

# 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

**True Thanksgiving.**—Says the psalmist by the Spirit of God, "O give thanks unto the Lord, for he is good; for his mercy endureth forever." God is good, with the goodness of pure love. His goodness is not negative, but positive. He is all good, and good all the time; for "God is love."

**The Giver of Good.**—God is not only good, but he is *the Good*. He is the only one essentially good; for "there is none good but One, that is, God." Matt. 19:17. He is therefore the Source, the Author, of all good. From him all good gifts come. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17. God is therefore not only the Giver of all good gifts, but all his gifts are good.

**Unchangeable Good.**—We meet with persons who do us good to-day and ill to-morrow. If perchance they would do us good on the morrow, they may be unable, because of a limitation of their powers. Then, again, circumstances or dispositions may change; but God never changes—"with whom can be no variation, neither shadow that is cast by turning." R. V. Men may fail, "yet he abideth faithful; he can not deny himself." 2 Tim. 2:13. Love can never be otherwise than love; Essential Good ever remains good. Surely God's constant goodness should be a cause of thanksgiving on the part of his children.

**Our Blindness.**—"But," says some poor soul, "what about the troubles which come

upon us in the way of loss of health and property, and opportunity of labor, and the life of our loved ones? Is this evidence of God's goodness?" And we reply, No, not any of these things of themselves alone. If our life ended and began with the trouble, if there were no other manifestation of God to us, surely we would be of all men most miserable. God does not directly send the sickness, the financial trouble, the loss of work and wages, the

greatly to be praised; and his greatness is unsearchable." "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." "He telleth the number of the stars; he calleth them all by their names." "For that he is strong in power, not one faileth." (Eph. 1:11; Ps. 145:3; 135:6; 147:4; Isa. 40:26.) And of this same God his messenger declares: "And we know that to them that love God, *God worketh all things* with them for good, even to them that are called according to his purpose." Rom. 8:28, margin, R. V.

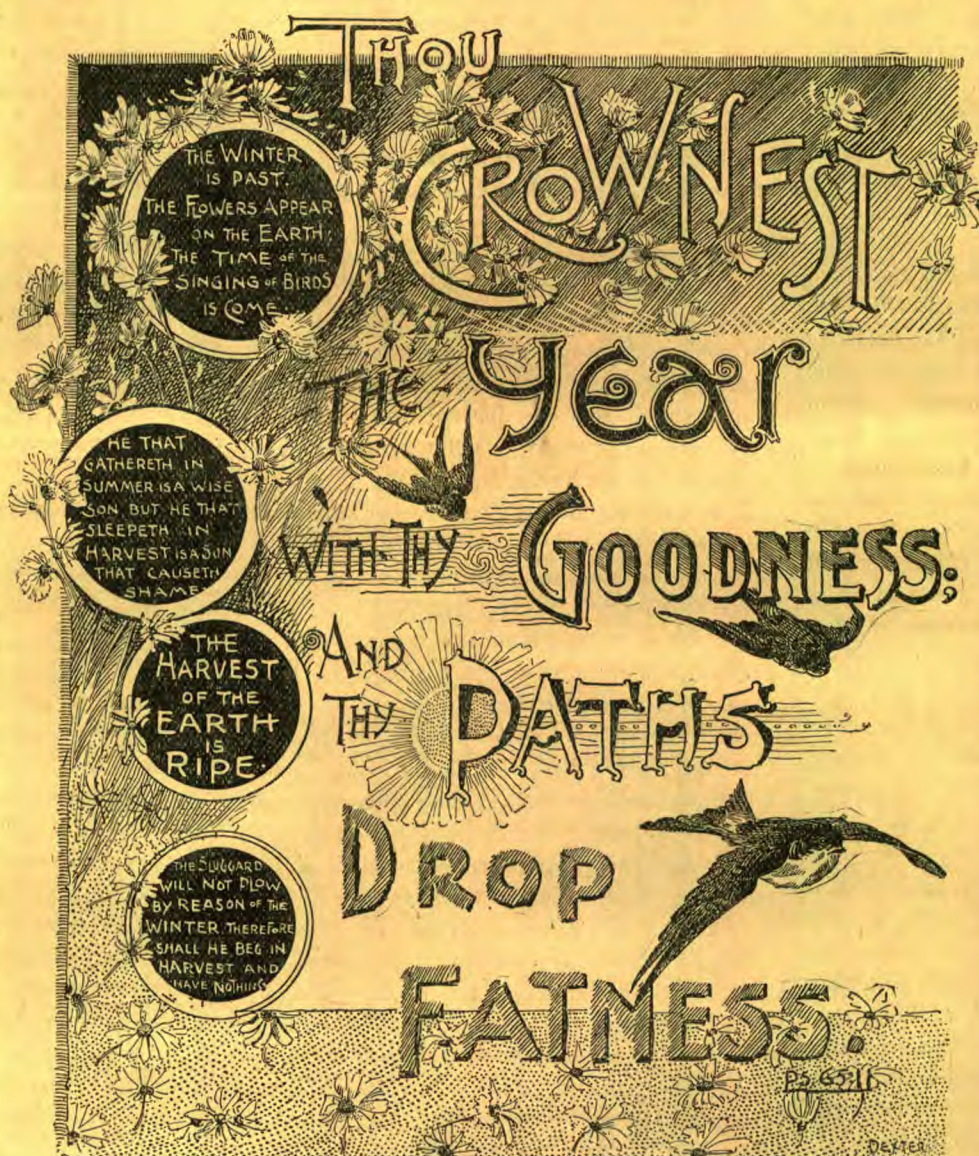
**God's Purpose.**—But God works according to his own purpose, according to his own good and righteous law, according to his own glorious Gospel of grace, and for the purpose of the "eternal salvation" of all and each who desire to be eternally saved in God's own way; for there is no other way by which men can be saved, save God's way. He, therefore, who refuses to be saved in God's way, will not to be saved at all. He takes himself out of the channel of God's working. He places himself where he can neither see nor receive of God's goodness in the way God designed his goodness should be received.

**Illustrations of His Goodness.**—God gives us in nature many illustrations of his working and goodness. Among these is that of the year, with its

varied seasons of winter, spring, autumn, summer. Winter seems to be the death of the year. The leafless trees, the dry, seemingly dead branches, the bleak moor lands, the withered stalks of plant and flower, the rivers, lakes, and ground locked in the icy embrace of the frost king, all speak eloquently of death. And this is especially so when nature covers all with a pure white shroud of unsullied snow. But the world is not buried, only wrapped in its winding-sheet, resting, waiting, for the morning of spring, the resurrection of the year,

death of loved ones: but God does permit them to come; and in them he brings disguised blessings; out of them he will by his own power bring good. In spite of the originator of the evil, God brings to us his goodness. It is only our blindness, our selfish sorrow, our unbelief, which hides from our eyes and shuts out of our hearts his blessed and mighty presence.

**"Worketh All Things."**—Despite the sin, God "worketh all things after the counsel of his own will." "Great is the Lord, and





when the power of God in the warm winds, the life-giving showers, and the ever-ascending sun, loosens the icy fetters, sets the prisoners free, clothes the leafless branches with foliage and the barren fields with grass and flowers. The robe of death is folded away, and a garment of green bedecked with flowers robes the world. Spring is the sowing time of the year. He who would have abundant harvest must in spring sow bountifully.

**The Summer** is the time of development of the growing plant and fruit and root. The oftentimes fierce storm, the daily fiercer heat, are both necessary. The roots strike deeper into the soil for moisture, and the fiber hardens and strengthens. Great fields bloom green and red with clover, or gold and green with buttercups. Orchards are weighted with fruit. Acres of waving grain hang heavy-headed, storing, by the direction of God, from earth and air provender for the multitude.

**And Then Comes Autumn**, the harvest-time of the year, when the multi-hued ripened fruitage is gathered in from forest and field, from orchard and vineyard, from shock and sheaf, for the sustenance of earth's millions. It is God's gift to the inhabitants of earth. He gives the sons and daughters of earth a part in its sowing, its culture, its harvest, that they may share in the rejoicing, and gather at every season faith in him, the great Husbandman.

**Man's Selfishness.**—How sad it is that men use these blessings of God for their own selfish purpose, with never a thought of the needs of their fellows! And this is most frequently the case on the part of the rich. The necessities of men, the foodstuffs of the earth, are stored, garnered, bonded, shut away, from the hungry, famishing multitudes; or prices are made so high to the buyer that thousands are kept in constant want, and so low to the seller that many are utterly ruined. The greed of grain grinds the "brethren of a common Father down." Millions of bushels of good food cereals go to feed the cursed stream of poison which runs from still and brewer's vat to wreck the reason and beggar the homes of millions more. But God sees and hears and knows, and he will repay.

**The Lesson of the Year** is that God is working out good for the inhabitants of earth all through the round of seasons, in winter not less than summer, in spring not less than autumn. And while many will at this season of the year render formal thanks because a day has been set apart by civil officials for that purpose, and while many more will be truly thankful at this season, as God's gifts of the year are brought to their notice, the true child of God will be thankful *at all times*. While God *crowns* the year with his goodness, yet it is his goodness which wears the crown. He is an unchangeable God; and we should thank him in winter as well as in autumn.

**How Shall We Thank Him?**—Not simply in words. If in words alone we render thanks to God, our thanksgiving is the veriest mockery. We do not render thanks by gluttonous indulgence in roast turkey, cranberry pie, plum pudding, or pumpkin pie. That is but a low

form of selfishness. He only is truly thankful who renders to God that which is his due. The truly thankful heart will say with the psalmist, "What shall I render unto the Lord for all his benefits toward me?" and with his whole heart will he heed the exhortation, "Give thanks unto the Lord; call upon his name; make known his deeds among the people." The truly thankful will make known God's deeds by permitting the Lord to do them anew through him. He will deal his bread to the hungry, bring the poor that is cast out to his house, cover the naked, and seek out the poor and needy. Isa. 58:7. He will see the purchase of Christ's blood in suffering humanity, and he will render to God his gladness, his praise, his thanksgiving, by relieving their wants and woes. This is thanksgiving; and he who truly keeps God's thanksgiving will do it every day, in all places, and at all seasons. "O give thanks unto the Lord, for he is good; for his mercy endureth forever."

### UNLETTERED LEARNING.

"AND the Jews marveled, saying, How knoweth this man letters, having never learned?" John 7:15.

The Greek word here rendered "letters" is the word meaning *writings* or *Scriptures*. A learned man, one well acquainted with books, is commonly called "a man of letters," or a literary man. Now there are many books, but only one that is so prominent as to be sufficiently designated by the term "the Book," and that is the Bible; for the word "*Bible*" means simply *book*. So "the writings," when used in the Bible without qualification, mean the sacred writings, or the Scriptures. The text above quoted should therefore be rendered, as it is in some versions, "How does this man know the Scriptures, never having learned?"

Like John the Baptist, Jesus never studied in the Jewish schools. John "was in the deserts till the day of his showing unto Israel." Luke 1:80. So Jesus dwelt at Nazareth, subject to his parents, a humble carpenter, until he came prominently before the people at his baptism. Yet no two teachers ever aroused greater interest among the people, or attracted more attention. People flocked to hear them, and hung on their words. The officers of the law said of Jesus, "Never man spake like this man," and the people were astonished at his teaching; "for he taught them as one having authority, and not as the scribes."

That Jesus had not studied in the schools of the doctors of the law,—the theological seminaries of that time,—is shown by the questions which the priests and elders put to him as he was teaching in the temple, "By what authority doest thou these things? and who gave thee this authority?" Matt. 21:23. Yet he had wisdom, both in asking and in answering questions, that put to silence all the learned doctors, while his teaching was so simple that "the common people heard him gladly," because they could understand him; and the ability to put deep things into simple, easily-understood language is the mark of the greatest wisdom.

How did Jesus get this wonderful knowledge?—From the Word of God. All Jewish children were taught the Book of the Law, according to the command of the Lord by Moses: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them

diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. Many parents of course did this carelessly, and, especially in later times, mingled with their instruction many idle traditions learned from the doctors; but those children who had faithful parents knew the Holy Scriptures from childhood. With the child Jesus this was no routine task, for he says, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. The Holy Scriptures, studied in the humble house in Nazareth, and opened to his understanding by the Spirit of God, were the beginning and the sum of all the wisdom that Jesus had.

As with Jesus himself, so with those whom he chose to accompany him, and to send forth to preach,—they were men in humble station, not having studied in the theological schools. Their learning was derived from the Scriptures.

The rulers were astonished at the power and knowledge of these humble fishermen preachers, as they had been with Jesus. We are told that when the rulers "saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. The word "ignorant" is unfortunate, as applied to the apostles. "Unlearned" they certainly were, according to the fine standards of the schools; but they were not ignorant. Why then do we have such a statement in the sacred record?—In reality we do not, and the occurrence of the word in our English version is an interesting illustration of the very point we are studying. Thus:—

The two words "ignorant men," in Acts 4:13, are from one Greek word, *idiotai*, the plural of *idiotas*. The reader will at once recognize in this our common word "idiot," and will at once conclude that the English rendering is much more mild than the Greek text. But wait a moment. The primary and ordinary meaning of this Greek word is, "a *private person*," one of the common people. But as certain public teachers began to style themselves philosophers, and to claim for themselves a monopoly of wisdom, so that a man must have a recommendation from them—a certificate that he had "been through" the prescribed course—before he could have any standing as a scholar, it came about that all who had not such public recognition were considered ignorant. The fact that our translators adopted this secondary use of the Greek word instead of its real meaning, shows how much they were under the influence of the same spirit. The Danish and Norwegian versions have "laymen" in the place of "ignorant men," and the German has "men of inferior condition."

