

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

"Abundance of Peace."—Many are longing for peace who know naught but strife. Many are prophesying peace who have no grounds for their prediction save the wish of their own hearts.

Is the Longing Vain?—It need not be. There is not one longing in the human heart for any good thing, that God does not desire to grant. But God must do it in his own way and in his own time.

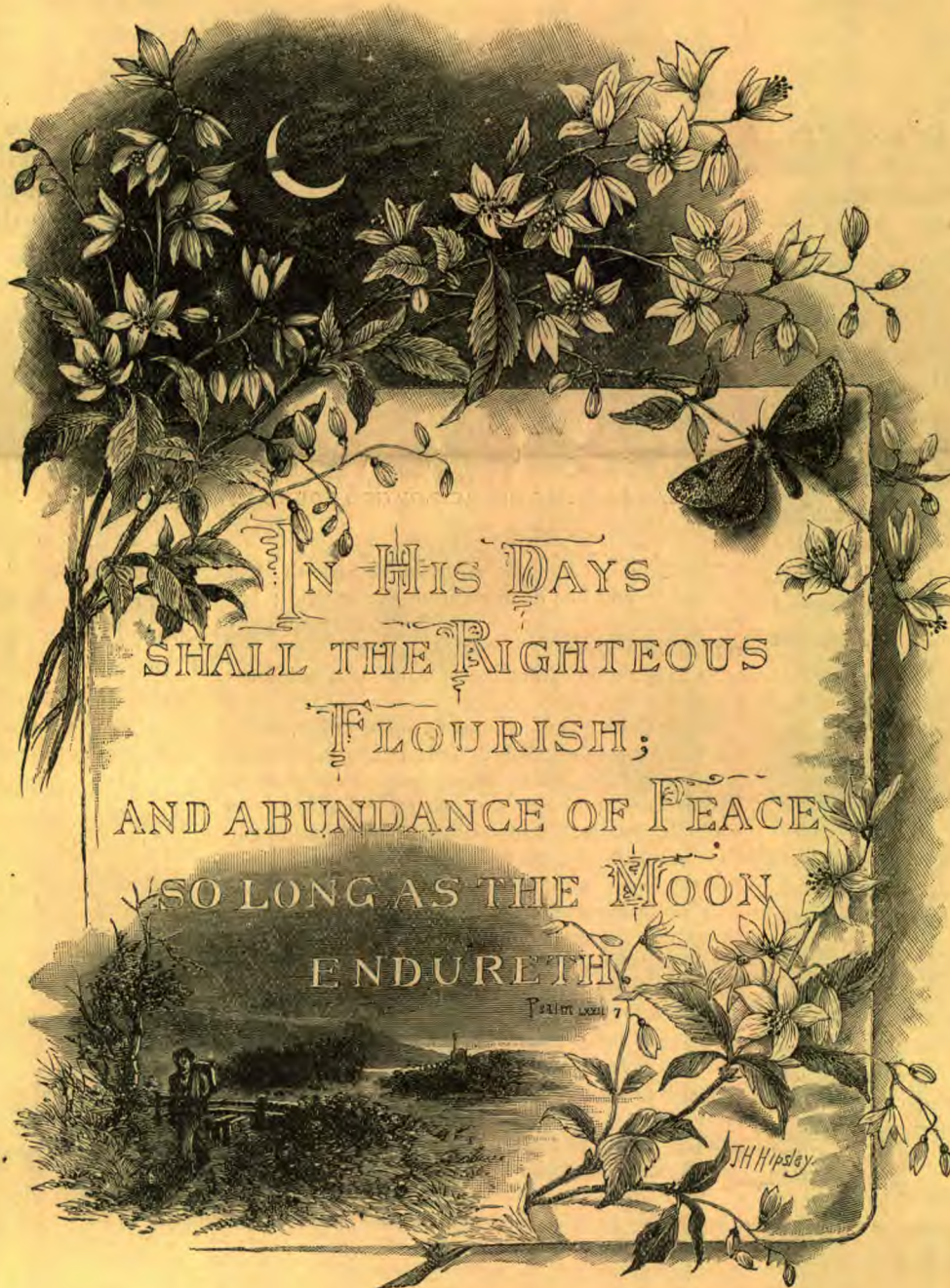
The Cause of Strife.—The opposite of peace is unrest or strife, and a most miserable condition it is. It brings misery to the one who possesses it, and like a fretting leprosy it spreads misery all around. Its primal cause is sin; and sin is missing the mark which God has set up, going out of God's way, transgressing his holy law, coming short of the glory of God. 1 John 3:4; Rom. 3:23. In other words, it is being out of harmony with God; it is following the carnal mind. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

