the rich treasure of God's grace. At this time Peter should have been examining himself. How distrustful of self should he have been! But he refused to admit that the picture presented before him was correct, and in the place of inviting research, altho the Holy Spirit of God had revealed to him the character he would manifest under test and trial, he refused to accept it.

Peter should have taken it for granted that Jesus knew him better than he knew himself. He should have humbled his heart, and asked for special grace that this thing might not be. But this opportunity presented to him he lost by not heeding or believing the warning given. In a most decided manner he declared, "Tho I should die with thee, yet will I not deny thee." Peter was thoroughly honest in this assertion, but he was not half as wise as he thought himself to be. He was ignorant of himself. He did not realize his own weakness. He needed a distrust of self, and deeper views of God. If he had humbled his soul before God, in the place of denying the searching and reading of his inmost soul, he would have said with the prophet, "Wo is me; for I am undone; because I am a man of unclean lips."

And so it is to-day. The reason why so many of Christ's professed disciples fall into grievous temptation, and make work for repentance, is that they are deficient in a knowledge of themselves. Here is where Peter was so thoroughly sifted by the enemy. Here is where thousands will make shipwreck of faith. But, altho we may have temptations, altho we may be beset by the wily foe, yet if we have the fear of God before us, angels that excel in strength will be sent to our help, and we shall be more than a match for the powers of darkness. Jesus lives. He died to make a way of escape for a fallen race, and he lives to-day to make intercession for us. As we travel in the narrow way, and have to contend with principalities and powers and meet the opposition of foes, we should bear in mind that provision has been made for us. Help has been laid upon One that is mighty, and through him we may conquer.

MRS. E. G. WHITE.

(Concluded next week.)

THE TRUE CIVILIZER.

"It is easy to confound causes with effects," the *S. S. Times* well says. "Summer showers do not so often lower the temperature as the lowering temperature produces the showers. Christianity is a cause, civilization is an effect, or result. It was the testimony of one of the

great missionaries that civilization never civilizes; for it is only a condition of society, not a moving power. When God drops out of the social and individual consciousness of men, civilization deteriorates. When Christ takes possession, civilization advances. He who can say, 'Christ liveth in me,' has within himself the sure power by which civilization can move forward and upward."

AN UNCERTAIN SOUND.

A CONFERENCE of Presbyterian ministers has lately been held at Toccoa, Ga., to consider the subject of the second coming of Christ. It is referred to in the public prints as a "premillennial conference," because those who have taken part in it believe that Christ will come before the thousand years referred to in Revelation 20, which period of time is popularly known among Biblical writers as the "millennium." At the conclusion of this conference the results of their study and investigation were given to the world by these ministers in the following declarations:—

1. We declare the Word of God to be our only source of knowledge and our only rule of faith, with reference to the doctrine of our Lord's coming.

2. As we know that the prophecies of the Old Testament concerning the first coming of Christ were fulfilled in their normal or natural sense, so we believe that the prophecies of the Old Testament and of the New Testament concerning his second coming, will be fulfilled in the same way.

3. We believe that these scriptures clearly teach the personal, visible, and premillennial return of our Lord.

4. We believe that the present dispensation is not for the conversion of the world, but elective, as clearly stated in the Scriptures.

5. The duty of the church during the absence of her Lord is to watch and pray, to work and wait, to go into all the world and preach the Gospel to every creature, and thus hasten his coming.

6. We believe that the glorious results, following the coming of Christ in the universal triumph of the Gospel, are to be brought about by the power of the Holy Ghost, even as the Word of God everywhere declares.

7. We believe that while the fact of our Lord's return is certain, the time thereof is uncertain, according to his own words.

The first five statements are in harmony with the Scriptures; but the last two propositions are very wide of the truth. Nowhere do the Scriptures tell of any "glorious results following the coming of Christ in the universal triumph of the Gospel." When Christ comes that will be the end of the Gospel, except as those who have embraced it will forever enjoy the favor of God. The "triumph" suggested by this conference is an increased salvation of souls *after* Christ's coming, but we make bold to say that the "Word of God everywhere declares" that there is neither mercy nor salvation offered to the unrepentant after Jesus comes. He comes "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." 2 Thess. 1:8. Then "all kindreds of the earth shall wail because of him." Rev. 1:7. The Holy Ghost will then have finished his work, for in the last days, as well as in the days of Noah, God's "Spirit will not always strive with man." Gen. 6:3.

The idea here advanced by the conference that the coming of Christ is to be the signal for a great and remarkable work of grace is directly contrary to the Scriptures, and is productive of the most mischievous consequences; for it leads many to delay the preparation for the coming of the Lord, and that at a time and mid events so startling and thrilling in their suggestiveness of the near coming of the Lord,

that they should alarm and awaken the most stolid. If this convention of preachers does not say, "My Lord delayeth his coming," it does make that coming so full of hopeful promise to the sinner that all fear of it is removed.

The seventh and last proposition is as faulty as the sixth. Nothing but the "fact" that he will return is "certain," all else is "uncertain." Surely so much study of the subject ought to have brought to the light something more than the fact that Christ would at some time return. Many signs are given by Christ himself that will indicate when that coming is near, and the watchers are forewarned that when they see these things come to pass, they are to "know that he is near, even at the door." Matt. 24:33. They are even to lift up their heads (Luke 21:28), indicating an expectancy of his immediate return. Does not the knowledge and expectancy that the coming of the Lord is near, knowledge based upon his own Word, when these signs are fulfilled, make his coming among the "certain" things that we may soon expect? As no one had a right to proclaim Christ's coming to be near before those signs were given, so, at least, no one has a right to deny their significance, now that they have been given. They were given that we might know the *time*, not that we are to know the *day* or the *hour*, but the *time*,—that "this generation [that see the signs] shall not pass, till all these things be fulfilled." Matt. 24:34. And when those living in this age, with all the signs past and present to show that the great day of the Lord is near, meet in convention to discuss this great subject, and then come to the conclusion that we can know *nothing* of the time, that it is "uncertain," what is this but giving the trumpet an uncertain sound; and "if the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Cor. 14:8.

The "evil servant," after the signs of Christ's coming have been given, declares, "My Lord delayeth his coming," he is not certain that his coming is near; he does not give "meat in due season"—truth adapted for the times. See Matt. 24:45-48. But the wise servant in that day gives meat in due season; and as the wise servant is exactly the opposite of the evil servant, and the evil servant says, "My Lord delayeth his coming," it is certain, then that the wise servant says that the Lord *is* coming, and in saying this, he gives meat in due season,—the very truth that the Lord wants given at that time,—at *this* time, for these signs have been given.

The prophetic command for God's watchmen of to-day is, "Blow the trumpet in Zion, and sound an *alarm* in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Those who fulfil this prophecy will give the trumpet a certain sound. This warning is the same as that foretold in the great threefold warning of Rev. 14:6-12. It is now sounding, and when it has finished, the decree will go forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous; let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12. Thus, after Christ's coming, no more changes of character will be made, but an irrevocable decree will make all to remain as they are, and they will then receive their reward according to their works. May we give the

trumpet a certain sound, that we may at last hear the Master say, "Well done."

M. E. K.

THE GOOD SHEPHERD.

THE relation which God sustains to his people is often represented by the well-known figure of the shepherd and the sheep. Said the sweet psalmist of Israel, "We are the people of his pasture and the sheep of his hand." Ps. 95:7. He beautifies this thought by sweet assurance: "The Lord is *my* shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." Ps. 23:1-3. The Lord himself recognized this tender relationship; for he says, "My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34:6. Behold the defenseless sheep scattered upon the bleak mountains, pursued by hungry



THE LOST SHEEP.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Eze. 34:16.

wolves, driven by the merciless storm, seeking shelter and finding none; hear their piteous cry.

But is *God's* flock in such deadly peril? The under shepherds have proved false; through selfishness and greed they have betrayed their trust. As said our Saviour, "The hireling fleeth, because he is an hireling, and careth not for the sheep." John 10:13. The false shepherds, or pastors of Israel, had feasted on the fat sacrifices laid upon God's altar, but they had not fed the people with spiritual food, for they were not connected with God, or consecrated to the duties of their sacred office. They were leading lives of carnal self-indulgence. The prophet Isaiah called them "blind watchmen;" "dumb dogs, they can not bark; sleeping, lying down, loving to slumber;" "greedy dogs which can never have enough;" "shepherds that can not understand; they all look to their own way, every one for his gain, from his quarter." Isa. 56:10. God reproves thus these false shepherds: "Wo be to the shepherds of Israel that do feed themselves! should not the shepherds

feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them." Eze. 34:2-4.

Was unfaithfulness in those set over the flock of God peculiar to ancient Israel, or does it abound in these later times? Men without the aid of revelation might not be able to answer this question with authority, but the sure word of prophecy expressly affirms that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Peter 2:1), and that "in the latter times some shall depart from the faith" (2 Tim. 4:1). The Saviour said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:15. To all these false pastors and prophets of both ancient and modern times, the great Shepherd says that because of their unfaithfulness he is against them, he will require his flock at their hand, and will cause them to cease from feeding the flock. "Neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

Then how tenderly God speaks to his wandering ones: "As a shepherd seeketh out his flock, . . . so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them, . . . and will bring them to their own land." "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." "I will feed them in good pasture, and upon the high mountains of Israel shall their fold be." Eze. 34:12, 13, 16, 14.

The remainder of this beautiful chapter contains a prophecy of Christ as the true Shepherd: "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." Eze. 34:23. It is not uncommon for the prophets to designate Christ as David, since the Saviour was to come in David's royal line, thus, "My servant David shall be their Prince forever." Eze. 37:25.

As the complement to the chapter we have just contemplated, we turn to the tenth chapter of John. How many believers have found sweet comfort and consolation here! Yet it is only by comparing the prophecy with the Gospel that the true depth of meaning can be discovered. Here the Lord Jesus reveals himself as fulfilling the promise of the Father. He says: "I am the good Shepherd, and know my sheep, and am known of mine." "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." "I and my Father are one." John 10:14, 28, 30.

How tenderly did the good Shepherd seek out the lost sheep of the house of Israel! How faithfully did he feed them with the bread of life! But an infinite sacrifice was required, that the gift of eternal life might be transmitted to man. It was no less than *the life of the tender Shepherd*, and this he freely gave. "The

good Shepherd giveth his life for the sheep." John 10:11. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." 1 Peter 3:18.