Here is encouragement, and a lesson. The encouragement is that people in the most humble and despised walks of life may, by devoted study of the Word from a sincere desire to know and do God's will, acquire wisdom that will astonish even the worldly-wise. Deut. 4:5, 6. See also Prov. 2:1-9.

The lesson is that in the church of Christ there are no ranks and degrees—no class distinctions. The church, following in the steps of the schoolmen of heathen times, have made two classes,—clergy and laity,—that is the special, elect class, who have the keys of



knowledge, and *the people*, who are to take what the clergy are pleased to dole out to them. But the Scriptures teach us that all in the primitive, true church were *laymen*, that is, they were simple, ordinary people, whose only distinction from others was that which the Holy Spirit gave them. Jesus, himself an ordinary laborer, chose fishermen and sent them forth to preach, and because they were thus sent forth they are called *apostles*. But they were *laymen*, and such they would be called to-day, if they were alive and in England or America. That those who teach the Word should form a special class, distinguished from other people by title, dress, etc., was not only not contemplated by the Lord, but was directly opposed.

It is true that "there are diversities of gifts," and all men have not the same work, yet all in the church are brethren, and the greatest among them is he who does the most service. Let, therefore, no one be puffed up in his own mind with the thought that as a preacher he is above others in the church, and let no one be discouraged because his state is lowly. It was Tyndale's declaration that he would "make the boy that drives the plow in England to know more of the Scripture than the pope does." That possibility is now before every plowboy, and he who truly improves it, altho his name be unknown outside of his neighborhood, has a place in the church infinitely higher than that of pope.

E. J. W.

#### WHAT DO OUR CHILDREN READ?

NEXT to human associates nothing is more potent in molding the characters of the youth—our children—than what they read; and in many cases what they read is primary in its influence. There are indifferent parents and indifferent associates. Their influence is neither very good nor very bad. They live sort of selfishly honest lives, have a desire that their children shall grow up well, believe that they themselves did, and conclude of course that their children will. Their influence over their children is positive in neither a moral nor an immoral direction.

It is to this class (among which are many professed Christians) that these words are addressed. How many times do we see the children of such parents among the low, the vicious, the criminal? What is the cause?

In the first place, it is indifference on the part of parents. The training of their children, which should be the first thought, is generally the last consideration. More attention is often given by the farmer to his colts or calves than to his children. Oftentimes more attention is given by mothers to the peddling of neighborhood and church gossip than to their children. If the little inquiring mind comes with a question or a trial which might take a little time to answer or smooth away, which would prove a valuable lesson to the parent, he is told to "go out and play," or, "Do not bother me now." In such ways as these the indifferent parent turns the child away from what ought to be his true source of knowledge, to those which are generally questionable, and oftentimes fatally destructive. One evil is always wrought, the child loses confidence in the parent. And many times a greater evil is done in indirectly sending the child to those sources of information

which fill the mind of the child with moral poison. In a few years the erstwhile little innocent boy is a mental and moral wreck, and parents, and acquaintances like-minded, wonder why it is so. But it is so, and so because of the selfish do-nothingness of parents.

In a city not far away one little girl—a mere baby—has been sentenced to a reform school; an older sister, yet a child, is in jail for shooting her lover, her trial for murder pending the recovery from an attempt at suicide at the time of the killing of the man. One incisive writer of the press well remarked that the girls were the victims of the *indifference of parents*.

We are living in a most intense age. All the world and all its classes are brought together by railway and telegraph and printing press; and yet it is possible for us to choose our associates and the associates of our children if we will give the subject the thought and the energy and the decision and the expense which its importance demands.

We should first of all see not only that our children do not have evil associates and companions, but good ones. And to insure this, we ourselves should associate with our children so fully, so absolutely, so confidentially, so helpfully, so companionably, so purely, that they would measure all others by us, and reject what did not meet their standard.

We should not only see that our children did not read bad books, light and trashy literature, of fiction and folly, of crime and brutality, but we should provide them with good books and papers, useful, interesting, and such as would materially assist in good character building and usefulness in the chosen profession or vocation of life.

As the foundation book of all, take the Bible. Read it with them. Make it interesting to them by taking it into your own life. Encourage them to form a library for themselves. Books on the teaching of God in nature, in history, in science and art, are all useful.

Much more might be said. We feel intensely in earnest over the matter. We would that we could arouse parents everywhere to the infinitely important duty which God has laid upon them of the training of their children, important elements of which are their companions in persons and books.

#### IMPORTANT TYPES.

THE Bible is a Book of types. Of every disposition, of every character of good or evil, God has given us types in his holy Word. Every one who in past ages gave himself in the fear of God for his fellow-men, shadowed forth, however dimly, the coming Sacrifice and Saviour of the world. Every manifest judgment upon men or cities or nations, in consequence of their sin, prefigured the coming final judgment on the incorrigibly impenitent.

The first children of Adam, Cain and Abel, were types of faith and love and obedience on the part of Abel, and unbelief and hatred and disobedience on the part of Cain. And the Abels and the Cains have blessed and cursed the earth ever since.

The two sons of Isaac—Jacob and Esau—were types of men who have existed and yet exist everywhere, the one desiring the Lord's blessing even tho he gets it by fraud, the other selling his birthright for a mess of pottage

which perishes with the using. Jacob represents a religious class, Esau those who have no faith, children of unbelief and disobedience.

Jacob in his twofold characteristics is a type of two classes. As Jacob, the supplanter, acquiring Esau's birthright by taking selfish advantage of his brother's supposed need, and Esau's blessing by fraud and deceit, he represents a class of religionists who hope by might or right, by hook or crook, by principle or policy, by right or expediency, to obtain the Lord's blessing, which to them is largely a matter of place or position, of loaves and fishes, of the temporal instead of the spiritual. To obtain this they sacrifice principle, take the unholy suggestions of the faithless, and unite with the world and the State, only to be utterly disappointed at last.

As Israel, the Prevailer with God, he represents another class, who humble themselves before God, make full restitution of what they have taken, place all in the Lord's hands, and wrestle long and earnestly if need be for the victory. To which class do you belong?

Babylon, the city and tower built by man's folly, which man named Bab-il, the gate of God, but which God named Babylon, Confusion, is a type of human substitution for God's way, the type of all those schemes of men by which under a pretense of worshiping God men exalt themselves to God's place by putting their own laws, traditions, and expediencies, in the place of God's law, truth, and eternal principles of right. Every departure of the church to the world, every union of Church and State, every persecution of human souls for disagreeing with human opinion set up as God, finds its prototype in Babylon of old. By her fornication she hath "made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Jer. 51:7.

"The daughter of Babylon" represents the apostate and corrupt church of all ages, the church united with the powers of the world, trusting to political and State power instead of to the mighty power of God.

Jerusalem, the City of Peace, and the daughter of Jerusalem, represent the plan of God, and the people of God, of all ages, trusting in him and in him alone,—in her past often subverted, trodden down, despoiled, destroyed by enemies, yet through the power of God rising from her ashes, builded by his power, and finally triumphant.

Reader, to which of the above individual types do you conform? With which of the above opposite systems are you allied or identified. The decision you make means life or death.

**What Ought to Be.**—The Constitution of the United States declares that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." The Federal Constitution does declare of the Federal Government that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is therefore evident that the power to establish religion is reserved to the States and to the people; but as religion is a personal matter between the individual and God, the matter of its establishment or prohibition ought to be prohibited forever to the States, and reserved forever to the people as individuals. We wish it could be, for it is a right which ought to be recognized; but we have no hope that it will be, for divine prophecy indicates otherwise.



## General Articles

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

### RALLY TO THE STANDARD.

PRAISE the Lord, O my soul; yea, praise His holy name;  
His goodness laud; His grace extol; ye saints His love proclaim;  
Hold fast the faith; faint not; ne'er doubt, our trust is in the Lord;  
Think of His coming; sing and shout, all ye who keep His Word.

We know His coming will be soon, because His Word is sure;  
Jehovah's law—the faith of Christ—our watchwords safe and pure.  
Lift up the standard, keep the faith, shrink not, faint not, ne'er doubt.  
Ye watchmen now on Zion's walls, send the glad tidings out.

Restore the paths! Close up the breach! Push on the work each day!  
The God of heaven will blessing give, and be with you alway;  
His is the glory—His the power—the increase He will give—  
His sheep will know their Shepherd's voice, and look to Him and live.

MARY EVELYN WHITE.

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### FAREWELL WORDS.

#### Words of Comfort.

WHILE he was still among them, Christ sought to give to his disciples all the encouragement possible; for they were to be sorely tried. "Let not your heart be troubled," he said; "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. . . . Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

Christ himself was the truth. The world would not listen to his pleadings. They would not accept him as their guide; therefore they could not discern unseen things; spiritual things were unknown to them. But his disciples had discerned in him the Way, the Truth, and the Life, and his promise to them was that they should have his abiding presence. They should have an experimental knowledge of the only true God, and Jesus Christ, whom he hath sent. He who had begun a good work in them would perform it unto the day of Jesus Christ.

The thought that their Teacher was going to leave them filled the disciples with sorrow; but Christ comforted them with the assurance that he was coming again to take them to the place he would prepare for them. He assured them that if he went not away, he could not provide them with an advocate; that if they only knew

of the blessings that were to come because of his departure, they would not mourn; they would rejoice in the presence of the Holy Spirit, who was to be with them always. He told them that if he went not away, they could not do a greater work; but that, deprived of his personal presence, by faith they would see and know him, and by continuance in his love, by showing their appreciation of the truth in revealing to others what the truth is, by obeying his commandments and bearing a living, vital testimony, by doing his work that he would leave in their hands, carrying it forward to completion, they would become representatives of himself.

"I will not leave you comfortless," Christ continued; "I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

#### Importance of Obedience.

Christ attaches a weight of importance to the obedience of his people to the commandments of God. They are to have an intelligent knowledge of them, and bring them into their daily life. But man can keep the commandments of God only as he is in Christ, and Christ in him. And while he is in Christ, having light on his commandments, it is not possible for him to disregard the least of them. None will keep the law of God unless they love Him who is the only-begotten of the Father. And, none the less surely, if they love him, will they express that love by steadfast, willing obedience. And all who love Christ will be loved of the Father, and he will manifest himself to them. In all their emergencies and perplexities they will have a helper in God.

But it was difficult even for the disciples to understand the words of Christ. That Christ should manifest himself to them, and yet be invisible to the world, was a mystery to them. They could not understand the words of Christ in a spiritual sense. They were thinking of the outward, visible manifestation. They could not take in the fact that they could have the presence of Christ with them, and yet he be unseen by the world. They had yet to learn that the inward spiritual life, all fragrant with the obedience of love, would give them the spiritual power they needed.

"Lord, how is it," questioned one of the disciples, "that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

#### Enlightenment by the Spirit.

Christ had sought to make the lessons which they did not understand as clear as possible to their befogged minds. But they had failed to understand them. Now he declared that the time was not far distant when every word which they could not grasp would be clearly

comprehended as living truth. No more, he says, will you say, I can not comprehend. No longer will you see through a glass darkly. You shall comprehend with all saints what is the length and breadth and depth and height of the love of Christ, which passeth knowledge. Your Teacher, ascended to heaven, will advocate the cause of all who believe in him. He will plead that spiritual power may be given to you, that in the strength of One mightier than all the enemies of God and man, you may be able to overcome your spiritual foes. He asks you to trust in him, and commit yourself into his keeping.

The promise of the Comforter presented a rich truth to the disciples. It assured them that they should not lose their faith under the most trying circumstances. The Holy Spirit, sent in the name of Christ, was to be their Guide, teaching them all things, and bringing all things to their remembrance. This Comforter was to be the representative of Christ, their Advocate, who is constantly pleading in behalf of the fallen race.

He who knows the end from the beginning had provided for the attack of Satanic agencies; and he will fulfil his Word to the faithful in every age. That Word is sure and steadfast; not one jot or tittle of it can fail. The Holy Spirit is constantly at work, teaching, reminding, testifying, coming to the soul as a divine comforter, and convincing of sin as an appointed judge and guide. If men will keep under the protection of God, he will be to them as an impregnable fortress. He will give evidence that his Word can never fail. He will prove a light that shineth in a dark place until the day dawn; as the Sun of Righteousness he will arise with healing in his beams.

MRS. E. G. WHITE.

### INTEMPERANCE.

HOW MANY men we meet on the journey of life who are daily pursuing the course of intemperance! How many forms of grace and beauty have been turned to ugliness! How many fathers, brothers, husbands, and sons have been ruined! How many wives' hearts have been broken! How many homes have been made desolate! How many souls have been lost! How many men there are who once walked the earth with a manly tread, whose lives were once marked with integrity, but today are ruined inebriates! If it were not for drink, they would be a comfort to their families and a credit to society. O, how dreadful is the path of intemperance! O, the want, misery, and woe that mark its every step!