No Rest in Enmity.—There is no rest in enmity or hate. Every one who has hated knows that. As long as the hatred or enmity is active, there is misery in the heart. The one hated may be entirely unconscious of this, but the one who hates suffers. His soul is stirred in proportion to the intensity of his enmity and hatred. Hatred preys upon his very vitals. It poisons every holy sentiment. It brutalizes all his finer sensibilities. It makes a man a demon. It is a blighting curse to all

it touches; it is a deeper curse to him who cherishes it. It exists in varied forms, and always has its roots in selfishness. O, how many there are who cherish it in their heart! How many there are in whom envy and strife and evil speaking, and the whole foul brood of evil passions, bear sway! Tossed to and fro are they continually, "like the troubled sea, when it can

him and to his mourners. I create the fruit of the lips: Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him." Isa. 57:18, 19. Truly, it is a comforting message to the pain-stricken, sin-poisoned, fever-tossed child of strife. Yet it is true, God's message to such an one is the message of peace. The very ones whom he sends, his chosen servants, must have their "feet shod with the preparation of the Gospel of peace."

How May Peace Be Obtained?—How does the rebellious province obtain peace with the government from which it revolted? How does the disobedient child obtain peace with the righteous, faithful, yet merciful parent?—Why, they do it by surrendering, yielding. That is all. And that is all the sinner, the wicked, has to do to obtain peace. Here is God's law which he has hated, against which he is in rebellion. Here is God's simple plan by which he may come into complete harmony with that law. That plan is to give up all of self, to surrender self, to yield to that law's demands, and to accept, by faith, the righteousness of that law as wrought out in Jesus Christ. You can not win peace; for you can not pay for the past rebellion nor live a righteous life of yourself in the future. It would still be strife and unrest, even as you have proved it in the past. And, friend, Jesus Christ has purchased peace for you. He lived that law which you could



not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57:20, 21.

A Message of Peace.—And yet to you, troubled, restless soul, we bring a message of peace, "from the God of peace." He declares, "I have seen his ways, and will heal him; I will lead him also, and restore comforts unto

not live. He met its every requirement, or, to put it in another way, he gave up everything of himself to God, emptying himself, and God filled him by the presence and fulness of the Holy Spirit; so that all the works wrought by Jesus were the works of God. Now if you will give up all your own ways, yield your sin, your evil heart, your own ways, good or evil, Christ will come into your heart as God did into his.

He will live the same life in you that he did in Jesus of Nazareth.

How Can He Do It?—Never mind that. You can never understand just how the mighty power of God can change a heart that loves sin to one that hates sin, from one that does evil to one that does righteousness. Yet he is able to do it. You can not tell why and how one seed brings forth large red flowers, and how a very similar seed in appearance, planted in the same soil, warmed by the same sun, watered by the same rain, will bring forth a tiny white flower. It is the power and wisdom of God which thus transmutes soil to flower. So God will take you, all unlovely as you are in his sight, and make you "to the praise of the glory of his grace." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55 : 7.

Peace.—Then there is peace, isn't there? God has naught against you. Christ died to save you. And when you yield all to him, when you come into agreement with him, there is peace between you. But you do not *feel* it, you say. Never mind if you do not. Your peace with God does not depend upon your feeling, but upon God's Word, and your acceptance of that Word. That is all. Have you unreservedly accepted of his Word, his terms of peace?—Then rejoice, not for the feeling, but the condition of peace between you; and the rest, the enjoyment, will come with the rejoicing. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5 : 1.

More Peace.—But Christ gives increasing peace, even as he gives more grace. "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5 : 2-5. The world can give peace only in the midst of quiet. But God gives peace in tribulation, in persecution, in trial. The stream of life, righteousness, and peace, which floweth "as a river" (Isa. 48 : 18), "which passeth all understanding" (Phil. 4 : 7), is from above, and its mighty current can be cut off only by our own unbelief; it can not be turned aside by the world. In Christ we have peace; in the world, tribulation. John 16 : 33. Before he went away he said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14 : 27. The strife and turmoil of the world need not destroy the peace of him who has cast all into the great, loving arms of an infinite Saviour. The world may even end our present life; it can not destroy us. He is Lord of life and death. He can save us from it if he will. He can save us out of it and in spite of it, if that pleases him best. Men may wrong us; we may rest in the assurance that God will make all things right. "Let us have peace in him, perfect peace;" for "thou wilt keep him in

perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26 : 3. This is the assurance of the Christian; this is what God will do.