Poor sinner or trembling believer, have you stumbled on the dark mountains of unbelief and sin? The tender Shepherd gave his life to save you. Has he sought you out and brought you home to the shelter of the fold? Have you received a crumb of the heavenly manna? Is he leading you beside the still waters of his love? Then the good Shepherd says to you, as to the repentant Peter, "Feed my sheep," "Feed my lambs." John 21:16, 17. "And when thou art converted, strengthen thy brethren."

You say that you are not learned; you are, it may be, a suffering invalid, a child, one of Christ's "little ones," yet you may seek for wanderers from the fold of God; you may find and bring home a lost sheep to the loving Shepherd's care. You may *gather with him*, and, O, the joy of rescuing a perishing soul! It is the joy which Christ and angels know. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5:4. And every soul you have won will be as a star in your crown of rejoicing.

Our Lord said, "Other sheep I have which are not of this fold; them also I must bring." Mortal man can not fathom the mysterious realms of God's universe, whence he will call his scattered ones, but we are assured that in the fulness of time he will "gather together in one all things in Christ, both which are in the heavens [margin], and which are on earth; even in him," and "there shall be one fold and one Shepherd."

"Tenderly the Shepherd, o'er the mountains cold,
Goes to bring His lost one back to the fold,
Seeking to save, seeking to save,
Lost one, 'tis Jesus seeking to save."

AUGUSTA W. HEALD.

"THE MOST HIGH RULETH." NO. 2.

PEOPLE who deem it the province of the church to reform the government, and the duty of the government to patronize the church, are wont to cite the government of Israel as proof of the doctrine. They would fain imitate Israel in the Government of the United States, in their zeal to honor the Lord by formal statute, with themselves as lawgivers and executives. The various factions of National Reformers point to Israel as the notable example of a nation honoring God in its laws, and therefore God directing its prosperity. They seem to forget that no nation ever suffered a more ignominious fall than did Israel.

God chose the people of Israel because they were the seed of Abraham (Deut. 7:8), that through them he might fulfil the promise to Abraham that in his Seed (Christ, Gal. 3:16) all the nations of the earth should be blessed. It was necessary that they be set apart from other nations in order that the Messiah might be identified as the son of Abraham; and the first thing in the New Testament is the genealogical record showing this fact. Israel was also a typical nation; its sanctuary was a typical sanctuary, the service of which was a typical service. The yearly round was typical of the work of salvation, including that of the High Priest in heaven. Therefore there could not be another such nation.

The old covenant, which was made espe-

cially with that people, was a national covenant. The people as a whole were formally included. See Ex. 19:5-8; 24:3-8; Deut. 26:16-19. But they broke that covenant by disobeying the law of God, which they promised to keep. The new covenant is not national; it is an individual covenant. Like the law of God, it is universal; it is in force wherever there is an individual that will receive the law of God in the heart. Christ had the law of God in his heart as an individual (Ps. 40:7, 8), and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Then the service of God is an individual matter, and not national. The Lord has not given temporal laws direct to any other nation, nor has any man or set of men been commissioned to do so for him. If they feel that they have been so commissioned, they ought to be able to show their credentials.

Of Israel and its laws Moses said: "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" Deut. 4:7, 8. Yet all this did not keep them from idolatry. Under all these advantages they many times turned away from the Lord. God would have cut them off entirely but for his promise to Abraham. Ex. 32:1-14. He also spared Judah, at the time of the division of the kingdom, because of his servant David, to whom he had made a like promise. 2 Kings 11:29-36; Acts 2:29-31. Those good laws did not keep even Solomon from gross idolatry, although in addition to them he was endowed with special wisdom from heaven. No law can be given, either human or divine, that will *make men righteous*. Rom. 3:20. If the universal law of God, or the righteous statutes given by him to his own chosen people, fail to make men religious at heart, how can it be expected that political statutes will do so? The most that any law to *compel* men to observe religious rites can do is to make them hypocrites. Even under "statutes and judgments so righteous" as those given to Israel, that people went so low into sin that in the days of Manasseh, they became "worse than the heathen, whom the Lord had destroyed before the children of Israel." 2 Chron. 33:9.

Because of the sins of Solomon, the kingdom was divided by Him who *ruleth*, and was afterward known as the kingdoms of Israel and Judah. From this time on not one of the kings of Israel, and but few of the kings of Judah, were loyal to the God of heaven. But in his own time and manner he ruled; nor did he rule by compelling them to serve him. His long-suffering mercy was extended in marked degree. Prophet after prophet was sent to warn, to entreat, to plead with them to turn unto God; but the people, with *individual* exceptions, were deaf to these appeals. So the Lord ruled in Israel's case by allowing them to be taken captive by the Assyrians. 2 Kings 17.

Although there were some partial reformations in Judah, her downfall as an independent nation also came. The warning voice of the prophets was unheeded. See Jeremiah 7. Of the people Christ declared with weeping, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. All this, too, notwithstanding the

good statutes which God had given them. They thought their own statutes better than the law of God, and so it is with humanity to-day.

Toward the close of Manasseh's wicked reign, the Lord brought upon Jerusalem the hosts of Assyria, and Manasseh was carried away to Babylon. Then he repented and turned to the Lord, and, as a consequence of his humility, he was again restored to his kingdom, and did what he could to undo his former evil deeds. So the Most High was able to rule both against and for King Manasseh; he did not lack the power to bring a heathen nation against his wayward people, nor to deliver them when due repentance was manifested. But when Manasseh's son Amon came to the throne, he returned to the former wicked course of his father. He reigned two years, and was then assassinated by his servants. For the records of these two kings see 2 Chronicles 33.

Next came Josiah's good reign (chapter 34); but "after all this" he came to an inglorious end by meddling in other people's affairs. He interfered in a war between Egypt and Assyria, and was killed in battle. The people made his son Jehoahaz king, but the king of Egypt, in retaliation for Josiah's interference, deposed him and placed Eliakim on the throne. The king of Egypt also placed the land of Judah under tribute of "an hundred talents of silver and a talent of gold" (chap. 36:3), and changed Eliakim's name to Jehoiakim. But Jehoiakim did evil in the sight of the Lord, so the king of Babylon was permitted to come against him and carry him away captive. Some of the vessels of the house of the Lord were also carried to Babylon.

Then came Jehoiachin with a short evil reign, and King Nebuchadnezzar took him also to Babylon, with more of the goodly vessels of the temple, and made Zedekiah king. The record says that Zedekiah also "did that which was evil in the sight of the Lord his God," and rebelled against King Nebuchadnezzar, into whose hand the Lord had given the kingdom. "And all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. . . . They 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.*" Verses 14-16.

Zedekiah was the last *king* of that chosen people. Nebuchadnezzar put out his eyes and took him to Babylon, where he died in captivity. The story of his downfall is more fully told in 2 Kings, chapters 24 and 25. Whatever measure of independent government Judah afterward enjoyed was as a province subservient to the great kingdoms that ruled the world. The prophet Ezekiel said of Zedekiah: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and *it shall be no more*, until he come whose right it is; and I will give it him." Eze. 21:25-27.

Thus we see there can be no more genuine theocratic government on earth till Christ shall come, whose right it is, and whose subjects will all have his law in their hearts, doing his will in the spirit, and therefore from *free* will. Then "he shall reign over the house of Jacob

[the spiritual seed] forever; and of his kingdom there shall be no end." Luke 1:33. This does not mean his first advent, for he declined a kingly position then (John 5:41; 6:15; 18:36); his purpose at that time was to "bear witness to the truth" (verse 17). But "when the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit on the throne of his glory; . . . *then* shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

W. N. G.

NOTABLE NIGHTS.

THE night has been eloquently eulogized by the pen of the poet:—

"How beautiful the night! The balmiest sigh,
Which vernal zephyrs breathe the evening's ear,
Were discord to the speaking quietude
That wraps the moveless scene.
. . . Seems like a canopy which love hath spread
To curtain her sleeping world."

It was God the Creator who made the night so beautiful in its adornments,—the bright stars that shed their light from the heavens, and the pale-faced moon as it hangs above the silver clouds. But the most elevating and interesting thoughts come in connection with the notable nights mentioned in the Bible.

Just before the destruction of Sodom and Gomorrah, two angels tarried all night at Lot's house. Their mission that night was to warn Lot of the coming destruction of the doomed city. The fate of Sodom and Gomorrah are held forth as a warning to the people of our time; will we heed the warning?

In after years Jacob, for fear that he might be slain by his brother Esau, fled to the house of his Uncle Laban. He had hundreds of miles to travel alone, and his heart was burdened with the wrong that he had committed. At night he lay down to rest. The earth was his bed, a stone was his pillow, and "the heavens above studded with stars unutterably bright, through which the moon's unchanged grandeur rolls," was the roof that covered him when he lay down to sleep. In his dreams he saw a ladder reaching from earth to heaven, upon which angels were ascending and descending. What a grand sight to behold those lovely forms, going up and down, arrayed in garments of purest white! The Lord spoke words of comfort and promise to Jacob that night. The dreary desert became a house of God, and the pillow of stone the gate of heaven.

Twenty years later, Jacob, with a large family, a numerous company of servants, and large flocks and herds, was returning to Canaan. It was a lonely, mountainous region, the haunt of wild beasts, and robbers and murderers were lurking around the place where Jacob, lonely and sorrowful, prayed to his God most earnestly, while his company went on before. It was at midnight. Unexpectedly a hand was laid upon him. He thought it was an enemy trying to take his life, and he attempted to loose himself from the grip of his opponent. Amid the darkness each struggled to gain the victory over the other. While in this terrible conflict, lasting almost till daybreak, Jacob's thigh, by a touch from his supposed antagonist, was put out of joint. Then he knew that he was combating a heavenly being, and he sought and obtained the overcomer's blessing.

Pharaoh's heart was not deeply touched by the first six plagues that were sent upon him and his people. It must have been a hardened heart that could resist the seventh and last

plague. In the night the angel of death touched the first-born in every household, where the blood, representing faith in God, was not found on the door-posts. It was heart-rending to hear the moans and cries of the people as they saw their dear ones stricken down so suddenly. Think for a moment how solemn and sad that night must have been! Yet in it was salvation for all.