The young man who begins by taking "an occasional glass" with a friend, never thinks he will become a reeling, bloated drunkard. But day by day the habit grows upon him; deeper and deeper he goes down into the depths of misery, till he has no power to retrace his steps, and at last death claims him, and he goes, like thousands of others, to face, in the great day of God, the drunkard's doom.

Young man, beware of the saloon. Beware of strong drink. It makes the strong man weak. It makes the wise man a fool. It kindles strife and hate. It whets the murderer's knife. It drains the purse. It brings disease and disgrace and death. It makes this world a hell. The only safety for any man, no matter how strong his resolution, is outside the saloon, is total abstinence.

ALICE LEOTA NOYES.

Corliss, Quebec, Canada.



## LESSONS FROM THE LILY.

"CONSIDER the lilies, how they grow."—*Jesus*.

The power of God doth make thee grow:  
At His word thou standest forth.

Down in its cold, damp bed the lily bulb lies. No warmth of fire dispels the chilliness, or sunlight penetrates its dark abode. Hidden by earth, neglected, none apparently give it thought. Yet no murmur escapes its waxen lips. It worries not over its present apparently unpromising condition. Confident that it has a place in the great, eternal, purpose of the Creator, and therefore in his thoughts, it patiently awaits his pleasure. It does not grow weary in its vigil, but, the while, enjoys peaceful repose, gathering strength for the hour when, by that still, small voice through which he speaks alike to his animate and inanimate creatures, God shall call it to a higher and a nobler life.

Anon the change approaches. A power is descending from above. It penetrates the earthy covering of the lily-bulb's quiet home that has shut it away from the outer world, and touches its heart. Gladly it welcomes the first and every impulse of the warm spring sunshine which is flooding the world above. It accepts this as a token of God's love, and love is begotten in return. It takes in the life-giving power that there is in the sun's warm rays, and its whole being thrills with that new life from God which is to work in it "to will and to do of his good-pleasure." It now realizes, if it has not before, that the damp, cold bed where it has rested all during the long, dark night of winter, was prepared by a loving Father's hand, and just suited to its needs. Had it lain on the surface of the earth unprotected, it would have withered and died, and the bright spring sunshine would have only hastened its decay. As it is, the earth, the moisture, and the sunshine now combine to assist it in fulfilling the Master's bidding. Submission to the will of the Creator and humble acceptance of his blessings, have wrought wonders in its behalf.

As it puts forth its tender shoots and makes an effort to press its way up into the air and sunlight above, it finds its feeble efforts seconded by an unseen power. The big, dry clod just above it, forming an unsurmountable obstacle and blasting its hopes, is pushed aside by an unseen hand, and the pale, fragile shoot for the first time inhales a breath of pure, fresh air, and is bathed with a flood of sunlight. In these elements it finds another wise provision for its new form and conditions of existence. Under their influence the pallid hue is replaced by a beautiful green, its slender form rounded and strengthened. It realizes that all these provisions of the Creator are blessings essential to its growth. It is by receiving and using them that it is fitted for its mission. It sees that without them it could do nothing,—that it is in him that it lives and moves and has its being. To him, therefore, is due all the praise and glory for

what it is and all that it hopes to be. It gladly accepts and rejoices in this truth.

It finds itself in a new world of experience. It looks around upon the landscape, and, with a feeling akin to surprise, notes that it is not the only plant in the world. There before it are millions upon millions of other plants,

"Beautiful children of the glen and dell,"

in whom God is working with that same wonderful power as in itself. Some are more curiously wrought and beautiful; others less so. All are contented and happy in their entire submission to their Creator's will. No feelings of envy or jealousy enter its heart to destroy its peace. Instead, it is filled with inexpressible gratitude and love to him who has made it a partaker with others of the glory that fills the earth, and, literally, a part of that glory. Now its thought is how to most effectually glorify him who has bestowed such loving care and consideration on it, while he has so many others to care for and love. While it meditates, the revelation comes, that this will be most completely done by its continuing to partake of the blessings so freely and bounti-

life. It rests, but its life still speaketh, urging all who would finish their course with joy, to resign themselves fully to their loving Father's care.

Perfect submission,  
Taste of its sweets.

Shall we not only reverently consider the lilies, but all the mighty works of God as seen in nature, and from them learn more of the Father's love and power, and how to use them to his glory?  
HENRY SCOTT.

## "THE MOST HIGH RULETH." NO. 4.

THIS great truth, that the Most High ruleth, is nowhere more strikingly set forth than in the book of Daniel. It is there demonstrated both by history and by prophecy that has since become history. In the first chapter of this notable book is a restatement of the fact that the Lord gave his people into the hand of the king of Babylon. No power could have taken them captive against his will. The record in verses 1 and 2 is as follows: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god."

This statement covers only the first of the several attacks upon Jerusalem by Nebuchadnezzar, and the first instalment of the captives taken to Babylon. But here begins the record of Nebuchadnezzar's policy of governing his newly-acquired subjects: "And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and

cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." Verses 3, 4.

By the qualifications here required, we must conclude that these "children" were young men already pretty well educated. The providence of God, as well as the sagacity of the king, is readily discerned in having some of his own people prepared to stand in places where they might wield an influence for the furtherance of his great cause in the earth and for the honor of his name. It reminds us that in captivity Joseph was prepared in the providence of God for the rulership of Egypt and the relief of his own people; also that Moses, after an education expressly designed to fit him for the Egyptian throne, was sent into exile for forty years that he might learn the lesson of humble consecration necessary for the great work which the Lord had laid out for him. It is not to be supposed, however, that the education Moses had received in Egypt was of no practical value to him in his work, as it was by special providence that the opportunity of that schooling was given him. As we shall see as we follow up the record in Daniel, that at least four of the young men selected by the Babylonian



fully provided, that they may assist it in fulfilling the object of its creation. It reasons: "If I refuse to do this, I will dishonor my great Benefactor, who seeks only my good. More than this, I will lose my love for him, and no longer enjoy the association of my companions who take such pleasure in their service of him who created them. I will wither and die, and never see the enrapturing glory that will be revealed when God's plan is worked out in all its perfection." Unendurable thought. It is banished, and with a heart buoyant with hope and expectancy, the lily continues to receive of the things of its God and shed them forth in blessings upon others.

It grows more beautiful each day, and each day reaps the consolation of knowing that it is causing joy in the hearts of some where it might not otherwise have existed. It tells, in its modest way, of the love and power of the Creator. Finally it blossoms—crowning evidence of a beautiful life of loving submission to him who does all things well; emblem of purity and love; outgrowth of divine grace and power. Having finished its course, the Father calls, and it lays down its life with the same resignation it has ever manifested, committing its future to him who has so faithfully cared for it during



prince had already learned the lesson of humility and consecration to the service of God. These four were young men of Judah, named Daniel, Hananiah, Mishael, and Azariah.

In this connection we have additional evidence of the heathen character of the rulers of Babylon. The prince in charge of the students changed the names of these four, giving them names significant of honor to the gods worshiped by the Babylonians. "He gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." Dr. Adam Clarke, the celebrated linguist and commentator, makes the following statement regarding these names:—

Daniel signifies "God is my judge." This name they changed into Belteshatstsar, in Chaldee, "The treasure of Bel," or "The depository of the secrets (or treasure) of Bel."

Hananiah signifies, "The Lord has been gracious to me," or "He to whom the Lord is gracious." This name was changed into Shadrach Chaldee, which has been variously translated: "The inspiration of the sun;" "God, the author of evil, be propitious to us;" "Let God preserve us from evil."

Mishael signifies, "He who comes from God." Him they called Meshach, which in Chaldee signifies, "He who belongs to the goddess Sheshach," a celebrated deity of the Babylonians, mentioned by Jeremiah, chap. 25:26.

Azariah, which signifies "The Lord is my helper," they changed into Abed-nego, which in Chaldee is "the servant of Nego, who was one of their divinities; by which they meant either the sun, or the morning star, whether Jupiter or Venus."

These young men, being captives, or absolute slaves, would have no choice in the matter of their names. It was no doubt very disagreeable to them to be obliged to bear through life names signifying recognition of heathen deities, but that was only one of the many trials incident to their situation. It was a marked illustration of the folly of making men appear to adhere to any kind of religion by civil law. They were no more heathen than they were before their names were modified by law to indicate such a change. And the rule works both ways. A civil statute compelling men to observe Christian formalities will no more make them Christians than changing the name of a Christian to indicate that he is a heathen will make him a heathen. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

On entering upon their course of training at Babylon, these four young princes of Judah had to pass a most trying ordeal in the matter of food. It was such a trial as would test the conscientious scruples to the utmost, for the reason that most people would deem imperative the necessity of eating what was set before them under such circumstances. "The king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king." Dan. 1:5.

It was a high honor to these students, and no doubt thought to be for their physical benefit, to have the privilege of eating food prepared for the king's table. But in the matter of the provisions of a heathen king, and in the manner of preparation, there would certainly be much that a conscientious Hebrew could not adopt. And if he were brought up to observe temperance principles, he must omit such wines as kings were wont to use. This was the view which Daniel took of the situation; for he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eu-

nuchs that he might not defile himself." Verse 8.

Daniel's fixed purpose was evidently justifiable, notwithstanding the civil law on the subject, for God honored his firm stand. As a preliminary help to the young men, in the crucial test before them, he "brought Daniel into favor and tender love with the prince of the eunuchs." Verse 9. Therefore, when Daniel interposed his objections, the prince, instead of endeavoring to compel acquiescence, tried the argument of persuasion. He said, "I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort [or class]? then shall ye make me endanger my head to the king." Verse 10.

This must have been a strong appeal, when coming from a superior imbued with "tender love" for the one to whom it was addressed. But faith in God overcomes all obstacles without compromising the love which his own Spirit has enkindled. So Daniel made a proposition to Melzar, who had the immediate charge of himself and his three friends. He said: "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants." Verses 12, 13.

It must not be supposed that Daniel meant that, should the test prove adverse to them, they would eat of the king's meat and drink of his wine when so ordered. No; he had *purposed in his heart* not to defile himself. What he meant, then, was that they would willingly submit to any consequences that might come of this fixed purpose. And such is the stand always taken by the servant of God whose purpose is fixed. In the cases of these four young captives, if the test had failed, a severe punishment, perhaps death, for insubordination would surely have been the penalty. But genuine faith is always the "substance of things hoped for," and the Spirit of God never fails to direct the one who implicitly commits his case to "Him that judgeth righteously."

W. N. G.

## STEPS TO CHRIST.

(BY A CHILD. \*)

### The Sinner's Need of Christ.

ORIGINALLY man was endowed with a pure and noble mind, but by partaking of the forbidden fruit of transgression, his mind became sullied and impure. In the beginning his thoughts were pure, his aims were holy. But, through his disobedience, the strength of his good powers was weakened and love was replaced by selfishness. Satan made man his captive, and when man left his glorious home for an estate of sin and misery, he left behind something that never could have been regained had God not especially interposed.

It was Satan's plan to thwart the divine purpose of creation and fill the earth with wo and desolation. And to all he would point this evil as the result of God's work in creating man.

The sinner could not be happy in the presence of God; he would shrink from holy companionship. Tho he entered heaven, it would have no joy for him, for the spirit of unselfish love that reigns there would awaken no responding chord in his soul. Heaven would be to him a place of torture, and he would gladly welcome a consuming fire if it took him from

the presence of his Redeemer. The sinner is not excluded from heaven by God's will, but by his own unfitness to dwell there.

Our hearts are evil, and we alone are powerless to change them. When Jesus died on the cross, he died to redeem us from our sins. The crown of thorns that pierced his brow, the sword that pierced his side, were that our souls might be cleansed from sin.

Accomplishments may give an outward appearance of purity, but it can not change the heart. There must be something working within, a new power from above. That power is Christ. Only his grace can quicken the faculties of the soul and change the impurities of human minds to holiness. Our Saviour said, "Except a man be born from above," that is, except he has new motives, new desires, new purposes, leading to a new life, "he can not see the kingdom of God."

It is not enough to perceive the loving-kindness and benevolence of God's character, to discern the justice and wisdom of his law, to see that it is founded upon the eternal principles of love. Paul, the apostle, saw all this when he exclaimed, "The law is holy, and the commandment holy, and just, and good." "But" he added, in the bitterness of despair, "I am carnal, sold under sin." He longed for purity and righteousness, which in himself he was powerless to give, and he cried, "O wretched man that I am! who shall deliver me from the body of this death?" Such is the cry that has gone up from burdened hearts in all lands and in all ages. There is but one answer, "Behold the Lamb of God, which taketh away the sin of the world."

The heart of God yearns over his earthly children with a love that is stronger than death. He has poured out to us all heaven in one gift, by giving up his Son. O, let us seek for better motives and purposes, for higher aspirations, that we may enjoy the home prepared for us by Jesus!

### Repentance.

Repentance includes sorrow for sin and a turning away from it. We can not denounce sin unless we see our sins, and there is no true repentance until we have turned away from our sinful ways. Multitudes sorrow that they have sinned, and even make an outward confession, but there is no true repentance if they return to their sinful ways again. They do this because they fear their wrong-doing will bring suffering upon them. They lament the suffering rather than the sin. But when the heart yields to the influence of the Spirit of God, the sinner will understand something of the depth of God's holy law. He sees the love of God, the joy of purity, and the beauty of holiness, and he longs to be cleansed and return to the communion of heaven.