"Abundance of Peace."—But this is not all. The "peace which passeth understanding," which is "as a river" in its onward flow, is but the foretaste of the peace which Jesus Christ will give to his own. While he gives peace now in the midst of the world's unrest and strife and war, that peace is mingled with sadness of heart because of others' unrest, misery, and wo. But there is coming a time when Christ shall reign, when all of strife, and war, and tumult, and mourning, and distress, and pain, and death, will be forever banished, because sin is no more. All tyranny, oppression, and wickedness will be blotted from the universe, and nothing shall mar God's fair creation. Jesus Christ, the King of kings and Lord of lords, will have taken to himself his great power, and reigned "from sea to sea, and from the river unto the ends of the earth." Then, "in his days shall the righteous flourish, and abundance of peace so long as the moon endureth." It is to this peace now and forevermore that God calls us by his grace.

IS THE ROMAN CATHOLIC CHURCH APOSTOLIC?

A Brief Examination of Her Claims.

THE *Catholic Mirror*, of Baltimore, the official organ of Cardinal Gibbons, and of that church in America, has a department entitled "Catholic Truth." In its issue of November 6 is the following:—

Apostolicity of the Catholic Church.

THIS MARK OF THE CHURCH OF GOD FOUND IN HER ALONE.

The Catholic Church is apostolic, because she has her origin and her doctrine from the apostles; because she has the succession of her pastors uninterrupted from them.

As to her origin from the apostles, it is acknowledged by all, even her worst adversaries, that the Catholic Church is the church of the first ages, which all confess was apostolic. This fact is evident, as nothing can be better known than the novelty of heretics and of all heresies, and the antiquity of the Catholic Church. No one can state or point out any time in which the church ceased to be apostolic.

As to her doctrine, her doctrine, like her origin, is that of the apostles. It is the one same Catholic doctrine. Adversaries have never been able to prove any change of faith up to the present day, and no change can be discovered if the doctrine of the apostolic and ancient times be compared with the doctrine of the church at the present time.

She is apostolic as to succession. The succession of pastors comes down in an uninterrupted course from the apostles. She has the succession of Orders. All acknowledge this who in any sense admit the sacrament and the power of Orders; because, if they deny this succession, they can not regard their own orders as valid, inasmuch as they have received them from no other than the Catholic Church. She has the succession as to jurisdiction, which has never fallen away from the church founded by the apostles, and such is the Roman Catholic Church. There is no fact of history more certain than the succession of Pontiffs, from St. Peter to Leo XIII.

Here are presented three proofs, or rather assertions, of the apostolicity of the Catholic Church: (1) That her *origin* is apostolic; (2) that her *doctrine*, or teaching, is apostolic; (3) that her succession of pastors has been uninterrupted from the apostles.

The Divine Law True Witness.

For the truth of these claims we have Rome's witness. But the Scriptural law of witness in all dispensations is that in the mouth of two or three witnesses shall every word be established. (See Deut. 17 : 6; 19 : 15; Matt. 18 : 16; John 8 : 17; 2 Cor. 13 : 1.) The testimony of that church alone is not sufficient; for even Jesus Christ said, "If I bear witness of myself, my witness is not true." John 5 : 31. The witness of Jesus Christ was of worth only as it agreed with the testimony of God's Word. The *works* which he did must *witness with the Word* of God, which those Jews professed to believe, and which they knew the man Jesus had not altered. (See John 5 : 36-39.) If in God's wisdom and condescension the Lord of glory, who was filled with power and wisdom, must present such indubitable testimony to the world of his divine mission, should less be demanded of that system which claims to be his church? God's one witness of the ages is his holy law, the Ten Commandments, called by him "the tables of the testimony," and the receptacle in which they were placed, called "the ark of the testimony," and "the ark of his testament," because that law witnessed to his character, and was the expression of his will against sin. The inspired prophecies, divine commentaries on that law, infused with the same life, form the Scriptures, possessed by the Jews in the days of Christ. The apostles added other writings God-breathed. The law, and the witness of the holy men, who "spake as they were moved by the Holy Ghost," is "the law and the testimony," God's great witness; and they who speak not according to this Word have "no light in them." Isa. 8 : 20. How do the claims of the Catholic Church, as set forth in the *Mirror*, agree with this witness?