Who of us, like the prophet Daniel of old, ever spent a night in a den, surrounded by wild beasts? No doubt that was the strangest night he ever experienced. He had no human companion, yet he was not alone; the God of heaven watched over him. How that night was spent, we are not told, but Daniel's great faith, of which we are informed, would indicate that it was spent in prayer and communion with God.



Many years ago, in the city of Bethlehem, there was born a Babe. The night was beautiful, the heavens were illuminated by the stars, and the moon sent forth its silver rays. All nature seemed to smile, as it, with the people, looked at that innocent Babe in the manger. As the shepherds were caring for their flocks that night, no doubt they were talking about the prophecies relating to the Messiah, or singing a psalm as the still hours of the night were passing away. Presently their attention was attracted by the appearance of a lovely star in the heavens, the brightest of all the stars. The Bible says, "The glory of the Lord shone round about," and an angel declared unto the shepherds the birth of the Saviour. Then the stillness of the night was broken, for "suddenly there was with the angel a multitude of the heavenly host, praising God."

Soon after this the same Child was taken to Egypt. They must travel in the night, so that they would not be seen by King Herod's spies, who sought to kill the infant Jesus. They were guarded by angels of God as they journeyed in the still hours of the night.

Other great events worthy of note took place in the night, such as our Lord's meeting with Nicodemus, his eating the Passover and Lord's supper, and his instruction to his disciples and prayer for them, as recorded in John, chapters 13 to 17. That same night also he went to the Garden of Gethsemane, where he prayed to his Father to give him strength to resist the awful trial just before him. How terrible was his agony, as he prayed, "O my Father, if this cup may not pass from me, except I drink it, thy will be done"! He had not yet left the garden when Judas came with a mob, and the Saviour of the world was delivered into the hands of his enemies, to be mocked and crucified. Surely such a betrayal was a deed fitted only to be done in the darkness of night.

Other notable nights were those when Jesus met with his disciples after his resurrection, when Peter was delivered from prison by an angel, when Paul escaped from Damascus, when

he and Silas sang hymns in the Philippian jail and an earthquake shook open the prison doors, and when Paul was carried by Roman guards from Jerusalem to Caesarea to deliver him from the fury of the Jews.

These are a part of God's wonderful dealings with his children in the night. Not all the poetry ascribed to the night is so grand or instructive as the simple accounts of notable nights in the history of God's work for the salvation of souls.

BESSIE COOPER.

Oakland, Cal.

THE TWO GOVERNMENTS AND THE LAW OF GOD.

THE two governments referred to are the universal government of God and the theocracy of Israel. The law referred to is the Ten Commandments. Governments can not exist without law, and law can not exist without governments. We will first consider the universal government.

The Universal Government.

First Proposition.—*The eternal God, the great Jehovah, is the supreme Ruler of the universe, and his authority extends as far as his creation.*

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. 103:19. God has therefore a "throne" and a "kingdom." A kingdom must have a king. If this King "ruleth over all," then he must have a law by which his subjects are governed. And here are other proofs: "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men." Ps. 11:4. "The Lord reigneth, he is clothed with majesty. . . . Thy throne is established of old; thou art from everlasting." Ps. 93:1, 2.

God has a temple in heaven, and in the temple is his throne. The Lord sits upon the throne and rules the universe. When Christ ascended on high, he sat down upon the throne of God, or the throne of universal dominion. "Her child was caught up unto God, and to his throne." Rev. 12:5. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens." Heb. 8:1.

This world has been out of harmony with God and his government. Christ will reign upon his Father's throne until all power opposed to God is subdued. If we are brought in harmony with God's government by conversion, through the wooings of God's Spirit, the power of sin is subdued. Those who refuse to yield to the pleadings of the Spirit of God, never become subject to God and to his government, and will be destroyed from his kingdom. When all the universe is in harmony with God's government, there will be no more sin, or transgression of his law. If we can determine what law is the foundation of God's government, to which all must be subdued, before he leaves the throne, then we may know we have found the law to which our lives must be brought in harmony.

The Theocracy of Israel.

In the government of Israel God was ruler. Israel was his chosen people.

Second Proposition.—*The government of Israel was a government within a government, and the Son of God was King.*

It was Christ that led the children of Israel

out of Egypt. "And did all drink of the same spiritual drink; for they drank of that spiritual Rock that followed [went with] them; and that Rock was Christ." 1 Cor. 10:4. But the Jewish nation rejected their King, and chose a man to rule over them instead of God. "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." "And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations." 1 Sam. 8:7; 10:19. "O Israel, thou hast destroyed thyself; but in me is thy help. I will be thy King; . . . I gave thee a king in mine anger, and took him away in my wrath." Hosea 13:9-11.

God was the "King of Israel," and when they rejected him, and chose man to rule over them, the natural consequence of their course would be for them to cry, "We have no king but Caesar."

We know God has a universal government. We know that Christ is now Priest-king in that government. We know that the theocracy of Israel was a government of God. Therefore the theocracy of Israel was a government within a government.

The object of the work of Christ in the government of Israel was to bring them in harmony with God and his government. If they had obeyed God and his law, they would have been in harmony. Therefore the righteousness required by the law is the righteousness required in God's universal government. The righteousness required by the law is the righteousness of God, and when we have the righteousness of God we are in harmony with his government.

The State of California is a government within a government. The man who obeys the laws of California is in harmony with the United States Government, for the laws of California do not conflict with the laws of the general government. If California enacts a law that conflicts with some law of the general government, it is unconstitutional, because the Constitution of the federal government is a part of the organic law of California. So also the law of morals in the general government was the law of morals in the theocracy, in order that the character of those in the theocracy might be in harmony with God. W. L. ILES.

(To be continued.)

Bible Readings.

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

EVENTS CONNECTED WITH THE MILLENNIUM.

1. THE Lord comes, raises the righteous dead, changes the righteous living, and both classes are caught up to meet the Lord in the air.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

2. Jesus comes to fulfil the following promise:—

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:2, 3.

3. The earth is reduced to a chaotic condition.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light." Jer. 4:23.

4. It is desolate of inhabitants.

"I will cut off man from off the land, saith the Lord." Zeph. 1:3.

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." See Jer. 4:23-26.

"Then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming [Greek, "presence"]." 2 Thess. 2:8.

5. The saints during the thousand years shall reign in judgment with Christ in heaven.

"And they lived and reigned with Christ a thousand years." Rev. 20:4.

"Do ye not know that the saints shall judge the world? . . . Know ye not that we shall judge angels?" 1 Cor. 6:2, 3.

6. During the thousand years (the millennium), Satan is bound.

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit." Rev. 20:2, 3.

7. The wicked do not live again till the end of the thousand years.

"The rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

8. At the end of the thousand years will be fulfilled what is written in Rev. 20:7-15.

G. W. ROGERS.

Sioux Falls, S. D.

Question Corner

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

No. 654. Cain's Sin.

IN what did the sin of Cain's offering consist? Was it in offering the fruits of the ground instead of offering a lamb as did Abel? F. J. H.

It consisted in disobedience and unbelief. He slew Abel "because his own works were evil, and his brother's righteous." 1 John 3:12. He who is obedient to God, of course is a doer of righteousness. He who is disobedient does evil works. The one believes God's way is best, and yields to do it. The other in unbelief chooses his own way of disobedience. Abel's lamb showed faith in the coming Sacrifice. Cain's offering, proper, no doubt, as a thank-offering, showed no faith in a Saviour from sin.

No. 655. Col. 2:16, 17.

PLEASE explain Col. 2:16.

A BROTHER.

The text reads: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a sabbath day; which are a shadow of the things to come; but the body is Christ's." R. V. In the first no man has a right to judge, or condemn, his brother anyway. "Who art thou that judgest another man's servant?" "Judge not lest ye be judged." "Therefore judge nothing before the time until the Lord come." Rom. 14:4; Matt. 7:1; 1 Cor. 4:5.

"But others may condemn us." Yes, but it will amount to nothing; for only One can truly condemn us, Jesus Christ. Rom. 8:34. Therefore pay no attention to their condemnation. If we walk aright, we need not fear what man can do. But in the special things the apostle names, there is no condemnation of any kind if we do not observe them. For the yearly feasts and new moons, annual sabbaths (of which there were several (Leviticus 23), "besides the Sabbaths of the Lord" (verse 38), and the meats and drinks connected with the sacrifices, all of which stood for sin, were "shadows," which pointed forward to Christ. When Christ came, all those types expired by limitation, even as the shadow ceases when we reach the substance. But this has no reference to the Sabbath of the Lord, which is eternal. See Isa. 66:22, 23.

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."

Bowing to the Papacy.—A despatch dated Washington, D. C., October 13, to the *Examiner*, of San Francisco, says: "Never in the history of this city was such a reception tendered a prelate of any church as the farewell banquet given to Archbishop Keane by citizens of Washington at the Shoreham Hotel to-night. It was a representative gathering, and the high estimation in which this noted Catholic divine is held was evidenced by the fact that a goodly portion of the guests were not of his religious faith. Nearly every member of the Cabinet, senators, representatives, high officials of the army and navy, judges, and many of the leading citizens and officials of the District of Columbia, were present. President McKinley . . . assured them [a committee of invitation] that there was no man in the country whom he held in higher esteem than Archbishop Keane, but that he had made it an iron-clad rule to refuse all invitations to dinners except those from his Cabinet officers. . . . The cleverest speech of the evening was made by Webster Davis, Assistant Secretary of the Interior, who in a most witty manner denounced sectionalism of all sorts as well as religious prejudice. He designated Archbishop Keane as one of the most thoroughly American citizens this country has ever produced, and this sentiment, coming from a man who is strongly Protestant in his religious belief, was heartily applauded. There were over 200 guests present, and but for the fact that no more could be accommodated, there would have been a much larger attendance. . . . Among the guests were many men who never attend events of this character, but who made an exception in the case of the distinguished prelate who is to leave here in a few days to resume his post of duty at Rome. Other prominent persons present, besides the members of the Cabinet, were National Committeeman Kerens, of Missouri; Senator Roach, of North Dakota; Dr. Conaty, rector of the Catholic University; General Vincent, of the army; ex-Chairman Harrity, of the Democratic National Committee; Commissioner of Immigration Powderly, Admiral Ramsey, and several Protestant clergymen."