It is the virtue that goes forth from Christ that brings true repentance. When the sinner makes an effort to reform, Jesus reaches out a helping hand and helps him from the pit of sin and shame to the holy communion of heaven. Tho an outward reformation is made, we must see the enormity of our sins, and cry out to God for forgiveness, and turn from the path of destruction. Christ is the course of every right desire. When a wish of purity and holiness comes to us, it is a sign that the Spirit of God is working within.

### Confession.

The Lord does not require an enormous sin that we may be forgiven. Neither need we go on long, wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven. But the sinner should not be pushed into confession when he does not discern the true sense. Besides, we can not confess

\*See note on last page.—Ed.



sins until we see the sins that must be confessed. God gives mercy to all who confess their sins and pray for forgiveness. If offense has been given to a neighbor, we should ask his pardon; then it is his duty to grant it. We must afterward ask forgiveness of God, for he is God's creature, for when we offend him, we offend God. Those who have not humbled their souls before God, have not fulfilled the first step of confession. If we have never sought we shall never find God's peace.

All confessions should be definite and to the point, acknowledging the very sins of which we are guilty. Confession will not be acceptable to God without sincere repentance. True repentance will lead to bearing his sin himself, and acknowledging it without deception or hypocrisy. Those who acknowledge their guilt shall be justified, for the blood of Jesus will cleanse the soul of the repentant one.

(Concluded next week.)

## THE TWO GOVERNMENTS AND THE TWO LAWS.

(Concluded.)

### Laws of the Theocracy.

God brought the children of Israel out of Egypt, and formed them into a government at the base of Mount Sinai. He was their King and Ruler, but they rejected their King and crucified him, and, as a result of their sin, they, as a nation, were rejected of God, and the theocracy closed, or ended.

"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. 21:26, 27.

"Israel" is God's chosen people to-day, and they are ruled by Christ, who sits upon the universal throne, and not on the throne of David. When Christ shall come the second time, and resurrect his saints, he then takes the throne of his father David. Luke 1:32, 33; Matt. 25:31.

At Sinai God gave laws to Israel, by which they were to be governed. These laws were of a moral, civil, and ceremonial nature. All will admit that no man is required to obey the laws of a government of which he is not a citizen. The people of the United States while in the United States, are not required to obey the laws of England. Yet it is true that the United States and England may have laws just alike, so that when a citizen of the United States obeys the laws of his government, he also obeys the laws of England. He does not obey the law because enacted by England, but because enacted by the government to which he belongs.

We are citizens of God's universal government, and surely we ought to obey the laws of that government. We do not obey the law of Ten Commandments because that was a law of the Jewish theocracy, but because it is a law of the universal government of God.

The theocracy of Israel was a government within a government. It was limited to this world. Had Israel obeyed God, their government would never have extended beyond this earth. God's universal government extends as far as his creation, and takes in this world. The United States Government embraces all of the State governments. The State of Ohio has a law against murder the same as the general government. Suppose by some means Ohio would cease to be a State government, what would be done with a man who would commit murder in Ohio? If the government has ceased,

it can not condemn the man, or punish him. He must be tried and condemned by the laws of the general government, of which the State of Ohio was only a part.

The theocracy of Israel and God's universal government have each a Sabbath law, and they are just alike. The penalty is the same in both governments, which is death. Ex. 31:14; Rom. 6:23. Because the "theocracy of Israel" has ceased, can I now break the Sabbath law and go unpunished? The government of Israel can not inflict the penalty, but I will be tried (2 Cor. 5:10) in the court of God's universal government, and he will inflict the penalty of death (Mal. 4:1-3), unless I accept of pardon through Christ.

Those laws that the government of Israel had, that are in common with God's government, are just as binding now as when spoken by God from the summit of Sinai. We have found that the Ten Commandments given at Sinai were only a duplicate of the law in the ark of heaven. Rev. 11:19. Many of the laws of the theocracy are only an exposition of the Ten Commandments, and the principles expressed in those laws should be carried out by all Christians. Another well says:—

Moses was commanded to write, as God should bid him, judgments and laws, giving minute instruction as to what was required. These directions relating to the duty of the people to God, to one another, and to the stranger, were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err. They were designed to guard the sacredness of the ten precepts engraved on the tables of stone.—*Patriarchs and Prophets*, p. 364.

### Types and Shadows.

Connected with the theocracy of Israel were many types and shadows. The Passover lamb was a type of Christ, and the Passover feast, or the eating of the lamb, represented our feasting upon Christ. 1 Cor. 5:7-9; John 6:56. All the lambs offered upon Jewish altars, as a sin-offering, or as a sacrifice, were a type of the "Lamb of God," who offered himself as a sin-offering, or a sacrifice.

"Behold the Lamb of God, which taketh away the sin of the world." John 1:29.

"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isa. 53:10.

The priesthood work of the old dispensation, connected with the theocracy of Israel, was a shadowy work.

"Who [priests] serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern showed to thee in the mount." Heb. 8:5.

The feasts connected with the theocracy of Israel were shadowy. Connected with these feasts were annual sabbaths, which were also shadowy. See Leviticus 23. These Sabbaths were "beside the Sabbaths of the Lord." Verse 38.

When "type" meets antitype the type must cease. When we reach the substance which casts the shadow, the shadow disappears. As types and shadows reach a time that they must cease, and are only temporal, all laws that regulate them must be temporal. There was a law regulating the priesthood of the theocracy, not found in God's universal government, that ended when type met antitype, and when the shadow emerged into the substance.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7:12. The law referred to is not the law of Ten Commandments, but the law regulating the priesthood. The priesthood work was

"shadowy," and the law regulating it must be temporal.

As the result of the transgression of God's law, or the Ten Commandments, by which transgression we became sinners, another law was given regulating the priesthood, by which atonement was made in type for that sin.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day [feast day], or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:14-17.

That which was nailed to the cross was the "handwriting" of ordinances, not God's finger writing (Ex. 31:18), but Moses' handwriting (Deut. 31:9). That which was "nailed to the cross" was "against us" and "contrary to us," and in our way. Connected with it were "meat," "drink," "feast days," "new moons," and "sabbath days," which were shadows. How can this refer to the law of Ten Commandments?

The Sabbath referred to is not the weekly Sabbath of the Lord; but the "shadow" sabbaths connected with the feasts of the old dispensation. They are the sabbaths that are "beside the Sabbaths of the Lord."

The New Testament speaks of a law which is not binding upon us. It never refers to the Ten Commandments as not binding, but to the law of ceremonies, connected with the theocracy of Israel. The law of Ten Commandments is a law of God's universal government, but the law regulating the Levitical priesthood is not.

The last battle to be fought by the church of Christ will be upon the question of the Sabbath and the law. The battle will not be to the "strong," but to those who yield to the Spirit of God, and enlist under the banner of Christ. "The weapons of our warfare are not carnal, but spiritual." The "sword of the Spirit" must pierce the heart. Christ is our commander-in-chief. Against the Sabbath and the law of God will be arrayed the hosts of darkness and the governments of earth. Sabbath-keepers will be persecuted, but Jesus will be with them, and sustain them. In the judgment day how glad we will be that we listened to Jesus, and heeded his instruction by keeping the law, even the "least commandment." "Hear ye him." W. L. ILES.

Prescott, Arizona.

## "I DON'T SEE ANY HARM IN IT."

THIS is the way cold professors and compromising preachers talk. You never hear an honest soul speak thus. With them the question is not whether there is any harm in a certain thing, but is there any good in it? If not, then there must be something harmful in it. There is no neutral ground as to right and wrong. It is one or the other.

"Innocent amusements" (?) and every other questionable thing, can easily be settled by prayerfully applying the following question, Are you willing to see any harm in it?—*The Good Way*.

"WHAT seems good in God's sight must seem good in our faith."

"THE best remedy for doubt and the best recipe for faith is obedience."

"WE can seldom discuss the faults of others without thereby convicting ourselves."



## Bible Readings.

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

### AN EXAMPLE OF "ETERNAL FIRE."

1. WILL God's people be ignorant of the time of Christ's coming?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:4.

2. How does God regard those who fear him?

"The secret of the Lord is with them that fear him?" Ps. 25:14.

3. Did Abraham fear the Lord?

"Lay not thine hand upon the lad; . . . for now I know that thou fearest God." Gen. 22:12.

4. What did the Lord say with reference to Abraham about the destruction of Sodom and Gomorrah?

"And the Lord said, Shall I hide from Abraham that thing which I do?" Gen. 18:17.

5. How did he destroy them?

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24.

6. With what kind of fire were they destroyed?

"Even as Sodom and Gomorrah, . . . are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

7. To whom was this made an example?

"Unto those that after should live ungodly." 2 Peter 2:6.

8. For whose benefit were these things written?

"They are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

W. A. HALL.

## Question Corner

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

### No. 661. What About "Germs"?

WE read in Gen. 1:28 that Adam had dominion over every living thing that moveth on the earth. Now I understand that disease in mankind is all caused by living germs. Are not those included in "every living thing"? Did these germs then exist when there was no sickness, or are they of late origin?

J. S. H.

"Every living thing" doubtless included all the lower forms of life, even the microbe or bacillus. But, before sin entered, these lower orders were not antagonistic to man or each other. All was perfect harmony, and each served the other. Such will again be the case when sin is forever banished. No, all diseases are not believed to come from germs, unless it be the germ of sin, which is selfishness, a most potent destroyer of life and health. It is yet a question whether the presence of many germs in a person, or part having a so-called germ disease, is not the result of the disease rather than the cause. But whatever may be the truth concerning this, it is a fact that man finds many enemies among these lower forms of life, lurking everywhere. When man yielded to Satan, he yielded all; and Satan has, so far as he has been permitted, perverted all, and set all creatures against each other. By reason of man's sin, "the creation was subjected to vanity," sin and death, and will be till man, the rightful lord, in the person of Jesus Christ, shall reign again. It is instructive to note in this connection how low sin has brought man—till he is overcome by the lowest animalculæ. Righteousness will reverse all this.

### No. 662. Seeing God. Ex. 24:11; John 1:18.

PLEASE explain Ex. 24:11 and John 1:18: "They saw God," and, "No man hath seen God." W. H. H.

The passage in John declares that "no man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

No mortals could look upon the unveiled glory of God's face. 1 Tim. 6:16; Ex. 33:20. The overpowering brightness would destroy them. But the Son of God, in whom is manifest the character of the Father, has in different degrees veiled his glory and revealed God to the children of men. See John 14:7-10. He has been seen as the elders saw him, as Isaiah saw him, as Moses saw him, but the ineffable glory of God no man hath seen.

### No. 663. The Soul of the Child. 1 Kings 17:22.

PLEASE explain 1 Kings 17:22: "And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived." C. D. W. S.

It simply means that the life of the child came into him again. It says in verse 17 "that there was no breath [that is, breath of life] left in him." Elijah prays, "Let this child's soul come into him again." He did not pray that the child might come into his body again, but that the life, the breath, the vitality, might come back into the child again, and it did, and the child lived.

## The Outlook

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

### THE POSSIBILITY OF STATE RELIGION.

UTAH statehood seems to be developing the fact, which many people have been slow to realize, that States may establish religion notwithstanding the declaration of the Federal Constitution that Congress may not do so. While, theoretically, the State Constitution must not be inimical to the fundamental law of the Federal Government, it is true that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." At a late mission conference held in Salt Lake City, the sentiment was expressed by resolution that the Mormon people never were so diplomatic, powerful, and aggressive as now. It was also asserted that Statehood had embarrassed rather than assisted evangelical work. Dr. Wishard, superintendent of the Presbyterian Mission, declared that "Statehood has given the dominant church the reins of power." The discussion brought out the fact, more than once reiterated, that in many places the public schools are run in the interest of the Mormon Church. Dr. Wishard stated that "a young lady who applied for a school near Monroe was asked by the Mormon board if she would close the school every Friday afternoon an hour earlier than usual and devote the time to teaching the Mormon religion. And when she refused to do so, her chance for the position vanished." When interviewed on the subject by a press reporter, a prominent Mormon official replied:—

"Let me ask, Would a Catholic select an outsider for a position, with one of his own people available? Would a Methodist, or a Presbyterian?—No. Then would it be expected that our people, when in the majority, would discriminate against themselves, and go hunting around for others on the outside? Have not the others set us an example? Have they ever put a Mormon in a position when they had the power to keep him out?"

As soon as they have the power, there is little doubt that the Constitution of the State will be so altered as to recognize the Mormon religion as the religion of the State. But in doing so they will be again following example—following the same principle on which other denominations of professed Christians procure the enactment of Sunday laws, thus establishing their religion as far as they can agree on points of doctrine to such an extent as to unite in asking for their legal enforcement.

The masses of the people imagine that a union of Church and State in this country, with all of its attendant evils, is impossible. They rest in imaginary security on the supposition that the Federal Constitution is a permanent barrier to any such innovation. They seem oblivious to the fact that in principle it already exists in nearly all of the States, and that strong, persistent forces are doing all in their power to arouse public sentiment to the point

of further aggression along this line. Many are unconscious that measures which they ardently advocate are directly in this line, while others seem regardless of consequences if they can secure political control through any means. Such catching ideas as "Christian citizenship," "applied Christianity," "the nation for Christ," "purifying politics," "protection of the American Sunday," etc., are samples of the alluring baits that are calculated to lead the unwary into the Church-and-State current.