1. Is the origin of the Roman Catholic Church apostolic?

The Catholic Church claims to be founded upon Peter. She has her "Lord God the Pope," her lord bishops, her "cardinals," a religio-military officer, and her priests, or fathers, who profess to offer anew in the mass the body of Christ. But the apostolic church was founded alone on Jesus Christ, the Rock, of which Peter was but a "living stone." Matt. 16 : 16-18; 1 Peter 2 : 4-8. Peter in the text cited declares Christ to be the "chief cornerstone," and Isaiah, from whom Peter quotes, calls him "a sure foundation." Isa. 28 : 16. The apostle Paul thus condemns the human wisdom which would build on an apostle: "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas [Peter]; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" 1 Cor. 1 : 12, 13. The apostle could take no such glory to himself, altho he declares that "in nothing am I behind the very chiefest apostles, tho I be nothing." 2 Cor. 12 : 11. Here was his foundation: "For other foundation can no man lay than that *is laid*, which *is Jesus Christ.*" 1 Cor. 3 : 11.

And this is Christ's order; "for One is your Master, even Christ; and *all ye are brethren.*" Matt. 23 : 8. The same prerogatives he gave to Peter (Matt. 16 : 19), he gave to all (John 20 : 22, 23), the same power that was given to his prophets in all times of declaring God's message, which was either death or life according as it was re-

ceived or rejected (Jer. 1:10; 18:7-10; Matt. 3:2-10; Luke 7:29, 30; 2 Cor. 2:15, 16). Jesus Christ was the head; apostles and prophets were but his servants to proclaim his Word. In that Word was the power. Roman Catholics make the mistake of ascribing the power to the man, of placing it in a sort of transmigration wagon called succession of the apostles. Protestants, or many of them, have taken the power from the Word, and as yet it is lodged nowhere. But God has put it in his living Word, the sword of the Spirit, shedding its amplitude of power in the hearts of all who believe.

Neither does our Lord filter that power down through pope, council, bishop, and priest to the believer; but, according to the testimony of the Word, "*the head of every man is Christ.*" Christ by his Spirit dwells in every believer's heart (1 Cor. 3:16; Gal. 2:20), and personal faith makes unbroken and direct connection with Heaven.

Rather, the origin of the Catholic Church is expressed in the following words by the apostle: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of *your own selves* shall men arise, speaking perverse things, to *draw away disciples after them.*" Acts 20:29, 30. All this was accomplished by the coming in of half-converted heathen who became "fathers" in the rapidly apostatizing church, and to whom the Roman Catholic Church and many Protestants go for wretched husks for food, when God offers them freely the bread of life.

2. Is the *doctrine* of the Roman Catholic Church apostolic?

It is not. That church exalts as equal authority with the Scriptures the tradition of "the fathers." Nay, she does more; for she declares that the Scriptures must be understood as interpreted by tradition. Instead of witnessing to the truth of the Scriptures, she assumes that the truth is in her, and that the first witness,—God's witness of the ages,—must be understood as her witness dictates. She makes in reality but one witness, that of the tradition and teaching of the church. Even thus did the Jews make of none effect the Word and commandment of God by their tradition. See Matt. 15:6-9; Mark 7:7-13. But of them Jesus said, "*In vain they do worship me, teaching for doctrines the commandments of men.*" Matt. 15:9.

Apostolic doctrine or teaching is that of the Word. "Preach the Gospel," "preach the Word," "preach Christ," are the divine injunctions, often repeated. That Word is said to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, *thoroughly furnished* unto all good works." 2 Tim. 3:16, 17. And the apostle continues:—

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *Preach the Word*; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:1-4.

The Scriptures of truth teach the perpetuity and immutability of God's law. Ps. 111:7, 8; Isa. 51:6, 7. Jesus Christ unqualifiedly in-

dorsed this. Matt. 5:17-20; Luke 16:17. And he commanded his apostles to teach what he had commanded (Matt. 28:19, 20), and this they did (Rom. 3:31; 8:4; James 2:8-12; 1 John 5:3; Rev. 14:12; 22:14). But the Roman Catholic Church has set aside the fourth commandment and substituted in the place of the Sabbath "the venerable day of the sun," in its origin and nature a wholly heathen institution.