In a letter from the Vatican to the New York *Sun*, July 11, 1892, it was said: "What the church has done in the past for others, she will now do for the United States." The "church" is certainly succeeding. She deceives that she may bind. She ensnares in the deceiving. In all this the Catholic Church is acting consistently. But wo be to that land that crowns her mistress. Its fate may be read in Spain and Italy.

ROBBER MONOPOLIES; WORLD TRUSTS.

ONE man and the syndicates he represents,—J. Pierpont Morgan,—is said to control twenty-six lines of railway. All the lines between Chicago and New York except the Baltimore and Ohio and the Pennsylvania are controlled by him, and it is said that the former of these two will soon succumb, while the latter will offer no opposition. The same trust controls the Northern Pacific, the Oregon Short Line, and it is predicted will soon control the Union Pacific.

In addition to its railway interests, it is stated that the same great octopus controls the output of all the anthracite coal of Pennsylvania, thus controlling under one head the heat and warmth of thousands of homes.

At a recent meeting of the conservative Massachusetts Reform Club, Mr. Byron W. Holt, an expert in tariff matters, made an address on the Sugar Trust. His remarks were strong and radical. Gamaliel Bradford and Hon. John E. Russell were equally strong in what they said against the political power of corporations, and their alleged robbery of the people. Here are some utterances from Mr. Holt's address, taken from the Boston *Globe* of October 9:—

"Of the \$18 which the average family will spend this year for sugar in various forms, \$10 will go for sugar, \$4.50 to the government, \$3.00 to the Sugar

Trust, and 50 cents to sugar growers and wholesale groceries.

"As our sugar account amounts to about \$200,000,000 a year, the trust will this year pocket about \$30,000,000 of our sugar tax. Nearly \$10,000,000 more will go to sugar growers, wholesale grocers, and Sandwich Islands speculators, who are the chief beneficiaries of reciprocity.

"The sugar leech has cost us \$550,000,000 during the last seventeen years," declared the speaker, "and all but \$35,000,000 has been filched from us by means of the sugar tariff, manipulated by its friends.

"What have we to show for it? A score or more of millionaires, whom De Witt Warner has said are the most dangerous Anarchists this country has ever seen. They both make and break our laws and corrupt our politics, legislators, executives, and judiciary."

"Mr. Holt maintained that enough senators are owned by the trust to carry out its will in regard to the tariff, and this end is gained, he asserted, by electing legislators in the various States who will choose Sugar Trust senators. In substantiation of this he quoted Mr. Havemeyer's testimony before the Senate in regard to the trust's local political contributions always given to the party in power.

"Mr. Gamaliel charged that we are where Europe was three or four hundred years ago,—ruled by feudal barons, *alias* United States senators. He declared that the present conditions continued mean revolution, and that unless we meet the situation, this government will go to pieces. Hon. John E. Russell followed in the same line.

"Professor Cummings, who is a very young-looking man, expressed his opinion that it was beneath the dignity of the Reform Club to echo the sentiments heard on the street corners from Socialists and Anarchists and would-be debasers of the currency.

"He averred that the difficulty is not so much in the trusts and millionaires and the government as it is in a lack of sound moral sense among the people. To cultivate that should be the first thing in the way of reform.

"At the head of the table, in addition to the speakers referred to, were Vice-president Moorfield Storey, who presided; Archibald M. Howe, H. H. Fletcher, Winslow Warren, Samuel Y. Nash, Charles Warren, J. J. Myers, Dana Estes, Henry W. Lamb, and Robert Treat Paine.

"In closing the meeting Moorfield Storey answered some of the criticisms of Professor Cummings, and said the radical views uttered during the evening were to be the more seriously considered in view of the high character of the men who advanced them."

Truly such a condition of things tends to revolution.

"Ill fares the land to hastening ills a prey,
When wealth accumulates and men decay."

Spake the prophet of old: "Wo unto them that join house to house, and lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isa. 5:8. Said another: "He is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples. . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee." Hab. 2:5-8. "And the songs of the palace shall be howlings in that day, saith the Lord God; the dead bodies shall be many; in every place shall they cast them forth with silence." Amos 8:3, R. V., margin. And Isaiah completes the picture: "Of a truth many houses shall be desolate, even great and fair, without inhabitant." Isa. 5:9. The overreaching and grasping of the rich and the class feeling engendered by it in the poor are rapidly bringing us to a fulfilment of the above divine predictions. We are nearing the end. See James 5:1-7.

NOT THE EXAMPLE OF CHRIST.

THE Pastors' Association of Auburn, N. Y., are out in a new role. They have determined to play the part of Roman persecutors as far as the law will sustain them. They first instigated a mass meeting in one of the churches in the interest of compulsory Sunday observance. At this meeting a Law and Order Committee was appointed. Soon thereafter nine young men were arrested for playing ball on Sunday, and fined \$5.00 each. This so encouraged them that they asked and secured of the sheriff three deputies for Sunday police duty, the committee selecting the men. The sheriff gave them to understand that the county supervisors would pay the deputies \$2.00 a Sunday. But when the bills for service amounted to \$52, and were pre-

sented to the board, they were not allowed. Finally the Pastors' Association paid the bills of these armed policemen for prowling about on Sunday spying out people who in their estimation were "breaking the sabbath." The Rome, N. Y., *Indicator* says: "What is their estimate of Jesus Christ, if they think they are following him? Either they have a very low estimation of him, or else they know they are not following him." Now, however, they propose to push the matter further and try to prevent the election of supervisors who have so little regard for the morals of the people. So in Auburn, as in so many other places, Sunday observance, compulsory if not voluntary, is to be the standard of Christianity. How far below the mark! W. N. G.

PREPARATIONS FOR WAR.

THE Word of God predicts that in the last days, when men are crying, "Peace, peace," and predicting that the weapons of war shall be converted into implements of peaceful industry, there will be such war preparation as never before was seen. See 1 Thess. 5:1, 2; Isa. 2:1-6; Joel 3:9-14. We hear the cry of "Peace and safety" from pulpit to grogshop, and we see the preparations for war. The head of the United States army, Gen. Nelson A. Miles, recently made a visit to Europe, a tour of inspection among the nations, a tour for special observation of works, and arts, and implements of war. In Associated Press report, in the Los Angeles *Times* of October 3, under date of "London, October 2," among other things, this is what he said:—

"What I have seen does not indicate that the millennium is at hand, when swords will be beaten into plowshares. There never was another time in the history of the world when such energy, ingenuity, and wealth has been devoted to war purposes. The resources and industries of many people are largely devoted to maintaining large standing armies and formidable navies. Fortunate are the people of the United States that they are walled in by two great oceans, yet this fact would not warrant them in any policy other than keeping a reasonable percentage of the population fully equipped and instructed in modern appliances and methods of war. It so happened that important events which occurred in Europe this year have contributed to my opportunity for observation, giving me the chances to see everything."

After speaking of the great military display at the Queen Victoria's jubilee, and of the strength and effectiveness of the Russian army, General Miles says:—

"Germany is one vast military camp. It is geographically in such a position that it is compelled to maintain a great military force. On one side is Austria, that they have overrun, and France, that has been conquered and a part of her territory taken away by fighting her when she was at a great disadvantage. On the other side stands the great Russian bear, and between these two Germany finds it necessary to keep her powder dry. The German army is kept under rigid discipline, is well drilled, makes the finest appearance on parade, but its fighting qualities are no better than the English, Russian, or French armies."

God's Word is true, tho some will not believe it till it is written in the blood of the great battle of Armageddon.

WHAT WILL THE END BE?

THE following has appeared in many of the great newspapers of the east; it is a most significant straw:—

"TROY, N. Y., September 24.—Police Magistrate Donohue considerably surprised the loungers about the police court this morning when he sent John Burns, a Catholic, to jail for attempting to eat meat on Friday. Early this morning Burns went into a restaurant on Ferry Street, and ordered beefsteak. Burns got into an altercation with Stephen Johnson, a colored waiter, and both were arrested. When arraigned before the magistrate, the men told different stories.

"Burns," said the magistrate sharply, "what church do you go to?"

"This ain't the place to talk religion," replied Burns.

"Never mind about that. What church do you go to?"

"Well, I go to St. Francis."

"Thought so; I'll send you to jail for eating meat on Friday. Johnson, you're discharged."

"Burns will have to stay in the county jail until next Tuesday because he attempted to eat meat on Friday."

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."

FOR A GUEST-CHAMBER.

SLEEP sweet within this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterdays
Disturb thy quiet heart;
Nor let to-morrow fright thy rest
With dreams of coming ill;
The Maker is thy changeless friend,
His love surrounds thee still!
Forget thyself and all the world;
Put out each feverish light;
The stars are keeping watch o'erhead,
Sleep sweet; good-night, good-night.

—Anon.

LIFE'S EPITOME.

THERE was a man in our town
Invested all his health,
With madly avaricious aim,
To win the goal of wealth;
And when the same he had attained,
With all his might and main,
He vainly lavished all his wealth
To get his health again.

—Richmond Dispatch.

THE GIRL AT THE FOOT.

BY AGNES L. CARTER.

"MISS GRAFTON! O Miss Grafton! Lou Williams has come back!" This was the cry which greeted the teacher as she entered the class-room one bright morning.

Miss Grafton smiled at the eager faces, and stooped to kiss a little girl who was pushed forward by her young friends. This girl had shy brown eyes, wavy brown hair, which had been cut short during her long illness, and roguish dimples in her thin cheeks. She had been away from school for six weeks, and everybody was glad to see her again. All the girls were mourning the loss of her pretty hair, except Kitty Lawrence, who said it was prettier than ever, and she was going to have her own cut short, just like Lou's. While they were talking, the bell rang.

"Now, dear, you will have a new experience," said Miss Grafton kindly. "You have never tried the back row."

Lou smiled; but there was a queer lump in her throat as she took her seat at the foot of the class.

It was the first time she had ever been behind the first row. It seemed very lonely back there. All her former companions were quite out of reach; and, tho some of them looked back at her now and then at first, by and by they gave it up, and appeared to have forgotten her. The girls near the foot were very different. They whispered, passed notes, and *prompted* each other constantly. They prompted Lou, too, much to her discomfort; and she found it difficult to pay attention to the recitations, with such an uneasy rustling around her. Before the first hour was over, poor Lou felt quite unhappy. When May Whitney asked her a question, she blushed and shook her head, to signify that she would not break the rules by speaking, whereupon May tossed her curls and said spitefully, "O, you sweet little angel!" Then Lou had hard work to keep from crying.