The significant fact is that all these so-called reforms are religious in character, while their advocates aim to advance them through political means for political ends. They are worked in the same way and for the same purpose that the Mormons are furthering their cause. The aim is political control in the interest of religious dogma. No religious denomination, or society, or individual, working for the advancement of any sort of religion by political means, can consistently condemn the Mormons for doing likewise. The New York *Christian Advocate* says:—

"We have had some letters from Methodists in Utah declaring that they ought to recognize the Christian part of Mormonism; and one elaborate letter proceeded on the assumption that Mormonism should be recognized as a branch of Christianity."

Of course the *Advocate* denounces all such sentiments; but if Methodists, or any other professed Christians in Utah not of the Mormon faith, so regard the Mormon religion, how can they condemn the Mormons for adopting the same course in the furtherance of their peculiar Christianity that is advocated in principle by other "branches"—not only in Utah but in other States? If the people of the United States would avoid the evils of Church and State union, they must needs repeal all the State laws that foster the principle; then close up the gap in the Federal Constitution which leaves the way open for such a thing in the States; and then guard with jealous eye the civil and religious rights of every individual, no matter how obscure.

W. N. G.

### WHAT'S THE DIFFERENCE?

READ the following article about heathen women who kill their children from religious or economic principles, after they are duly born, or rather are compelled by public or family sentiments to kill them, the mother's heart protesting against it, and ask wherein they are worse than those so-called "Christian women" of our missionary societies who kill their unborn babes:—

"I had traveled four years in Asia before my last journey, but until that time never came to realize what the awful darkness is which rests upon that part of the world. Darkness pervades the whole social life and whole individual life. There is not an idea they have that is free from darkness, a darkness which surrounds them every moment. In China I have heard the wail of the Chinese mother, for sorrow that a woman is born into the world. I was present at a meeting of Bible women in a district in South China, and, to my horror, I heard that there was not one of these women receiving Christian instruction who had not put an end to the life of from one to five girl babies. I think I may appeal to Christian mothers to be more earnest than they have ever been before in sending forth the Gospel of Christ, the light that shineth in darkness.—*Isabella Bird Bishop, in a speech in London, May, 1897.*"

These heathen only kill girls, while our American killers slay boys and girls alike; and everything indicates that there are more boys thus done away with than girls.

They are killed because of selfishness on the part of the Christian(?) mothers. It is deliberate, cruel murder, because of pleasure or of their own sin. The pain of abortion is often greater than that of birth. It is more disastrous on the health. Birth never hurt the health of any one. Motherhood beautifies.

We think the heathen is a better woman than these disgraces on the name of Christendom; for they are compelled to it. Ages of heathen bondage to men and tradition are back of them. Our women are free; they have the Bible, with its glorification of motherhood, in their hands. Many of them are members of the church and hope to go to heaven, where, according to the creed of their church, they believe all children go, and no murderer does.—*The Individual.*



## THAT "OVERSUPPLY" AGAIN.

SOME time ago we mentioned the fact that in high religious circles the Christian ministry was being discussed as though it were an ordinary business profession, and that there was an oversupply of men engaged in the calling. The matter is still being agitated in that conception of ministerial work. The New York *Observer* recently contained an editorial on "Clerical Salaries," in which it was stated that the low average of such salaries is due in part to an oversupply of ministers. The sentiment called out from one of that journal's readers the following expression:—

"I have claimed and written for the past fifteen years that there are too many ministers, and that the deceptive array of figures giving the number of churches and the number of ministers, does not answer the question. It is both a sin and a shame to deceive parents and candidates with the plea that more ministers are needed, thus leading the latter to spend some of the best years of their lives, only to be turned adrift at last. If I could tell what I know with regard to some splendid men, in character and ability, and a tithe of what they and their families have suffered, none but the most self-denying and entirely consecrated men would enter the ministry. The ministerial world needs to-day just as much of a high tariff and protection as does the political world, for those already in are suffering from an unrighteous and unchristian competition. Neither the board of education nor any minister has a right to ask any one or any church for aid, till the present condition of things is very materially changed. The General Assembly and the religious press should set themselves to remedy these evils, to remove these burdens and charges upon and against the church and ministry. It is not right to lay the blame upon the people for lack of liberality or spirituality, when the ministry itself and the General Assembly are at fault."

When it comes to pass that the ministerial calling is regarded in such a mercenary light as this, is it any wonder that both the pulpit and the press are impelled to deplore the decline of spirituality in the churches? When the strife for place and emolument on the part of the ministry begets such a sentiment, is it any wonder that the pulpit is noted for a decline in spiritual power? And when that power, begotten only of the Spirit and the Word, has departed from the church, is it any wonder that the next resort is to the methods of civil politics? Such has ever been the result in the past, and a like cause must ever have a like effect.

W. N. G.

## A FABLE WITH A MORAL.

THE following fable we clip from the *Baptist Argus*, with the simple remark, which all Bible Baptists, it seems to us, ought to recognize as truth, that Sunday is not the Sabbath enjoined by divine command. However, as an *argumentum ad hominem*, the fable is worthy of reproduction:—

"Late on a warm sabbath afternoon, as a Sunday Law was just awakening from a sound sleep, he heard a stealthy step, and, rubbing his eyes, he looked about till he beheld a Sabbath Observance Sermon sneaking by, *en route* to a daily newspaper office, to be printed in full in Monday's paper.

"'Stop,' he shouted, 'you are not consistent; you denounce Sunday work, and then furnish material to compel Sunday work.'

"'O,' replied the Sabbath Observance Sermon, 'I was requested for publication, and it pays to comply with a newspaper's request!'

"'Then if you were requested to steal, and it would pay, would you comply?'

"'Nay, verily.'

"'And yet by your present action, you are going to steal the Sunday afternoon and evening of the city editor, the copy editor, the printers, the pressmen, and mailers as they work on you.'

"*Hec Favula docet* [This fable or story teaches]: 'That good people are responsible for some bad work.'

"Moral: 'My son, if sinners entice thee, consent thou not.'"

Do They Understand What They "Mother"?—In the annual address of Mrs. Sturtevant-Peet, president of the California Woman's Christian Temperance Union, delivered on October 5, is the following on legislation, which we take from the *Pacific Ensign* of October 28:—

"Age of Consent and Sunday Law.—The bill for raising the age of consent from 14 to 16 years has become law, and the bill for Sunday law, altho not introduced by our organization, was *mothered and fostered by us*. . . . In the next Legislature these same bills will be introduced, with the addition of one for physical culture for our schools, anti-treating and cigaret bills."

## 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."

## "I WONDER IF EVER."

I WONDER if ever the children  
Who were blessed by the Master of old,  
Forgot He had made them His treasures,  
The dear little lambs of his fold.  
I wonder if, angry and wilful,  
They wandered afar and astray—  
The children whose feet had been guided  
So safe and so soon in the way.

One would think that the mothers at evening,  
Soft smoothing the silk-tangled hair,  
And low leaning down to the murmur  
Of sweet childish voices in prayer,  
Oft bade the small pleaders to listen,  
If haply again they might hear  
The words of the gentle Redeemer  
Borne swift to the reverent ear.

And my heart can not cherish the fancy  
That ever those children went wrong,  
And were lost from the peace and the shelter,  
Shut out from the feast and the song.  
To the days of gray hairs they remembered,  
I think, how the hands that were riven  
Were laid on their heads when He uttered,  
"Of such is the kingdom of heaven."

He has said it to you, little darling,  
Who spell it in God's Word to-day;  
You too may be sorry for sinning;  
You also believe and obey.  
And 'twill grieve the dear Saviour in heaven  
If one little child shall go wrong—  
Be lost from the fold and the shelter,  
Shut out from the feast and the song.

—Anon.

## OUR CHILDREN.

WHO are so dear to us as our children?—Not our husbands; for we can talk over their faults, and laugh at their foibles with others. We can hear some adverse criticism of them, and, tho somewhat ruffled, can soothe their ire, and calm our own, by saying: "Never mind, dear. It is all in a lifetime. No one will know it is true of you if you do not make a fuss over it." But, O, touch the child, and you have touched a spot as tender as that of the apple of the eye! Flesh of our flesh, heart of our heart, memory of our memory, dream of our dream, blossom of our bosom, sent us by Heaven to call forth the most tender reserve of womanhood,—that being, ripened by the warmth of our heart, fed by the tides of our nature, surrounded by every tender dream, planned for by our brain, worked for by our hands, brought forth by our death-like agony, nourished from our bosom, protected, loved, guided, comforted by us. Ah, we need not to go to any philosopher to solve the passion of our tenderness to our child! Rather, how strange it would be if every element of our natures did not surge when some adverse wind touched the flower that God caused to take root in our hearts for time and eternity! To scarcely a less extent is a father touched by what touches his child. In the child, we hope life's best ideal is embodied.

The place of supremacy given to the child by individual affection, results in placing him on the throne of the wide world's interest. Some one has said: "Unravel from industry, commerce, literature, art, and domestic life, all that pertains to the child, and the whole fabric of society falls into shreds. That baby's stocking growing under your needle is the warp and woof of all human designs." He who lay in Bethlehem's manger as a child, chose divinely well in not choosing a throne and the crown of

a monarch. What attitude could have drawn the world so mightily as that of helpless infancy, before which bowed the shepherds of the hills and the kings of the east?

Longfellow well expresses what children are to the world, when he says:—

"What the leaves are to the forest,  
With light and air for food,  
Ere their sweet and tender juices  
Have been hardened into wood,—  
That to the world are children;  
Through them it feels the glow  
Of a brighter and sunnier climate  
Than reaches the trunks below."

Is it then because of their supreme value to *ourselves*—for what were lifeless trunks without leaves?—that the world is now turning its attention to child culture? This movement has swept like a tide, and, indeed, from the evils that menace society on every hand, it seems the only movement that promises us a check on the disintegrating forces of corruption. Every argument, every sermon, every treatise for social betterment in this age, begins and ends with our children, and through the child-culture movement thousands have found life spring into new significance. Mothers' clubs, kindergarten schools, training colleges, new schemes for study in scientific and religious lines, have made the world hum with new industries, the mails heavy with new magazines, society buzz with new themes of conversation, designers originate new styles of costume, cooks find a new cuisine. That which has been left aside from this movement, can be readily estimated as of little importance, and more often, as actually hazardous to the world.

We can see that indeed "the child is in the midst." This is by no arbitrary ordering, but is the divine plan. When the disciples of old were questioning as to who should be greatest, Jesus took a child and set him in the midst, and called upon them to behold in the little child a type of the greatest in the spiritual kingdom.

The child in the midst has found his true place as the center of human interests, the symbol of the divine Majesty. Angels and men rejoiced at the birth of the divine Stranger, for which no preparation had been made. And round the birth of every child something of gladness clusters. How lost, how sad, how despairing must be the heart to which a child's coming brings no hope, no joy! For months the interest of a household have centered around the dainty cradle and delicate robes. Satin and lace, down and perfume, wool and linen, weaving and embroidery, are only outward symbols of the heart's dreams of love.

In spite of all treatises on the results of a beautiful environment, the practical effects are disappointing. Ah, the environment of all the past is too wide, too deep, too penetrating, to leave room for the scanty environment of the passing moment to leave its impress! Some one has said to be well born one must be assured of a good ancestry for at least a hundred years. The parent begins too late at the conception to bring forth the ideal child. Every child comes into the world as his parents did before him, only with added passengers, "an omnibus in which all his ancestors ride." The mother who has thought to implant a mild and sunny nature in her babe is horrified at its passionate temper, and she who in her maidenhood boasted that she would order her children aright, finds herself helpless before some unexpected, uninvited ancestor, who steps from her child's omnibus, and confronts her with horrifying manifestations. That which makes her most helpless is the sudden mortifying realization that she is face to face with a part of herself, both in the evil temper, and in the



struggling soul-nature that yearns for good, and makes the child come sobbing to her bosom for forgiveness. Ah, she knows, understands, pities, loves her child, better than if the fair ideal were there, to which she would have but a meager kinship! Is it this knowledge of her child's soul that makes her fly like an enraged hen, to shield that little one from a neighbor's adverse judgement?

It is as true in a good sense as in a bad that our children are omnibuses, in which ride all our ancestors from Adam to John and Jane Smith. The beautiful thoughts, words, ways,—the artist's hand, the poet's insight, the philosopher's reasoning, the singer's song,—are all as much a revelation of some latent longing in ourselves, or unavailing of ancestry, as the forbidding qualities. How dear they make our children to us! How heavily they lie on our hearts as we realize what we are, and may be, to their unfolding souls!

to the throne of the Infinite, opening up through the cross of Him who says, "As one whom his mother comforteth, so will I comfort you," and asks, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" and answers, "Yea, they may forget, yet will I not forget thee."

Can a mother, then, do without God?—Not successfully. Many a mother thinks she does and can; but she is like Cyrus, of whom the Lord said, "I have girded thee, tho thou hast not known me." That mother-love is God's girding for the long work of a life discipline.