The Roman Church holds to the sacrifice of the mass by the "priest" or "father," but the Scriptures declare that Jesus Christ offered "one sacrifice for sins forever," effectual through faith till the last soul is gathered to the fold. Heb. 10:10, 14.

In the Catholic Church are many fathers and lord bishops, but Jesus says, "And call no man your father upon the earth; for one is your Father, which is in heaven." Matt. 23:9. And Peter exhorts the elders, of whom he counts himself one, to "feed the flock of God, . . . not by constraint, but willingly; . . . neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:1-3. And Paul declares, "*Not* for that we have *dominion* [lordship] over your faith, but are helpers of your joy; for by *faith* ye stand." 2 Cor. 1:24.

And many other things held by the Catholic Church may as easily be shown to be out of harmony with apostolic doctrine as taught by Jesus Christ and his apostles.

3. Of the succession of individual men in the same office much might be said from a historical standpoint. What effect the various rival popes with their rival anathemas and excommunications have upon the question we will not discuss. It may, however, be granted that Jesus ordained Peter; and Peter, Clement; and Clement, Linus; and Linus, Cletus; and so on down to Leo XIII. But all this proves nothing. The anointing of God was upon Lucifer, and he became the great apostate. Jesus ordained Judas, but Judas betrayed him; and the mere ordination of men in a succession would not prevent the apostasy of Linus, or Cletus, or Sixtus in A.D. 119, or of the ambitious Victor, three-fourths of a century later, or of the falling away from the humility of Jesus Christ by the many others, who, like Diotrephes, loved to have the preeminence. 3 John 9.

The third claim of the *Mirror* was the claim of apostate Judea. To them John the Baptist said:—

"Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham." Matt. 3:8, 9.

And Jesus Christ said:—

"*Every plant, which my heavenly Father hath not planted, shall be rooted up.*" Matt. 15:13. "*If ye were Abraham's children, ye would do the works of Abraham.*" John 8:39. "*For whosoever shall do the will of God, the same is my brother, and my sister, and mother.*" Mark 3:35.

And John the apostle said: "*He that saith he abideth in Him ought himself also so to walk, even as He walked.*" 1 John 1:6.

And Peter said: "*As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation.*" 1 Peter 1:14, 15. "*Leaving us an example that ye should follow in His steps.*" 1 Peter 2:21.

According to the doctrine of the apostles and the entire Word of God, the Roman Catholic Church is apostolic in neither origin nor doctrine; and without these her succession is a witness against her. Her witness to herself would be worth more did it agree with God's witness. O, that every Roman Catholic would leave the great apostate system and come to Jesus Christ as he is, a personal Saviour, Friend, and King! God would save each and every one; but his Word forever condemns the system with which they are connected.

"**Works of the Law.**"—The "works of the law" are all that man can do by law; he can attempt to keep it outwardly; but his heart remains unchanged. "He that doeth righteousness is righteous." Man must *be* righteous before he can *do* righteousness. The being is before the doing. But man's "works of the law" (Gal. 2:16; 3:2, 10) are only unregenerate man's attempts to keep a spiritual law. He simply keeps an outward form of the truth as did the Jews (Rom. 2:20), and is therefore condemned by the law itself. He therefore that is of "the works of the law" is "under the curse." He is attempting his own salvation. The law demands exact obedience always and all the time, in outward form, in inward motive. Its curse rests upon those who have not done this, and that is upon all. Rom. 3:23. But Christ redeems us from the curse. He kept the law. He makes the believer righteous. He puts within that believer his own Spirit. And then the believer, or rather Christ in the believer, keeps the law, and fulfils its righteousness. The keeping of the law by the believer is not the works of the law, but the fruit of the Spirit, the fruit of the union between the believer and Christ. See Gal. 5:23; Rom. 7:4; 8:4. "The fruit of the Spirit is love," and "this is the love of God, that we keep his commandments."