She thought it very hard to be good at the foot of the class. She wondered how long it would be before she could get away from these disorderly girls.

"If I have to stay here two or three weeks,

or even longer," she said to herself, "how shall I ever bear it? I'm afraid I shall forget sometime and do something wrong. I wish Miss Grafton would let me sit on a chair in a corner; but maybe that would look like favoritism. Perhaps mama would say I ought to be strong enough to be good even among these girls, like the apostles and martyrs."

Just then the bell rang for recess, and Lou's friends came to take her downstairs; and twenty minutes was not long enough for them to tell her all that had happened at school while she was away, and how they had missed her, and to explain why Dolly Brown's father had taken her to Europe.

After recess came an exercise which the girls called "going up and down." Miss Grafton had been reading ancient history to the class during the closing hour on Fridays, and she occasionally examined them on what she had read. These examinations were not recorded in the roll-book, but those who answered questions correctly "skipped" above those who failed, so that this exercise frequently caused important changes in the positions of scholars. Lou usually enjoyed such examinations very much, and answered questions very readily; but as she had been so long absent, she had no hope of any success. A few attempts, partly happy guesses, partly dim recollections of something she had heard her father reading at home, helped her over three or four rounds, and brought her above half a dozen scholars, tho she was still on the back row.

"Next! next!" said Miss Grafton. The question was passed rapidly down the line.

"How funny!" thought Lou; "surely they know who captured Babylon! Why *it's in the Bible!*"

Two or three hands were raised.

"Well, Julia?"

"Nebuchadnezzar."

There was a laugh.

"No. Next! next!"

It was coming down the next line. Lou's hand was up.

"Next! next! Well, Lou, who was it?"

"Cyrus of Persia."

"Correct. You may go up. Where did the question begin?"

More than half the class was moving down, and Lou took a seat beside Kitty Lawrence, who squeezed her hand delightedly.

"I knew she wouldn't stay down there long, Miss Grafton," said Lena Snow. She could not speak to Lou, so she said it to the teacher.

Then the questioning began again, at the head.

"How did they enter the city?"

Marion, the head girl, started, flushed, hesitated, and finally sat down with tearful eyes. Mabel, the second, looked up in consternation, exclaiming, "O Miss Grafton!" and gave it up without an effort.

"Next! next!"

Lena Snow hazarded a guess.

"They broke open the gates."

"No; next!"

It ran down the first line—down the second—that relentless, "Next! next! next." Nobody was quite sure how far it had gone.

Minnie Venn sprang up, she had been passed, and gasped out, "O, I know!" and sank into her seat again. It was doubtful if even Miss Grafton knew who was "next."

Lou held up her hand, for fear she would be passed. Her heart beat very fast. At last her turn came.

"They turned the Euphrates into another bed, and passed over the old bed to the gates, and then a traitor inside opened the gates."

"Right. You may go up."

Lou rose, blushing very much, and took her place.

The girls clapped. They couldn't help it. The girl at the foot had become the girl at the head!—*The Occident.*

PUNISHMENT AND OFFENSE.

THE child who obeys you simply because he fears punishment is a slave who cowers under the lash of the despot. Undue severity makes him a liar and a coward. He hates his master. He hates the thing he is made to do. There is a bitter sense of injustice, a seething passion of revenge, forever within him, and were he strong enough he would rise and destroy the power that has crushed him. He has done right because he was forced to do so, not because he desired it, and since the right-doing of obedience was neither the fruit of his reason nor his love, it can not be permanent. The feeling of justice is strong in a child's mind. You have wounded that feeling. You have destroyed the sense of cause and effect by your arbitrary punishment. You have corrected him for disobedience, for carelessness, for unkindness, for untruthfulness, for slowness in learning his lessons. How is he to know which of these offenses is the greatest if all have received the same punishment? Why should giving him a sound thrashing teach him to be kind to his little sister? Why should he learn the multiplication table with greater rapidity because you ferrule him soundly? Have you ever found pain an assistance to the memory? If he has little intellectual perception of the difference between truth and falsehood, why should you suppose that smart strokes on any portion of the body would quicken that perception? Is it not clear as the sun at noonday that since he observed the punishment to have no necessary relation to the offense, and since he observed it to be light or severe according to your pleasure, is it not clear that he will suppose you to be using your superior strength in order to treat him unfairly? And will not the supposition sow seeds of hatred and rebellion in his heart?—*Nora Smith.*

DANGER TO CHILDREN.

Deadly Flowers and Plants.

BUTTERCUPS and daisies are generally associated in one's mind with Wordsworth, children, and Arcadian simplicity. It is difficult to conceive of anything hurtful or dangerous in connection with the pretty little yellow flower, but unfortunately it is not always the most modest and retiring plants or flowers that are the least harmful, for example, the deadly nightshade (*atropa belladonna*). Not that the buttercup can vie with the deadly nightshade in poisonous qualities, and still when consumed in sufficient quantities it will cause death. A proof of this has lately been afforded in England in the case of a boy who, after eating some buttercups, died within a few hours with all the symptoms of irritant poisoning. The buttercup belongs to the ranunculaceæ, and nearly all the members of this group possess poisonous qualities, chiefly of an irritant nature, tho in a few narcotic principles are to be found. Every year some children lose their lives by eating poisonous seeds or flowers, and care should be taken to exclude from gardens or parks where children play, plants or shrubs of a poisonous nature, as deadly nightshade, laburnum, and yew. Fortunately, buttercups, tho nice to look at, do not as a rule tempt children to eat them wholesale, otherwise the mortality from this cause would be much greater than it is at present.—*Pediatrics.*

ABOUT RIVERS.

THE Tigris is 1,150 miles long.

The Tiber is only 230 miles long.

The world-famous Orontes is only 240 miles long.

The Zambesi, in South Africa, is 1,800 miles in length.

Slow rivers flow at the rate of three to seven miles an hour.

Every ancient city of note was located on or near the sea or a river.

The Ganges is 1,570 miles long, and drains an area of 750,000 square miles.

The Hudson River, from its mouth to the lakes, is 400 miles in length.

The Mississippi and its tributaries drain an area of 2,000,000 square miles.

The branches of the Mississippi River have an aggregate length of 15,000 miles.

For over 1,200 miles the Nile does not receive a single tributary stream.

The river Jordan has its origin in one of the largest springs in the world.

In islands of too small size to have rivers, creeks are dignified by that name.

The Connecticut, the principal stream of New England, is 450 miles in length.

During a single flood of the Yang-tse-Kiang, in China, 600,000 persons were drowned.

The most extensive protective river works in Europe are at the mouth of the Danube.

The Rhine is only 960 miles long, but drains a territory nearly double the area of Texas.

The Irtysh, in Siberia, is 2,200 miles in length, and drains 600,000 miles of territory.

The Nile, from its delta to the great lakes of Central Africa, is over 4,000 miles in length.

The Thames of England is 220 miles long. The river of the same name in Canada is 160.

The Columbia River, of Canada, is 1,400 miles in length; the stream of the same name in Oregon is 600.

The Arkansas River is 2,170 miles long, but at various points in its course is very thin for its length.

The Potomac River is only 500 miles long, and its lower course is rather an estuary than a stream.

The British Islands are better provided with rivers than any other country of the same size on the globe.

The Mississippi, at the point where it flows out of Lake Itasca, is ten feet wide and eighteen inches deep.—*Selected.*

AN ESSAY ON TOTAL ABSTINENCE.

A SCHOOLBOY of Australia put his youthful enthusiasm into an effective essay on total abstinence, as follows: "I abstain from alcoholic drinks because if I would excel as a cricketer, Grace says, 'Abstain;' as a walker, Weston says, 'Abstain;' as an oarsman, Hanlon says, 'Abstain;' as a swimmer, Webb says, 'Abstain;' as a missionary, Livingstone says, 'Abstain;' as a doctor, Clark says, 'Abstain;' as a preacher, Farrar says, 'Abstain;' asylums, prisons, and workhouses repeat the cry, 'Abstain!'"—*Sel.*

A FAITHFUL AND WISE SERVANT.

A CLERGYMAN, calling upon one of his members, found her cleaning the front steps. She arose in confusion and said, "O, dear sir, I did not know you were coming to-day, or I should have been ready!" His answer was: "Dear friend, you could not be in better trim than you are. You are doing your duty, like a good housekeeper, and may God bless you."—*Arnold.*

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.*

PHILIPPIANS 4:6.

"With thanksgiving let your requests be made known unto God."

LORD, with a thankful heart
I bow before Thee now,
O, let me not from Thee depart,
Help me to keep my vow!
Help me, O Lord, this day
To glorify Thy name;
Help me to walk in wisdom's way;
Do Thou my steps restrain.

D. E. W.

THE POWER OF THE WORD.

A PASTOR relates the following instructive incident: A Christian lady lay upon her death-bed. Her husband was already dead, and reflecting that her little daughter would soon be handed over to the charge of her grandfather, who was an infidel, she was filled with anxiety at the prospect, and calling the child to her side, she obtained from her a promise that for her sake she would read one chapter of the Bible to herself every day. The child soon after was removed to the house of the infidel, and, faithful to her promise, was found by him one day reading to herself in the garden. Inquiring to know what book it was, she replied it was her Bible. He at once began to make light of it, declared that it was useless to read such a book, and asked what was the good of it. She answered that she might learn of God. "God," he said; "there is no God."

The effect of this upon the child can scarcely be described, so great was her fright and amazement. For the moment she appeared petrified, but, recovering herself, exclaimed with passionate earnestness, "O grandfather, you're a fool, you're a fool!" The man was amazed at this extraordinary audacity on the part of his grandchild; but the child continued to exclaim: "O grandfather, you're a fool! The Bible says you are a fool. 'The fool hath said in his heart, there is no God.'" Psalm 14:1. The man listened no longer, but to forget it was quite impossible. Wherever he went, by night and by day, every waking moment, seemed to come into his mind, "You're a fool. The Bible says so." The result was he became miserably unhappy and broken down before God, and the Lord graciously used the circumstances to his conversion.—*Anon.*

A LARGE MITE.

THE *Morning Star* tells this story to show that it will not do to jest about the widow's mite unless you are prepared to stand by the consequences:—

"A gentleman once called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

The rich man was cornered. Covetous people often try to shelter themselves behind the widow's mite.

PAY OF MISSIONS.