What strikes a mother with more pathos than that story of the Judean women, who sought Jesus with their little ones? or what endears the divine Man more to their hearts than that tenderness which corrected the disciples, made a place for mothers by his side, and a refuge for their children—in his arms and on his bosom? Did not his attitude then show where

about the world and God. Enter therein, and lead your children to the breast of Him who bids them come and find rest unto their souls.

Gradually we change places. The child becomes father or mother; we sit in the chimney corner, in the dotage of a second childhood; the harvest ripens, and as we have sown in the child's heart, we reap in the years of our infirmity. By and by we lie down amid flowers, tenderly placed in our caskets and over our quiet resting-places by their hands, and dewed with tears of love and sorrow, leaving to them the sweetest or saddest memory that life can have.

By and by the great gates of God will open. Happy then will be the mother who can stand before the Master, and say with joyful smiles, "Here am I and the children which thou hast given me." The Master's hand will crown her with a crown gemmed with stars, representing the children saved unto eternal love and life.



Yet would we shrink from the responsibility?—O, no! With all its burden come great privileges,—the opening out of fields for thought and love. From the child's conception to its death it is a living messenger, an experimental sermon of God's nature in us. Has not a mother a better chance than others to understand the love divine, when life is brought forth by death, love nourished through loss, her child's salvation purchased somewhat by her cross of sacrifice? She of all others can come to Calvary and say, "I know thee, thou Man of love and sorrow."

Through our children our hearts are opened in sympathy to the hearts of the world. One young mother said, "Children were nothing to me before I had one of my own, but now I see that the world is full of them." Motherhood links the soul with mothers, fathers, and friends. All society finds its unity in the love awakened through the lisping tongue and velvety touch of the helpless babe. Not earth only, but heaven is opened, and a way is cloven

the mother and the children will find blessing, peace, and rest?

Whatever ancestry has done, and it no doubt has given some godlike traces, there is a place where the divine image may be restored, the ideal beauty regained. It is at Jesus' feet. In that gentle Presence works an almighty love that creates anew. Beholding Love's face, older than that of ancestry, waiting under the beams of that heavenly Dove that of old moved the face of chaos into order and beauty, our souls, and the souls of our children, take on a divine brightness.

How frequently we hear this testimony from efficient men and women in the world, "If there's anything good in my life, it is due to my mother's influence"! A queen's crown and scepter are not so potent as a mother's influence, nor is a throne so honorable as a home sanctified by a mother's prayer and devotion. That beautiful path trodden by the Judean women is open to all weary-footed mothers. Its gateways open at the child's first question

This is the vast meaning of the joys, tears, prayers that come to live with us with our children.

HOPE ONSLOW.

#### ALL ABOUT MATCHES.

SWEDEN has the oldest and largest match factory in the world. Matches were made there long before the old, roughly trimmed splinter of wood tipped with sulphur was discarded with the tinder boxes for which they were used. In twenty-five years the export trade of Sweden in modern matches increased to 1,000,000 boxes a year. Some of the machines for making the matches which we use in these days make 200 revolutions a minute each, and turn out about 2,500,000 boxes annually. Altogether there are in Europe about 50,000 factories, and they yearly produce matches valued at \$50,000,000.—*World*.

"ABSALOM built a monument for himself; he couldn't trust posterity to do it."



## Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. *Boothroyd.*

### TEMPTATION.

"And He [Jesus] was there in the wilderness forty days, tempted of Satan." See Mark 1:13; Matt. 4:1-11.

AH, there was not a tree,  
Or flower, or bush, or bird,  
Naught but the rock so bare,  
Naught but the sky unblurred  
Around Him standing there!  
Ay, there was one beside,  
Who came in angel guise,  
And showed the world so wide.

Ay, showed the world so wide.  
And all its fame and gold—  
"This all I'll give to Thee  
And Thou'lt but leave His fold  
And come and worship me."  
"Get thee hence, Satan! Know  
'Tis written thou shalt serve  
But God, and naught below."

O sinful, struggling world,  
Hear what the Master said—  
The foxes have their holes,  
The birds their nests o'erhead;  
The Son of man hath naught  
Where He may lay His head—  
And oft He was athirst,  
And faint for want of bread!

His body was of man,  
As frail and weak as he,  
Yet He did well withstand  
The tempter's evil plea.  
O man, look up and see  
The Star that shines on high,  
When thy temptation's hour  
And evil's cloud are nigh!

O man, look up and see  
That shining cross of gold!  
There help thou shalt receive  
When snares thy soul enfold.  
He was more tempted far  
Than ever thou can'st be,  
Yet was He but of flesh,  
And made alike to thee.

NELS ANDERSON.

Parkersburg, Iowa.

### THE EVANGELIZATION OF SOUTH AMERICA.

BY EMIL OLSSON.

MUCH has been written as to South America's spiritual need, but, as yet, comparatively little done for its immediate evangelization. Here is a continent containing 7,000,000 square miles, and with a population of 37,000,000; a tract of country containing one-eighth of the land surface of the globe, and yet there are more preachers in New York City alone than in the whole of that continent. South America's millions, who are wholly unevangelized, wait to-day for the messengers of Christ. The fourteen benighted countries are here being opened as never before to the Gospel, in spite of all the opposition of atheism, superstition, and priestcraft.

Traveling in South America, over thousands of miles through Argentine, Patagonia, Chile, and Bolivia, I have met multitudes of people who have never before heard the Gospel, nor seen a Bible, tho there are plenty of Romanists, priests, nuns, cathedrals, convents, crosses, and images. One young man said that he had been seeking for a Bible for three years without success. In Bolivia, with 2,000,300 people, without a single missionary, I held a meeting in Oruro, after which the people were so intensely interested that they kept me talking half the night. Many offered their houses as

places of worship, to show their appreciation of what they had received. The priests are, of course, very bitter against the work, and often have recourse to violence to stop the preaching of the Gospel. A Bible colporter, Mojardino, lost his life some years ago in Bolivia, but the Word of God will yet prevail in spite of all opposition, difficulties, and persecutions. Persecution is still going on in Peru, but the Lord's work is prospering. The Romish priests are doing all they can to prevent the circulation of the Bible. One of them said that he had already burned twenty Bibles, and wanted all my books that he might burn them. Another wanted to burn me on top of my books, etc. Many steal my Bibles, but I pray that they may read the book and learn to steal no more.

Romanism has blighted this beautiful continent and enthralled its people. Africa is not more benighted than many parts of South America, with all its popish rule and teaching. Ecuador, with her two millions of people, has been in midnight darkness for centuries, but is now, in God's providence, opening her closed doors to the preaching of the Gospel. General Alfaro, who won the battle in the last revolution, a few months ago, is in favor of religious liberty. In Guayaquil the people were so hungry for the Word of God that when I began to distribute Bibles among them, they seemed like hungry wolves, and, in a few moments, the books were all gone. In northern Chile, almost every night that we held meetings, people accepted Christ, and one night thirty anxious souls came forward seeking a Saviour. The people of South America are ready and willing to receive the Gospel as never before. Since God has so much blessed America and England with the heavenly bread, shall we not give some crumbs from the Master's table to our starving sister, South America? The Christian people of America are especially responsible to God for the evangelization of our sister continent.—*Missionary Review.*

In the "General Missionary Department" of the *Missionary Review* we find this significant item: "How painful almost to the shocking is the contrast between the tidings which come from the 'foreign' departments of our societies, and those from the 'home' department! In well-nigh every case, while the former tells continually of deep interest, growth through conversions and need of enlargement, in the latter the main mention relates to lack of funds and the like. That is, tho among the heathen the outlook is most cheering, where Christians abound, the prospect is gloomy. O Lord, how long!"

### OUR WORK AND WORKERS.

BROTHER A. SCHAUPP reports three new Sabbath-keepers at Custer, Mich.

ELDER WM. COVERT baptized two persons at Aztalan, Wis., October 17.

OCTOBER 15 four new members were added to the church at Ellicottville, N. Y.

TEN persons were baptized in the San Francisco church on the 6th inst., by Elder H. H. Dexter.

ELDER J. S. WASHBURN reports the baptism of three persons in the sea, at Plymouth, Eng., September 11.

ELDER B. F. STUREMAN baptized three persons in Fremont, Mich., at the time of the last quarterly meeting of the church in that place.

DURING the general meeting held at Northcreek, Warren County N. Y., last month, sixteen members were added to the church in that place.

A LATE report of Elder Wm. Hutchison, laboring in the tabernacle at Lisburn, Ireland, states that the former strong prejudice seems to have subsided to some extent, and the attendance and interest are the best he has seen in Ireland for several years.

At Duncombe Hall, North London, October 9, two candidates were baptized, and two others, who were prevented from attendance on that day, awaited another opportunity.

At Skodsborg, Denmark, nine miles from Copenhagen, a seaside property has been secured for a sanatorium, which is to be under the charge of Dr. Otosen. Preparations are also being made for the manufacture of health foods.

ELDER E. HILLIARD and Brother E. S. Butz are building a schoolhouse in Tonga, Friendly Islands. The school has grown too large to be accommodated in their private apartments. The new house will accommodate about fifty pupils, and is being built with funds earned in that field.

DR. J. H. KELLOGG, of the Battle Creek (Mich.) Sanitarium, has been invited by the Eighth District Convention of the Michigan W. C. T. U. to acquaint the local unions of that district with his method of health club work, and to feel at liberty to seek their co-operation whenever possible.

In the issue of November 2 of our good church paper, the *Review and Herald*, published at Battle Creek, Mich., there is a picture of Elder D. U. Hale, and Brother and Sister Kerr, of the Gold Coast, Africa, mission and four native converts. These four—G. P. Grant and F. I. U. Dolphijn and two sons—were baptized last spring, but Brother Dolphijn has been keeping the Lord's Sabbath since 1888.

THE Michigan Tract Society organ, *Field Echoes*, says: "Elder Ballenger sends an encouraging word from London, Ontario. Two families have recently begun to observe the Sabbath. One man who has just begun to keep the Lord's day has a manufacturing plant in which he employs quite a number of hands. He has closed his place of business on the Sabbath, which is causing many to inquire about the truth."

THE brethren in Colorado have secured a large four-story building in Denver for a medical mission and workingmen's home. It is situated on the corner of Blake and Fifteenth Streets. There are eighty-five rooms in addition to the ground floor. They evidently believe that the time has come for them to go "into the streets and lanes of the city," and bring in to the Master's supper "the maimed, and the halt, and the blind."

THE Polynesian Committee, heretofore known as the Pitcairn Committee, has been enlarged to five members, as follows: C. H. Jones, J. E. Graham, A. J. Breed, M. C. Wilcox, E. A. Chapman. The Pitcairn is to start on another voyage as soon as a crew and corps of missionaries can be secured and other necessary preparations effected. It has been decided that the date of sailing must not be later than March 1, 1898.

MRS. W. C. GRAINGER and daughter, who sailed from San Francisco, October 21, for Japan, to join the husband and father in mission work at Tokio, report their safe arrival at Honolulu on the 28th. They were then in good health and courage, and after a few hours' stop, their vessel steamed on, and the next landing will be on Japanese soil. They report a good degree of prosperity in the sanitarium and in the Chinese school at Honolulu.

A CANVASSER in Huron County, Mich., was recently much encouraged by a lady's saying to him, as he delivered a book she had ordered, "This makes five books you have delivered to me; come again." If canvassers would stick to a field till the people become well acquainted with them and their work—and so conduct themselves and their business that the acquaintance become favorable—there would be many more books sold.

ELDER E. J. WAGGONER relates, in the *Missionary Worker* of London, an interesting case of conversion in connection with the Bible school held July 13 to September 20 in Frederikshavn, Denmark: "A young lady of education, a theosophist, who is sent out by the city of Christiania to investigate and make reports on the subject of vegetarianism, cookery, etc., visited the class for a few days on her way to Germany, having heard that there was to be instruction in the line of healthful living. While there she attended the Bible class, and became so much interested that her three or four days lengthened into more than twice as many weeks, during which time she was a most earnest student of the Bible. The result was that she heartily embraced the truth, was baptized, and went on her way rejoicing."

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# The Sabbath School

## International Series.

LESSON X.—SABBATH, DECEMBER 4, 1897.

### HEROD'S DEATH; ORDINATION OF BARNABAS AND SAUL.

Lesson Scripture, Acts 12:20 to 13:13, R. V.

- 20 "Now HE was highly displeased with them of Tyre and Sidon; and they came with one accord to him, and, having made Blastus the king's chamberlain their friend, they asked for peace, because their country was fed from the king's country.
- 21 And upon a set day Herod arrayed himself in royal apparel, and sat on the throne, and made an oration unto them.
- 22 And the people shouted, saying, The voice of a god, and not of a man. And immediately an angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost.
- 24 "But the Word of God grew and multiplied.
- 25 "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark.
- 1 "Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and Symeon that was called Niger, and Lucius of Cyrene, and Manaen the foster-brother of Herod the tetrarch, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.
- 3 Then, when they had fasted and prayed and laid their hands on them, they sent them away.
- 4 "So they, being sent forth by the Holy Ghost, went down to Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they proclaimed the Word of God in the synagoges of the Jews; and they had also John as their attendant. And when they had gone through the whole island unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus; who was with the proconsul, Sergius Paulus, a man of understanding. The same called unto him Barnabas and Saul, and sought to hear the Word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn aside the proconsul from the faith. But Saul, who is also called Paul, filled with the Holy Ghost, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.
- 12 Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord.
- 13 "Now Paul and his company set sail from Paphos, and came to Perga in Pamphylia; and John departed from them and returned to Jerusalem.