THE American Board, says an exchange, pays its missionaries who have families from \$850 to \$1,050 annually, to single men from \$440 to \$675, to single women from \$390 to \$575. The Presbyterians pay to married men from \$1,080 to \$1,250, to single men \$720 to \$833, to single women from \$540 to \$628. The Methodists pay in Asia, including China, Japan, Korea, and India, to married men the first five years \$950, single \$680; the next ten years, to married men \$1,000, single \$700; the next ten years, to married men \$1,100, single \$800; after twenty-five years, \$900 to \$1,200.

DR. MAXWELL writes to the *Monthly Messenger* that "medical missions in Formosa and in China are prospering. He tells of many instances where closed doors have been opened to the medical missionary which would have remained closed but for the known cases of healing. The pioneer power of the medical missionary is unquestionable. Its abiding power for strengthening, extending, and consolidating a Christian mission is also a great fact. The medical missions of the Presbyterian Church of England have done much to bring to the front and to commend to the whole church of Christ the manifold value and power of this agency."

OUR WORK AND WORKERS.

THE church at Boise, Idaho, has received twenty-one members since last May.

ELDER W. S. SHREVE reports the baptism of three candidates at Debello, Wis.

ELDER S. S. SHROCK has been called from Ohio to engage in labor among the German population of Philadelphia.

A GERMAN church was organized at Sherwood, Ohio, on the 20th ult., by Elders S. S. Shrock and R. C. Porter.

AT the last quarterly meeting of the church in Toronto, Ont., an addition of nine to the membership was reported.

THE West Side members of the church in Cleveland, Ohio, have formed a separate organization. In this way the cause is better represented in that large city.

AT the late meeting of the New York Conference, held at Syracuse, six new churches were added. At the same meeting Brethren A. R. Hyatt and G. R. Lesch were ordained to the Gospel ministry.

THE local camp meeting at Montrose, Colo., created such a manifest interest that Elders J. E. Leland and B. W. Marsh continued services after the general meeting closed. Previous to the close of the camp-meeting eight persons were baptized.

THE little pamphlet issued a short time ago by Mrs. S. M. I. Henry, entitled "How the Sabbath Came to Me," has already reached a circulation of over 200,000 copies, and is doing much to arouse an interest in this important question. Forty-eight pp.; price, \$1.50 per 100.

DURING the recent camp-meeting at Fremont, Neb., five candidates were baptized; a number of persons took instruction in book-selling, and will engage in that work; the regular conference business was attended to, and Brother E. L. Stewart was ordained to the Gospel ministry.

OCTOBER 3, four persons were baptized at Iowa City, Iowa, and since that date three more have been added. Still others were expected to go forward at the time of this report, as a good interest was manifested in meetings conducted by Elder W. B. Everhart and Brother R. H. Habenicht.

THE *Minnesota Worker* gives this interesting item: "For several years past Sister A. E. Ellis, of Dodge Center, Minn., has used a club of 100 SIGNS OF THE TIMES in missionary work. The efficiency of this is shown by the fact that seventy-five persons have accepted the truth during the past three years through this means." There are certainly many others who might do a similar work, if there were first a willing mind, and confidence in the means which the Lord has often endorsed.

ELDER D. H. LAMSON, whose long years of service in the cause have made his name familiar throughout the American field, died, at Hillsdale, Mich., October 13, of pneumonia. His field of labor had been mostly in Michigan, and he was in times past a frequent contributor to our church paper, the *Review and Herald*.

Echoes from the Field, organ of the Colorado Conference, says, "We are pleased to hear that new church buildings have lately been erected in Cripple Creek and Florence." It also says, "We learn from a brother at Colorado Springs that a tabernacle is being constructed there for a meeting-place, and will soon be ready for occupancy."

THE first camp-meeting ever held in New South Wales, Australia, was at Sydney, October 14-25. Another meeting is appointed for Melbourne, Victoria, from the 18th to the 29th of the present month. It is expected that at this meeting arrangements will be completed for starting the medical work in Melbourne, and that a sanitarium will be opened, which will be a training-school for medical missionaries for the Australasian field.

SCHOOLS OF HEALTH are being held in Cleveland, Ohio, under the supervision of Brother W. C. Wales. Dr. Abbie Winegar, Miss Jean Whitney, and Mrs. Nuding, of the Battle Creek Sanitarium, are assisting in the work. The *Visitor* says, "A most encouraging school was held before the Sorosis, one of the most exclusive societies of ladies in the city." It also states that a school has been opened in Music Hall for the public.

FROM the report of Elder J. E. Fulton, of Fiji, in a late *Review*, we take the following item of interest: "We are thankful for the boat which was lately built for us. This will be a useful auxiliary in our work. Remember, Fiji is not one island, but eighty inhabited islands. When this fact is considered, it is readily seen how necessary a boat is to our work. We have named our boat the 'Loughborough.' This little craft is thirty feet long and ten feet beam, with mainsail and jib, decked all over with a good-sized hatchway, which may be partly or altogether opened, at pleasure. The builder is a practical man, and took pains to make the boat strong as well as nice in appearance. We took a trip in it lately, and had a very interesting and profitable time among the natives. We went some distance from Suva, among a better class of Fijians, who see fewer white people, and are therefore less acquainted with the evils of Europeans."

THE Fond du Lac, Wis., *Daily Reporter* notices our new mission at Milwaukee as follows:—

"The Seventh-day Adventists have opened Rescue Mission quarters at Milwaukee in the building at Reed and Oregon Streets, where they have leased five floors for five years. Mr. and Mrs. Louis Marsh, of Fond du Lac, and Mr. and Mrs. W. A. Lake will have charge of the institution. The mission is opened by the National Conference of the Adventists and there will be conducted in connection with the mission a cobbler's department, an employment bureau, in which no charges will be made, a restaurant, and a lodging-house. There will be baths and rooms for the sick, and about 100 cots on the third floor for lodgers. The mission will be conducted on an extensive scale. . . . In an interview with Mr. Lake, he said: 'The employment bureau will be a regular department, but we do not ask a cent either of the man who is furnished work or the employer. We first give the applicant a bath, then we feed him and give him a bed. The question will not be, Have you ten or fifteen cents? If he has a little money to help us out, well and good; if not, it makes no difference. We shall have a cobbler's department, to do light patching or half-soleing on old shoes, so as to make them fit for use. We shall have a coal and wood department, where both commodities will be sold in small quantities. We shall have daily religious meetings and also meetings on Sunday afternoon. The mission will be open day and night, watchmen being in charge all the while, so that we may not miss any one who may apply for food or shelter.'"

PERIODICALS WANTED.

JAMES F. AGARD, 1847 W. Lexington Street, Baltimore, Md., requests clean copies of *SIGNS*, *Sentinel*, and *Review*, sent post-paid, for ship and city missionary work.

PERSONS who have been sending papers to H. M. Oliphant, Hollister, Cal., for missionary work, are hereby notified that no more are wanted at present.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

The Sabbath School The Sunday School International Series. International Series.

LESSON VIII.—SABBATH, NOVEMBER 20, 1897.

THE GOSPEL AT ANTIOCH (SYRIA); A NEW CENTER FOR MISSIONARY WORK.

Lesson Scripture, Acts 11:19-30, R. V.

19 "THEY therefore that were scattered abroad upon the tribulation that arose about Stephen traveled as far as Phoenicia, and Cyprus, and Antioch, speaking the Word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas as far as Antioch; who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul; and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch. 27 "Now in these days there came down prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great famine over all the world; which came to pass in the days of Claudius. And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea; which also they did, sending it to the elders by the hand of Barnabas and Saul."

QUESTIONS.

- 1. What, as we have already learned, took place on the death of Stephen?
2. Where did the disciples go, and what did they do? To whom only did they preach the Word?
3. Of what country were some of these brethren? To what city did they come? To whom did they preach? What was the burden of their message?
4. What was with them? What was the result?
5. Where did news of this work come? Whom did they send out to see and assist?
6. When he had come, what did he see? How did it affect him? What was his exhortation to the new disciples?
7. Why did he thus regard the work and forward it? What is said of the progress of the work?
8. As the work was growing, what help did Barnabas seek?
9. Where did he find him, and where did he bring him? How long did they continue their labor together in Antioch? What sort of congregations did they have? What name was here given to the believers?
10. Who came to Antioch in those days? From what place? Who among them is specially mentioned? What did he say? By what authority? When did the thing predicted take place?
11. What did the brethren at Antioch determine to do?
12. To whom did they send their gifts? By whom?

SUGGESTIVE QUESTIONS.

- 1. Read Isa. 51:15, 16. How is this text illustrated by what is recorded in the lesson? What was preached at Antioch? What was seen? When only the Word of the Lord is heard, and the hand of the Lord is seen, what must be the result?
2. What will a good man always delight in?
3. In what other way also did Barnabas show that he possessed the Holy Spirit?
4. Were there any Christians before the Gospel was preached in Antioch? Did the calling them Christians make any difference with them?

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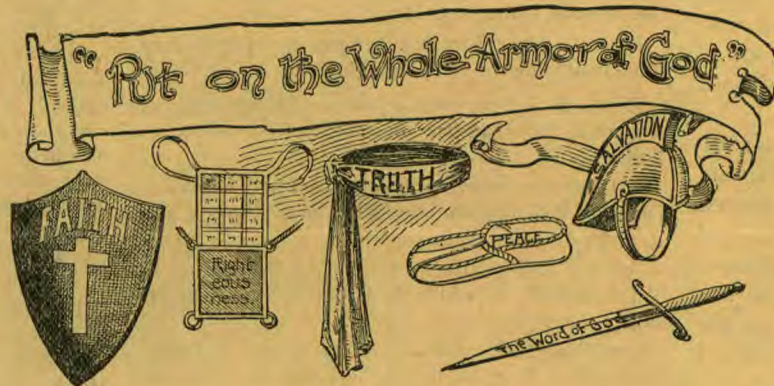
LESSON VIII.—SUNDAY, NOVEMBER 21, 1897.

THE CHRISTIAN ARMOR.

NOTE.—It is recommended that the whole epistle to the Ephesians be read at one sitting and choice passages be learned by heart; that the lesson be taught with practical application to every-day life. Paul while dictating this epistle was a prisoner of Rome, chained to a soldier. The epistle was written in his hired house in the latter part of A.D. 62 or early in A.D. 63. Notice the valuable mine of instruction which Paul opens up for the Christian before giving the final admonition which includes our present lesson.

Lesson Scripture, Eph. 6:10-20.

10 "Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. 13 Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. 14 Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the Gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the Gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak."



Golden Text: "Be strong in the Lord, and in the power of his might." Eph. 6:10.

SUGGESTIVE QUESTIONS.

- (1) What admonition does Paul give to his brethren? Verse 10. Note 1. (2) How should the Christian be equipped for his conflict with the powers of evil? Verse 11. Note 2. (3) What will this enable him to do? Same verse. (4) What are the opposing forces which the Christian must meet? Verse 12. Note 3. (5) What only will enable the Christian to stand during the conflicts through which he must pass? Verse 13. (6) When complete in his armor, what is it his duty to do? Same verse. (7) To what is truth likened in the armor of the Christian? Verse 14. (8) What is the office of righteousness? Same verse. Note 4. (9) How are the feet prepared for the roughness of the way? Verse 15. (10) What other important piece of armor is mentioned? Verse 16. Note 5. (11) What protection would this afford? Same verse. (12) What is the helmet with which the Christian is to be provided? Verse 17. Note 6. (13) What is the nature of the sword with which his warfare is to be waged? Same verse. (14) What is necessary in addition to the armor with which he is provided? Verse 18. (15) To what does the "watching" refer? Same verse. (16) What request did Paul make of them for himself? Verse 19. (17) For what purpose did Paul desire the prayers of his brethren? Same verse. (18) What relation did he sustain to the Gospel? Verse 20. (19) What did Paul desire in regard to his ambassadorship? Same verse.

NOTES.

1. Be strong in the Lord.—Be filled with the strength of God by having Christ enthroned within. The only strength that will avail the Christian anything in the time of trial, of conflict, is the strength of the Lord and the power of his might. To be strong in self is to make defeat a foregone conclusion. The "wiles" of the enemy can not be circumvented by any power of human direction or by any human skill. Having Christ within, we have a source of strength that will fit us for all the conflicts in which we must engage.

2. The whole armor of God.—The armor which he provides for us to use. In other words, put on Christ, who is our wisdom, our righteousness, our sanctification, and our redemption. "In him dwelleth

all the fulness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10. He is a perfect defense for us at every point. He is our shield, for he saves us from sin and from death, the consequence of sin. He is our breastplate, for he is our righteousness. He is our helmet, for in him is our hope of salvation. He is our girdle, for he himself is truth. He is our sword, for he is the Word of God.

3. Not against flesh and blood.—That is, it is a spiritual warfare, and literal guns and swords are not employed. It is not merely against the evil influences of individuals, but it is a defensive warfare against the actual influences of Satan and his associates, graduated soul-destroyers. That is why it is that of ourselves our powers are insufficient to make any headway whatever. Satan has the advantage of us in experience, and certainly in power if we rely upon self. But the battle, tho defensive in this particular as regards ourselves, must be an advance movement as regards the souls in darkness around us. Otherwise it is a losing battle.

4. The breastplate of righteousness.—There is no more vital part of the body than that which should be covered by the breastplate. If we have on the breastplate of righteousness, and that not our own but Christ's righteousness, we have a perfect covering, through which none of the fiery darts of the enemy can pierce. The breastplate of the ancient warrior was often an inadequate protection, and was pierced by the foe. Not so with that which is provided for the Christian. Christ's righteousness is absolutely invulnerable.

5. Withal taking up the shield of faith.—The thought seems to be, in addition to these other parts of the soldier's defensive armor, let him take up faith as a shield. Perfect faith in God will be a perfect shield to protect us from all the various missiles which the adversary may hurl against us, especially doubts, skepticism, and infidelity. Without faith these "fiery darts" will strike us in a vital part, and bring about our eternal destruction.

6. The helmet of salvation.—In 1 Thess. 5:8 Paul says, "And for an helmet, the hope of salvation." Soldiers seldom fight with energy unless they have a hope of victory. The hope of the Christian is in salvation. He who has a firm hope of salvation has a helmet which is proof against the most vigorous assaults of skepticism, evil men, or fallen angels. It is not a hope based on feeling, but an intelligent hope, founded in the promises of God. Hence the helmet covers and protects the brain, the seat of the mind.

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News and Notes

FOREIGN.

—The Duchess of Teck, cousin of Queen Victoria, died on October 27 as the result of a surgical operation.

—Vacher, the French "Jack the Ripper," has been captured, and has confessed to twelve murders. He has been accused of nineteen.

—A report from Mazatlan, Mexico, states that an epidemic of yellow fever has broken out at that place, and a number of deaths are reported.

—It is reported that a mysterious disease has broken out at Dawson City, which the physicians are unable to check, and is carrying off an average of five men daily.

—A fierce cyclone raged along the eastern coast of Bengal on October 27, causing a number of deaths, damaging a large amount of property, and driving seven vessels ashore.

—A destructive cyclone, followed by a tidal wave, visited Leyte, one of the Philippine Islands, recently, doing incalculable damage to property, and it is stated that thousands of persons lost their lives.

—The Spanish Government is seeking to negotiate another loan of \$200,000,000 to meet current expenses in the army and navy, and fit up her war vessels recently launched or in process of construction.

—The sultan has demanded the recall of two American missionaries from the province of Aleppo, on the pretext that their distribution of relief will cause disturbances. The United States legation has ignored the demand.

—Twelve survivors of the Norwegian bark Seladon, which was wrecked on a reef in the south seas in August last year, arrived in London on October 22. They had lived for ten months on a little isolated island before they were rescued.

—Five whaling vessels are reported frozen in the ice floes of the Arctic Ocean, without hope of extricating themselves before spring, by which time many of them may have been crushed in the ice. Being near shore, it is thought the whalers will find shelter among the Eskimos.

—Inhabitants of Porto Rico are said to be planning an insurrection by which they hope to "sweep into the sea" all the Spanish forces in the island. They are waiting for an expedition from the United States consisting of arms and ammunition, and claim that hostilities will be inaugurated soon after its arrival.

—Fifty-four persons were suffocated or trampled to death in a panic at Khnieloff, Crimea, on October 24, caused by an alarm of fire. The officiating priest was powerless to quell the tumult, and the weaker ones were thrown down and crushed under the feet of the stronger as the frightened crowd rushed for the exits.

—Both the English and French are despatching troops to the border of the Hinterland, West Africa, each nation claiming what the other is not willing to grant in regard to territorial rights, and as no surveying has been done in that part of the country, it is expected that the opposing forces may clash at any moment.

—The German Government is making preparations for the increase of its war strength, and has decided to hold its army maneuvers for the coming year in Alsace-Lorraine. They will be on an exceptionally large scale, and, being held in this locality, will not tend to lessen the enmity between Germany and France.

—A despatch from Cairo, Egypt, states that the Abyssinian army, which started out to punish the Somalis for massacring three regiments of Abyssinians has already laid waste a large territory, and has completely annihilated four large tribes, their work of revenge being accompanied by acts of horrible brutality.

—Recent advices from Honolulu state that the island government has finally agreed to the arbitration of the claims set forth by Japan, but is not willing to accept the king of Belgium as arbitrator. President Dole suggests a commission of three, one from each government, the third to be chosen by these two representatives.

—The International W. C. T. U. convention in session at Toronto, Ontario, held its last meeting on October 26. The following officers were elected: Honorary president, Mrs. M. C. Leavitt, Boston; president, Miss Frances E. Willard Evanston, Ill.; vice-president, Lady Henry Somerset, England; secretary, Miss Agnes E. Slack, England; treasurer, Miss Mary Sanderson, Danville, Quebec.

—The Spanish Government refuses to publish its reply to the note of U. S. Minister Woodford, but the contents of the reply are announced to deal largely with America's responsibility for the maintenance of the insurrection in Cuba through the arms and ammunition which they receive from this country. The hope is expressed that through granting autonomy and withdrawing of American support, the rebellion will soon be suppressed.

—A portion of the Spanish army, which the government designed to send to Cuba in November, has refused to don the colonial uniform, and state that when the time for embarkation comes, they will refuse to go to Cuba. In the Spanish army such insubordination is punishable with death, and the government is perplexed over the situation, disliking to inflict the penalty at the present time, and upon so many.

—Brigadier-General Castillo, commander of the Cuban army in Havana province, was betrayed by supposed friends and shot near Havana on October 25. A proclamation signed by Maximo Gomez and president Capote is being circulated in Havana, rejecting autonomy or any concessions made by Spain short of absolute independence, and threatening with death any envoy approaching the Cuban army with any proposition short of independence.

—A column of English troops has started from Berber on the Nile to drive Osman Digna, the Dervish general, from the region of the Atbara River. The Dervishes have taken terrible vengeance upon a large tribe which refused to join them in withstanding the British. Every male member of the tribe was killed, the older women and many of the children were thrown into the river, while the young women were taken to the harems of the chiefs and the khalifa.

DOMESTIC.

—The Fowler Bicycle Company, of Chicago, failed on October 22 for \$225,000.

—The International Fur Seal Convention opened at Washington on October 23, with Russia, Japan, and the United States represented.

—The general offices of the Wabash Railroad of St. Louis, Mo., were burned on October 27, entailing a loss which the company places at \$500,000.

—Officials of the Navy Department estimate that the United States has already expended about \$2,000,000 in assisting Spain to keep filibusters out of Cuba.

—Dr. Fridtjof Nansen, the well-known Arctic explorer, arrived in New York on October 23. He will give a course of sixty lectures before returning to Europe.

—The famous trial of Adolph L. Luetgert, the Chicago sausage manufacturer, closed on October 21, with a disagreement of the jury, and Luetgert was remanded to jail.

—Fire destroyed the Hotel Brooklyn at Kellerville, Pennsylvania, on October 23, three of the inmates being burned to death in the conflagration, and seven being seriously injured.

—The steam schooner Caspar, of San Francisco, Captain Anfindsen, struck on a reef near Point Arena, California, at midnight on October 23, and became a total wreck. Eleven of her crew of fifteen men are known to have perished.

—General Miles, of the United States army, who has recently returned from a tour of Europe, reports to the War Department the necessity of large expenditures for the coast defenses of the country, and a considerable increase in the size of the army.