#### QUESTIONS.

1. Relate the story of Peter's imprisonment and escape.
2. Tell what became of his persecutor.
3. But what about the Word of God?
4. What charge had Barnabas and Saul received?
5. To what place had they been sent, and where did they return?
6. What workers were there in the church at Antioch?
7. How did they employ their time? As they were thus engaged, who spoke to them? What did he say to them?
8. What did the brethren then do?
9. As Saul and Barnabas departed, by whom were they sent? To what place did they first go? From there where did they sail?
10. At what place did they land in that island? How and where did they labor in the city? Who was their helper?
11. To what place did they next proceed? Whom did they find there? What was his character?
12. To whom had this man attached himself? What was the character of the governor of the island? With what favor did he receive the apostles and their preaching?
13. What did the false prophet do?
14. What did Saul then do? What name is here for the first time given him?
15. How did he address the sorcerer? What question did he ask him?
16. What did Paul say was upon him? What did he say should happen to him? How came Paul to use this language? What immediately happened to Elymas?
17. What effect had this on the deputy?
18. Where did Paul and his company then go? What became of Mark?

#### SUGGESTIVE QUESTIONS.

1. What portion of this lesson is an illustration of Isa. 40:6-8?
2. In what capacity is the Word considered in this statement, "the Word of God multiplied"? Consider Matt. 13:3-8, 18-23.

3. Who was recognized as the leader in the early church?

4. By what may a false prophet always be recognized? Give some Scripture texts on this subject.

# The Sunday School

## International Series.

LESSON X.—SUNDAY, DECEMBER 5, 1897.

### CHRIST'S HUMILITY AN EXALTATION.

NOTE.—In the older classes it would be well to have at least a portion of the time given to the consideration of the epistle as a whole. Notice the several instances throughout the epistle in which the kindness of the Philippian church is mentioned. The epistle was written from Rome by Epaphroditus, a member of the Philippian church, who had been sent to Rome with gifts for Paul. An account of the founding of the Philippian church is given in Acts 16:10-40. Several of the gifts of this church to Paul are mentioned in the following texts: 2 Cor. 11:9; Phil. 4:10, 16. Notice the absence of reproach in this epistle, and how many times the thought of rejoicing is brought in; also the fulfillment of Christ's words, "in prison and ye visited me."

Lesson Scripture, Phil. 2:1-11, R. V.

- 1 "If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; 3 doing nothing through faction or through vainglory, but in 4 lowliness of mind each counting other better than himself, not looking each of you to his own things, but each of you also to 5 the things of others. Have this mind in you, which was also 6 in Christ Jesus; who, being in the form of God, counted it not 7 a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of 8 men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. 9 Wherefore also God highly exalted him, and gave unto him 10 the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things 11 on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Golden Text: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

#### SUGGESTIVE QUESTIONS.

- (1) Upon the existence of what four facts did Paul ask the Philippians to fulfil his joy? Verse 1. Note 1. (2) What was his joy? Verse 2. (3) What is the significance of the word "likeminded"? Same verse. Note 2. (4) What motives should not enter into the church in doing its work? Verse 3. (5) What is the proper attitude of the working Christian? Same verse. (6) What injunction does he put upon the selfish man? Verse 4. Note 3. (7) What work of unselfishness does he lay upon all? Same verse. (8) What is the crowning admonition of the apostle? Verse 5. (9) What was the form of Christ? Verse 6. (10) Notwithstanding this, how did he regard equality with God? Same verse. Note 4. (11) What did he do with reference to his own glory and position? Verse 7. (12) What form did he then take upon himself? Same verse. (13) In whose likeness was he made? Same verse. (14) Being found in this form and fashion, what was his next step? Verse 8. (15) To what did this humility at last bring him? Same verse. Note 5. (16) What came to him in consequence of his unselfishness, humiliation, and obedience? Verse 9. (17) How will the honor of the name of Jesus be manifested, and to what extent? Verse 10. (18) At the final restitution what will be the confession of every tongue? Verse 11. (19) In this exaltation of Christ who is glorified? Same verse.

#### NOTES.

1. If there is therefore any comfort.—The "if" does not signify a doubt as to the existence of these four facts, but is used to make them stand forth more emphatically. The subjunctive form is often used for this purpose. It is more striking in this way than as if expressed in the positive form: There is comfort in Christ; there is consolation in love, etc.

2. Of the same mind.—"Thinking the same thing, in accord with the two respects which follow: (1) a unity of affection, 'having the same love;' (2) a unity of sentiment, 'of one accord.' The general expression is then repeated in a stronger form, 'of one mind,' thinking the same thing."—*Vincent*. That "one mind" must be the mind of Christ. If all have that, they will have one mind, and will be "likeminded," as it is expressed in the common version.

3. Not looking . . . to his own things.—This is an injunction against selfishness, against having one's mind absorbed in things that pertain to self. He is to look to the things of others—not to covet them—but to be interested in the welfare of others and to conserve their interests; to look to them that no harm comes to them.

4. Counted it not a prize.—This is the very opposite of the spirit which actuated Satan and worked his ruin. He said, "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation; . . . I will be like the Most High." Isa. 14:13, 14. He thought an equality with God something to be grasped after, a prize. The result was, he fell and brought innumerable angels with him. The result of the unselfish course which Christ took will make him not only the adoration of all the angels but of the whole universe of God as well.

5. Obedient unto death.—Obedient to the Father's will, even to the utmost extremity, death; or, taking upon himself the form of man, and with that form accepting as his own the sins of the world, death (the penalty for the transgression of the law) demanded him, called him, and he answered the summons. In this, then, he was obedient to death itself; but his obedience to his Father's will made it impossible that he should be "holden" of death, and he triumphed over it, bringing its keys with him. In the two characters of Satan and Christ are personified selfishness and unselfishness, with the results of each.

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# News and Notes

## FOREIGN.

—The newly constructed railroad between Cape Town, South Africa, and Bulawayo was formally opened on November 4.

—The volcano of Mount Vesuvius is again in eruption, and two wide streams of lava are flowing down the mountain-sides.

—Greece has decided to appeal to Europe and America for \$100,000 to relieve the terrible distress resulting from the late war.

—One native officer and thirty-five Sikhs belonging to the English army in India were surrounded by tribesmen recently and massacred.

—A riot of Italians occurred at Sancto Spiritus, Brazil, on November 9, the mob being dispersed by the police only after four had been killed, and a number wounded.

—A terrible famine is said to be raging in the province of Archangel, European Russia. Many have already died of starvation, and tea is said to be the only article of diet left to the peasants.

—A large deputation of the Orakzais tribe in India has entered the camp of the English to treat for peace, but the Afridis are still warlike, and are harassing the British to the extent of their power.

—The United States, Russia, and Japan have signed a treaty in reference to the sealing matter; but the provisions of the document are to remain secret until after the meeting of Congress in December.

—A report comes from Halifax, Nova Scotia, that a large balloon with pendant car was seen floating over that place on November 3, and it is the belief of those who saw it that it was that of Professor Andree.

—Armand Dreyfus, in evident agreement with his wife, a despondent Parisian, shut himself, wife, and three daughters in a small room, on November 8, and committed suicide and murder through the agency of the fumes of coal gas.

—It is rumored that negotiations have been commenced between France and Germany for joint diplomatic action, and, if necessary, naval action, against China, on account of recent outrages upon missionaries in that country.

—A representative of the striking engineers of England is now in America seeking to collect funds to enable the strikers to hold out against their employers. It is claimed that nearly 90,000 men are idle as a result of this strike.

—An American scientist and his assistant were recently murdered on Tiburon Island, in the Gulf of California, by the savage natives of that island, who have never been subdued by the Mexican Government. Five of the attacking party were killed in the encounter.

—An atrocious crime is reported from Montcalm Mills, Quebec, a young man of that place having murdered his three sisters and brother during the absence of his parents, on November 4. The only reason for the crime was a quarrel between himself and his oldest sister.

—General Fuentes, one of the fugitive insurgent leaders from Guatemala, is now in San Francisco, and is accused by Morales as a traitor to the cause of liberty, and the occasion for the present defeat of the insurgents. Morales still predicts the speedy fall of the barrios dictatorship in Guatemala.

—On the invitation of the sultan of Turkey, the New York *Herald* has selected a commissioner, Rev. G. H. Hepworth, to investigate the condition of Christian subjects in the Turkish Empire, and also to investigate the reported Armenian massacres. The sultan agrees that this commissioner shall be absolutely untrammelled.

—Two German missionaries have been killed in the southern part of the province of Shantung, and the German minister to China and the captain of the German gunboat *Cormorant* were attacked by a mob in the streets of Wu Chang on the Yang-tse-Kiang River. The German Government has demanded satisfaction of the government at Peking for these outrages.

—On November 5 an unsuccessful attempt was made by a Brazilian soldier to take the life of the president of that republic. The brother of the president was seriously if not fatally wounded in protecting the president, and the minister of war was shot and instantly killed in the *melee*. It is believed to have been a plot on the part of the monarchical sympathizers.

—The recent disgraceful scenes in the Austrian Reichsrath have tended to still farther widen the breach between the German and Slavonic members of that nation. The two parties are so bitterly antagonistic that rather than yield to one another, they would prefer to throw themselves into the hands of other powers. In such a contingency the Austrian Slavs would turn to Russia and the Austrian Germans to Germany.

—Sir Wilfred Laurier, premier of Canada, arrived in Washington, D. C., on November 9, to be present at the conference between British, American, and Canadian commissioners over the sealing question. It is reported that he will confer with department officials and the president in regard to other matters of American and Canadian interests, reciprocity, border immigration, Klondike mining matters, etc.

—General Blanco has issued an edict of amnesty, in which he pardons all Cuban rebels now imprisoned where the simple crime of rebellion is charged against them. Where they are convicted of crimes other than rebellion, they will have to suffer for these. He has also extended the agricultural zone, and will permit those reconcentrados who have not already succumbed to starvation and disease, to go back to their occupation of farming, "with certain limitations."

—A marked change has recently taken place in the attitude which Japan has assumed toward Hawaii. A prominent Japanese explains the change to mean that the Japanese are preparing for a war with Russia, which must inevitably come unless Russia changes her tactics, and that Japan needs the friendship of all other countries, especially the United States. He states that the rapid increase of the Japanese navy is simply an offset to the completion of the Siberian railway and the large army which Russia is collecting near her eastern coast.

—Spanish affairs at the present time are a masterpiece of medley, and the keenest minds are unable to see the end from the present standpoint. General Weyler furnishes just now one of the most irritating problems. The tone of his speech on leaving Havana will cause his arrest when he reaches Spain; and the arrest seems bound to bring disorder, as his supporters are planning for him a grand reception. At the same time the Vatican is urging the clergy of Spain to stand by the present dynasty, and to influence the people to do the same, on account of the persistent rumors of Carlist uprisings. The army is discontented because of favoritism shown men who have served in Cuba and the Philippines, and the government has threatened to court-martial army officers for secret meetings in which they have participated. Sagasta's latest note to the United States is said to be very conciliatory in tone, and he has declared that he would regard war with this country as a great misfortune, to be avoided if possible. At the same time the Spanish council is making every effort to perfect the navy, and is arranging to build government ships at all the national and private ship-building yards in the kingdom.

## DOMESTIC.

—Consul-General Lee left Washington on November 5 to resume his position in Havana.

—The steamer *Idaho* was engulfed in a storm on Lake Erie on November 6, and sixteen of her crew of nineteen men were drowned.

—The Legislature of Georgia has passed a law, with a heavy penalty attached, against matched games of football played anywhere in the State.

—A severe earthquake shock traversed the States of Idaho and Montana on November 4, doing considerable damage to buildings, but no losses of life are reported.

—The Chesapeake and Ohio express was wrecked at Old Shadwell, Va., on November 5, and five persons were killed. There were also fourteen more or less seriously injured.

—The situation in the yellow fever districts of the south is said to be improving on account of the colder weather. A number have died during the week, but the number of new cases is comparatively small.

—Through the representations of Rev. Sheldon Jackson, educational agent for Alaska, Secretary Alger has decided to send relief trains up the Yukon River, by reindeer, to the miners in the various Yukon gold fields.

—The Cramps Shipbuilding Company, of Philadelphia, have decided to establish a line of steamers between Pacific Coast points and the Alaska mining region, giving weekly service between Pacific ports and the Klondike.

—Theodore Roosevelt, Assistant Secretary of the Navy, is planning to recommend at the next session of Congress large appropriations for the increase of the navy. His argument for the appropriations will be that the strongest guarantee of national peace is a navy on a war footing.

—An attempt was made by incendiaries on November 7 to burn down the old city of St. Augustine, Florida. It was found that the fire-fighting apparatus had been seriously tampered with, and before the conflagration was under control, property to the value of \$225,000 had been destroyed.