—Severe storms of rain, snow, and sleet have seriously interfered with traffic during the week in the States of Colorado, Kansas, and Nebraska. Snow plows have been called into service to clear the tracks. Much damage has been done to telegraph and telephone lines, especially in Denver.

—The situation in the fever-stricken districts of the south shows no signs of improvement. The largest number of deaths recorded during the week ending October 27 was on that day, the number being 14. The record for the week shows 59 deaths and 347 new cases. A number of cases in a mild form have been reported from towns farther north than the previously affected area.

—A battle occurred recently between the force of a Colorado game warden and a band of Ute Indians who were killing deer in Colorado contrary to the law of the State. A number of men are said to have been killed on both sides, but details are lacking. Troops have been ordered to the scene of the difficulty to protect the settlers and drive the Indians back to their reservation.

—A petition now before the district court of Neosho County, Kansas, and subscribed to by citizens of several counties, prays for relief from the power of trusts. The petition states that the dry goods merchants have formed a pool, that grocers have joined in a combination, and the coal dealers in a combine, to prevent competition, and force the people to pay a uniform price for the necessities of life.

—The proposed postponement of the sale of the Union Pacific Railroad has been abandoned, and the sale will be made on the date previously announced, the reorganization syndicate having added \$8,000,000 to its former guaranteed bid. This bid does not include the Kansas Pacific branch nor guarantee a buyer for it, and it is claimed that the chances for a purchaser of the branch line will be meager indeed, in view of its dependence upon the main line. In view of this fact, the chances are yet good for a government loss of several million dollars.

—Dr. J. O. Hirschfelder, of San Francisco, Cal., has discovered a cure for consumption. It is based upon the discovery of Dr. Koch, but other elements are added to the tuberculine. The curative lymph is named oxytuberculine. The faculty of Cooper Medical College, to which Dr. Hirschfelder belongs, have examined a number of patients who have been cured by the newly discovered remedy, many having been in the advanced stages of consumption.

—The New York and Buffalo Express on the New York Central was thrown down an embankment near Harrison, on October 24, and plunged into the Hudson River, killing twenty persons and injuring a large number. The president of the road states that dynamite had been placed in the road bed, and was exploded as the engine passed over it, the design being to wreck the train and secure a large amount of gold which was being carried in the express car.

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OAKLAND, CAL., NOVEMBER 4, 1897.

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Read our Bible offer on page 14.

Jesus Christ is more than a mere leader. To simply take him as a leader, as a grand man, is not Christianity. Christianity is imbued with his life, as actual life and power as the electric force from the dynamo is actual. To those who receive him he is made "wisdom, and righteousness, and sanctification, and redemption."

God Is One.—Why will his children try to divide him? Why cut up his Word, the manifestation of God in writing, into Old and New Testaments, into law dispensation and Gospel dispensation. Like Christ's seamless coat, the doctrine of God is one from Paradise lost to Paradise restored. As truly as to us, came the Word of the Gospel to Abel, Noah, Abraham, and all the prophets and their contemporaries; for "God is no respecter of persons." Christ "is the true Light which lighteth every man that cometh into the world." He gives sufficient to every one if it is but heeded.

Becoming More Common.—Laudation of the Roman Catholic Church is becoming more and more common in Protestant circles. The Rev. S. Sherin, of Chicago, is reported to have said, at the Inter-civic Philanthropic Conference, at Battle Creek, Mich., October 17: "Despite adverse criticism, no church is doing as great philanthropic work to-day as the Catholic, yet masses, solos, and sermons will never accomplish what is needed. Intemperance is thriving, despite the efforts of the church. The Woman's Christian Temperance Union was organized and sent a thrill through the land, but it has gone into political trickery and will never put down the traffic. The Young Men's Christian Association meant to do good, but is worldly. It ought to be buried. It is but a corpse. As a philanthropic movement it is a fraud, tho as a club it is entertaining." Now all this may be true of these organizations as bodies, tho we are sure many individuals in

them are doing much for the Master. It is not a surprise that the Catholic Church is doing more than others. Her zeal has been increased by opposition. She has been provoked to greater philanthropic work by other religious organizations. Her zeal is that of emulation. Protestant zeal must be built upon faith. But as she has forsaken the principles and source of her life, faith in God's Word through Jesus Christ, her works of faith likewise depart. "If that light which is in thee be darkness, how great is that darkness." Her only hope is to return to the Word.

Giving.—"It is more blessed to give than to receive," if we give for a righteous purpose. "He that giveth to the rich [those who have no need], shall surely come to want." But "he that giveth to the poor lendeth unto the Lord." The highest giving is *giving first*. There are many who excuse themselves from giving to God's cause on the ground of debt. In other words, they say, "I will render to the Lord his due when I get my debts paid, when I am better situated, when I discharge this or that obligation." But this is not giving at all. It implies no love, no sacrifice. What we can do just as well as not, is not scriptural giving. We must be willing to give when faith, not sight, leads the way, when it costs us something to give. George Klinge has beautifully sung:—

The keynote of life's harmony is sacrifice.
 Not twice, or thrice,
 Beneath each sun will souls bow down
 To lay the crown
 Of will or time beneath strange feet,
 But many times, that life's chords may be sweet.
 Who sacrifices most
 Drinks deepest life's rich strain, counting no cost,
 But giving self on every side
 Daily and hourly, sanctified
 But in the giving.
 Living
 Is but the bearing, the enduring,
 The clashing of hammer, the cutting,
 The straining of the strings,
 The growth of harmony's pure wings.
 Life is the tuning time, complete
 Alone when every chord is sweet
 Through sacrifice. No untuned string
 Can music bring;
 No untried life
 Has triumphed, having passed the strife.
 True living
 Is learning all about the giving.

A STATEMENT OF BELIEF.

A COPY of the *Millennial Dawn* of some time ago has been sent us containing the following, which, quoted from a Seventh-day Adventist paper, the *Dawn* declares to be a misrepresentation. It may be from the SIGNS OF THE TIMES; if so, we do not now recall it:—

"If it was expedient that Christ should pass the portals of the tomb to save men from the Adamic death, then it is equally expedient that he should pass the second-death tomb, in order to save those who fail in the first opportunity, that they might have the second probation, as per *Millennial Dawn* theology. A second probation for all mankind, and especially the heathen, is a corner-stone in *Millennial Dawn* theology. We ask, Where is the scripture to show that Christ passed the second-death tomb? If not, can he, or will he, save man from the second death, through a second probation?"

The editor of the *Dawn* declares that its teachings are "that there will be neither redemption nor recovery from the second death, but, on the contrary, that it is the everlasting punishment predicted for all intelligent and wilful evil-doers;" that the "chance" for eternal life, which Adam lost, will be a "second chance, individually, to but one person, Adam." But the *Dawn* makes the life of all the people who ever lived previous to Christ's resurrection, no "chance" (to use its term) at all; for it declares that—

"This chance, secured by Christ for all through his atoning sacrifice,—this chance, which dates from our Lord's resurrection (except as in a typical manner it was previously faintly revealed to the faith of the patriarchs and prophets and in the law to Israel),—this chance, call it first or second as any may please, is the only one we find in the Scriptures, and the only one presented in *Millennial Dawn*."

That we have not misrepresented the *Dawn* will be seen also by the following paragraph:—

"Did the millions of Jews who lived and died before Christ, and who at the very most had only typical atonements for sin, year by year, which could never take away sin, nor make the worshipers perfect—did these have a chance or fair trial for eternal life under the new covenant, which had not in their day gone into effect? Surely not! See Heb. 9: 9; 10: 4. Did the Jews of our Lord's day who rejected him have a full chance?—No; for our Lord and the prophets and the apostles testify that 'they were blinded' and that 'through ignorance' they crucified Christ, 'as did also your rulers.'" Acts 3: 17.

But all this blindness and ignorance were of choice. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." See John 15: 22-24. Concerning the heathen, see Rom. 1: 18-32; 2: 6-16. It is not the great light that saves, but how men regard the light. It is not the outward ceremony that saves, but the truth that is revealed appropriated by heartfelt faith. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of those whose heart is perfect toward him." 2 Chron. 16: 9. Such may be called heathen or Christian, but they are God's. They evidence by following the little light that they would follow all the light; and God, not man, is the judge. He who waits for a larger hope than had Abraham or Elijah, or greater light than had Caiaphas or Judas Iscariot, will wait to be deceived.

"Nevertheless."—Much is made over the defection of Evangelist B. Fay Mills from Presbyterianism to Unitarianism. We were not surprised. At the best he was but a man of flesh, and the Word of God declares that "all flesh is grass." Letting go of God, man is very likely to be "blown about by every wind of doctrine." Christians need not be alarmed. Korah, Dathan, and Abiram, with a quarter thousand of the princes of Israel, or the royal house, or Judas, the treasurer, or Hymanæus and Philetus, and many others, may all prove false to Christ, yet his Word stands. The Rock abides. Men may break their own heads against what God designed should heal their hearts; the only losers are themselves and those so foolish as to forsake the Word and go with them. "Nevertheless [not-*theless*] the Word of God standeth sure."

God First.—Here is a sentiment from Bishop Seymour, both noble and scriptural: "I advise, and I know that my advice echoes God's will, setting apart a certain proportion of your income as due to God. It ought not be less than a *tenth*. A tenth was enjoined under the law; it ought not to be less under the Gospel. Pay whatever you devote to God *as the first, most imperative*, of your debts. Never cease to pay this debt while you live." The wise man writes by inspiration: "Honor the Lord with thy substance, and with the *first-fruits* of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

A Noted Vegetarian.—Francis W. Newman, brother to Cardinal Newman, recently died in England at the advanced age of 92. His health was good and mind clear to the last. He attributed his longevity and good health to his temperance, regularity, and especially to a vegetarian diet. His "habit was to dine on the first solid dish that presented itself," thus avoiding overeating. He tells us that his "digestion was always painful" until he "became a vegetarian." He always took plenty of sleep. Seven hours he considered normal, six too little, and often desired eight. He loved walking for exercise. He wrote much on vegetarianism and temperance.

Foreign Missions.—There ought to be no such things as *foreign* missions to Christians. Some missions are farther away than others, but all are in the heritage bought by the blood of Jesus Christ; and all souls are alike precious to him, whether born in Siam or Alaska. He died for all and each. When we talk of foreign missions we are using the language of the world.

The October number of Apples of Gold Library is entitled "True Christian Citizenship." It will be published November 5; price, 1/2 cent.