—The operators of the Braidwood (Illinois) coal mines have signified their intention of importing from 800 to 1,000 Chinese to operate their mines, which were closed down on July 4 by the great miners' strike. The strikers are in an ugly mood over the report, and if the operators carry out their project, there is sure to be blood-shed.

—An east-bound Santa Fe train was held up by bandits near Grant's Station, N. M., on November 6, who wrecked and burned the express and chair cars, blew up the safe, secured a large amount of booty, and escaped to the Zuni Mountains. A posse are on their trail, and it is believed that they will soon be captured.

—It has been decided that the revenue cutter *Bear* shall be employed by the government to carry relief to the frozen-in whalers near Point Barrow, Alaska. The vessel will proceed to the sound north of St. Michaels, and either dogs or reindeer will be used to pack or drag the food and supplies over the wide stretch of snow and ice to the frozen Arctic.

—It is reported that the U. S. naval attachés, consuls, and ministers, have, under orders from the State Department, secured a complete fund of information regarding the navy of Spain. This information is printed and given to all American naval commanders, that they may be prepared for an engagement with the Spanish navy in case war should come.

—The choir of the People's Church, of New York, refused to sing on Sunday, November 7, because the pastor on the previous Sunday had advocated the election of Seth Low for mayor of the city. This is but the natural outcome of a dabbling in politics by the clergy. Had the pastor stuck to his commission, such a disgrace to the cause of Christ could not have occurred.

—The Chamber of Commerce of New York has adopted resolutions urging the president and Congress to take immediate action toward increasing the force of trained artillerymen to man the new coast defense guns and batteries for the construction of which appropriations have recently been made by Congress, in order that in case of war exacting tribute may not be levied upon the large coast cities.

## LITERARY NOTICES.

"THE WHAT, HOW, AND WHY OF CHURCH BUILDING," by Geo. W. Kramer, F. A. I. A. No. 1 Madison Avenue, New York City. 254 pages. Price, \$1.25.

The above work is doubtless the completest and best compendium on church building ever published, at least it is the best we ever remember to have seen. In its 17 chapters, among many other things, it discusses the Proper Steps in Procedure from the First Inception, the Interior Requirements (Division and Subdivision), the Exterior (Character, Style, and Environment), The Architect and His Work, and, in fact, the Practical, the Advisory, the Specific, the Analytic, the Engineering, the Inherent Essentials (Acoustics, Lighting, etc.), the Furnishing, the Musical, the Esthetic and Artistic, the Technical, etc., etc., of church building. The book contains over a hundred cuts, large and small, of exterior and interior designs, styles, plans, and projections, and furnishes a vast amount of valuable suggestion. All church builders, or those who have to do with the matter, would do well to consult this little work by a practical architect. It may be obtained of the Pacific Press Publishing Company, Oakland, Cal., for \$1.25.

"THE FAMILY CIRCLE. ORIGINAL AND SELECTED ANECDOTES," written and edited by H. L. Hastings, 47 Cornhill, Boston, Mass.

This little book of 318 pages contains 236 sketches, stories, incidents, and poems. So far as we have read them, they are Scriptural and helpful, and worthy indeed of a wide circulation, and, by the way, a better binding, and, of course, a higher price.

Among the able papers in *McClure's Magazine* for November are the special articles on Edison's wonderful inventions, by which the whole matter of iron and steel making may be revolutionized; Charles A. Dana's "Reminiscences of Men and Events in the Civil War," and chapters from Mark Twain's new book. These are copiously illustrated. Price, 10 cents. For sale by all news-dealers.

*How to Grow Flowers*, a monthly magazine of sixteen pages, edited by an enthusiastic lady florist, Miss Ella V. Baines, Springfield, O. The November issue is an interesting and practical number, and well illustrated. Some especial features are "Starting Bulbs in November," "The Winter Planting of Roses in the South," "Fall Work in the Flower Garden," and "House Culture of the Rose." Five cents a copy at news-dealers, or 50 cents a year with premium of the publisher, Miss Ella V. Baines, Springfield, Ohio.

*The Pacific Health Journal* for November is a most excellent, practical number. The instruction which it contains on health and hygiene is worth many times its price. Price, 50 cents a year, 5 cents a number. Address, St. Helena, Cal.

RECEIVED.—"The Epic of Paul," by Wilkinson. (Funk & Wagnalls Co., New York City.)



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TREASURY OF BIBLE SCIENCE.



CAPER PLANT.

seeds, separated from each other by a fleshy pulp. From the large quantity of sweet mucilage they contain, they form a good and agreeable food for animals, and are largely exported as a feeding stuff for stock. The pods are sometimes called locust beans and St. John's bread, from the notion that they were used as food by John the Baptist; but this is an error.



CASSIA CINNAMON.

aromatic root is largely dug up in the autumn, and is exported to China to be used as an ingredient in the incense in the temples. It is specified as one of the articles of Syrian commerce (Ezek. 27. 19). The cassia of Ps. 45. 8 is the translation of another Hebrew word, but most probably it refers to the same plant.

**CEDAR.**—This is generally used in Scripture for the famous cedar of Lebanon. This tree was supposed to be confined to the grove on Lebanon usually visited by travellers, but it grows in other places in that range of mountains as well as on the Taurus Mountains, on the heights of Cyprus, and on the Atlas Mountains. It is a noble tree, the glory of the vegetable kingdom in Palestine, and is consequently used throughout Scripture as the symbol of grandeur, might, loftiness, and ever-increasing expansion. Though it grows rapidly, it produces a compact, firm, durable, and odoriferous wood, which was used in the successive temples at Jerusalem. Layard brought to England fragments of cedar joists from the palace of Nebuchadnezzar, and cuneiform inscriptions have since shown that this was obtained from Lebanon. The cedar of the Pentateuch (Lev. 14. 4, etc.) is probably an aromatic juniper, which was used as the stalk of the hyssop sprinkler.

**CHESTNUT TREE.**—In the R. V. this is trans-



CAROB TREE.

With separate flower, pod (external aspect, longitudinal and transverse sections), and two seeds.

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Separate staminal flower with one petal, and below separate pistil with one petal.

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# Signs of the Times

OAKLAND, CAL., NOVEMBER 18, 1897.

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"O give thanks unto the Lord; for he is good."

"Thanks be unto God for his Unspeakable Gift."

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

The only true Thanksgiving day for the Christian is *to-day*. God gives us no other. Those who put off the time of thanksgiving to a future stated day, never truly give thanks to God, and often meet with sad disappointment themselves.

"True Christian Citizenship," is the title of No. 46 of the Apples of Gold Library. The discussion of the topic is from the Biblical point of view, and can be comprehended by all. In these days of "Christian-Citizenship" talk it is well to know just what true Christian citizenship is, that we may not be deceived. And to what source of authority shall we go but the Word? The object of the above little tract is to enlighten the reader by the Word of God. Eight pages; price, 1/2 cent. Address, Pacific Press, Oakland, Cal., or our branch offices, or tract societies.

"Steps to Christ."—In another column, in our General Articles department, will be found an article which the circumstances of its writing make of more than usual interest. It certainly presents in a simple and direct yet dignified manner the way of salvation, the sweet old story. It was written by a little girl over whose head less than twelve summers had flown, and contributed by her to a Sunday-school convention. Those who are familiar with the little work "Steps to Christ," by Mrs. E. G. White, first published by the Revell Co., will see that it follows closely that book. But this consideration by the little girl shows two things: (1) That the book is a valuable one even for children; and (2) that children

can comprehend the Gospel far beyond the expectation of their elders. May the article prove fertile seed in the soil of many hearts. The book is advertised on one of our cover pages.

**Cleanses a Guilty Conscience.**—An advertisement of a certain soap has this as one of its striking sentences, "Washes everything clean but a guilty conscience." Of the merits of the soap we know not, but we do know that no chemical skill can make a compound which can wash the guilt from a human soul. This does not mean that there is no cleansing from sin and guilt; for "the blood of Jesus Christ His Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:7, 9. And this cleansing is without money and without price.

## THIS ISSUE.

READ the advertisements of our books in this number. The mind and soul grow by what they feed on. Books are storehouses of food, mental and spiritual. It will not pay to feed the soul upon the chaff of literature. It will not pay to store it with that which will profit neither us nor others. "Eat ye that which is good," the Lord tells us. Our publishing house has spread before our readers a mental and spiritual store of provisions. Are there not those which you desire for yourselves? for your neighbors? or for your children?

## NOTE THIS PROPOSITION.

WE WILL SEND THE SIGNS OF THE TIMES UNTIL JANUARY 1, 1899, FROM THE TIME ORDERS ARE MAILED TO US, TO ALL NEW SUBSCRIBERS WHO SEND US A YEAR'S SUBSCRIPTION BETWEEN NOV. 15 AND JAN. 1, 1898. THE SOONER THE ORDERS ARE SENT, THE MORE PAPERS FREE WILL BE GIVEN. THIS OFFER ALSO APPLIES TO THOSE WHO FORMERLY TOOK THE SIGNS, BUT HAVE NOT BEEN TAKING IT LATELY.

## TOO LIGHTLY REGARDED.

An esteemed physician recently said, in reply to a question as to whether it is best to seek healing through "Christian Science":—

"If you have nothing the matter with you but a morbid imagination, if you have been almost scared to death because of a disease you didn't have, Christian Science is just the thing for you. . . . But if a man has a real malady, Christian Science won't help him at all."

There is more of the same import. To our mind this is treating a serious matter altogether too lightly. "Christian Science," as taught by Mrs. Eddy and others, is either from above or beneath. Tested by the Word of God, it is from beneath, and is akin to its sister, Spiritualism, more latterly growing popular under such catching names as "psychic force," "Christian Science," etc. Christian Science denies the essential doctrines of Christianity and the atonement, while it masquerades under its name. It has a power, which is in a sense the power of God, but it is perverted and exerted through the evil one. It does heal or remarkably stay disease, and has so done again and again, through a power above that of the human. It heals or stays diseases of the body that it may fasten a more dread disease upon the soul. It gives to the flesh a seeming freedom that it may bind the mind in the thralldom of delusion.

It is one of the gilded baits which the adversary uses to ensnare souls. It is the beneficent act of the libertine to draw a soul from virtue to death. And many, many earnest, sincere souls are ensnared thereby, and in turn ensnare others.

Now to say to one who has an imaginary malady, "Go to Christian Science," is, tho spoken in irony, treating the matter altogether too lightly. To say that it can not help one with a real malady at all, is to ignore facts and testimonies as clear as ever supported a physician's reputation.

"But people have died treated by 'Christian Science' healers;" just so, and they have died treated by physicians, according to the books—many, many who would not have died, had their treatment been purely negative.

We would not be understood as condemning the medical profession. Many of them are among the worthiest of men, but "Christian Science" is not to be thus ignored; and to treat it as a mere figment of the imagination, or to prosecute and persecute by statute law its devotees, will not help the M. D.'s, while it will multiply converts to the deception. And, after all, what about "hypnotism," etc., used by reputable physicians? Is it not of the same order?

**The Perpetuity of Spiritual Gifts.**—These "spiritual gifts," or gifts of the Spirit of God, are especially set forth in Rom. 12:6-8; 1 Cor. 12:8-10, 28, 29; Eph. 4:8-13. These gifts and offices may be named, as follows: Apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healings, helps, governments, diversities of tongues, interpretation of tongues, the word of wisdom, the word of knowledge, discerning of spirits, faith, ministry, exhortation, giving, etc. These we are expressly told "God hath set," fixed, placed, appointed "in the church." See 1 Cor. 12:18, 28. Yet notwithstanding these we are told that God *set* them in the church immediately to take them away; and to support this 1 Cor. 13:8-10 is quoted: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But *when that which is perfect is come, then that which is in part shall be done away.*" But the perfect will not come until Christ shall appear and his church is complete. Note the following Scripture passages, which show who gave the gifts, what they are, what their purpose, and for how long: Who gave the gifts?—"Wherefore he saith, When he [Christ] ascended up on high, he led captivity captive, and gave gifts unto men." Eph. 4:8. What are the most important of these gifts?—"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Verse 11. For what purpose?—"For the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." Verse 12. For how long were they given?—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Verse 13. The saints are not yet perfected, the work of the ministry is not yet done, the body, the church, still needs building up; for the perfect man is not yet come, nor will he come till the appearing of Jesus Christ. What then?—The gifts are now needed, and the true church should possess them.

There is one good thing about the High Church people, or the Anglican Catholics, of which the *Pulpit of the Cross*, of Omaha, is a fair exponent. They evidently believe what they teach, and are aggressive in teaching it. We do not believe in their elaborate ritual, their scheme of priesthood, or their exaltation of "the church," and tradition, but we admire their dignity, earnestness, and zeal.

**A Correction.**—We are glad we have sharp readers who note our mistakes. In our issue of November 4 it was stated on page 11 that this year was the first camp-meeting held in New South Wales. A brother writes from Nevada that the first camp-meeting in New South Wales was at Ashfield, a suburb of Sydney, in October, 1894, while the first held in Australia was near Melbourne, in 1893.

**A Sad Picture.**—"The Social Purity question has no hold upon the aristocracy of England; the lower classes are in a terrible condition of depravity, and the medium classes alone are worthy an honest man's respect."—Quoted in *Pacific Ensign* of October 28.



# SIGNS OF THE TIMES

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