"**Blessedness in Service.**"—"Blessedness" is thought by some to mean happy *feelings*, and with such it is often true that when the happy *feelings* go, the loyalty goes. John G. Woolley in a late utterance has a graphic comment on this topic, which is worthy of reproduction. It is from the *Voice*, and was addressed to Christian Endeavorers:—

Do not confuse "blessedness" in service with popularity or ease or esthetic uplift. It will often mean the very reverse of these—crucifixion maybe.

"Blessedness" is not the applause of the multitude nor the favor of the great, but *character* won and fixed by a close walk with God.

No pious diplomat was ever, or will be ever, a blessed man. No pious speculator who "plays" the kingdom of God "on margins" can taste the blessedness of serving God. No Endeavorer who purposely lives a little short of the best he knows, in business, in society, in politics, can even touch the edge of blessed living. Nothing short of dead, straight truth to the light you have will answer. But with that, your life is hid so deep with Christ in God that poverty, revilings, stones, fagots, thumb-screws, death are trifles light as air.

CHRISTIANITY is more than a belief, it is a life. It furnishes not only truths to be believed, but things to be done, and the doing of them is by no means a secondary consideration. The truth which we believe is to be exemplified in our life. The life that we live is to be "by the faith of the Son of God," who hath loved us and given himself for us.—*The Pulpit*.

General Articles

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

THE SOUNDING OF THE MESSAGE.

WITH a clear voice like a trumpet
 Sounds the message from on high,
 "Lo! the solemn judgment hour is at hand!"
 Like a storm of wind and thunder,
 O'er the world the tidings fly,
 While commotion stirs the hearts of every land,
 And the faithful ones of Jesus,
 Sad of heart and dim of eye,
 Seem to grasp anew His mighty, loving hand.
 Then—a whirl of shining pinions,
 And a radiance like the sun,
 As a second angel to the earth descends
 Lo! an exodus from Babylon
 Where rules the evil one,
 Whose kingdom soon must reach its fearful end;
 While the glory of the Father,
 And the glory of the Son,
 Shines from the throne to light the paths of men.
 Now, a third and mighty angel,
 Holding high God's sacred law,
 Trails his robe of shining beauty o'er the east,
 Utters loud his fearful warning,
 All men's hearts and minds to draw
 From the worship of their false and evil beast;
 While the seal of God is blazoned
 On the foreheads of His flock,
 From the greatest and the strongest to the least.
 Ho, ye humble! heed the message,
 That your soul with Christ may live.
 Heed the last great warning message
 That the Lord will ever give!
 Lo! the promised morn is bright'ning;
 Soon the Saviour will appear;
 And His sickle like the lightning
 Will entwine the harvest sear!
 He who longs to reign with Jesus,
 He who has an earnest ear,
 Let him heed the last great message,
 Let him hear!

CLYDE SCOTT CHASE.

IN GETHSEMANE.

"AND he came out, and went, as he was wont, to the Mount of Olives; and his disciples also followed him." "And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray." As Christ left the disciples, bidding them pray for themselves and for him, he selected three, Peter, James, and John, and went still farther into the seclusion of the garden. These three disciples had been with him at his transfiguration; they had seen the heavenly visitors, Moses and Elias, talking with Jesus, and Christ desired their presence on this occasion also. And he "began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me."

Christ expressed his desire for human sympathy, and then withdrew himself from them about a stone's cast. Falling upon his face he prayed, saying, "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

At the end of an hour, Jesus, feeling the need of human sympathy, rose from the ground, and staggered to the place where he had left his three disciples. He longed to see them. His human nature yearned for human sympathy. He longed to hear from them words that would bring him some relief in his suffering. But he was disappointed. They did not bring to him the help he craved. Instead, he "findeth them sleeping."

Just before he bent his footsteps to the gar-

den, Jesus had said to his disciples, "All ye shall be offended because of me this night;" and they had given Christ the strongest assurances that they would never forsake their Lord, that they would go to prison with him, and if need be would suffer and die with him. And poor, self-sufficient Peter had added, "Altho all shall be offended, yet will not I." But the disciples trusted in their own strength; they did not look to the mighty Helper, as Christ had counseled them to do. Thus at the most critical moment, when the Son of God was in need of their sympathy and heart-felt prayers, they were found asleep. Even the ardent Peter, who, only a few hours before had declared that he would die with his Lord, was sleeping.

Addressing Peter, Jesus said: "Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak." Even in his great agony he was willing to excuse the weakness of his disciples. "The spirit truly is ready," he said, "but the flesh is weak."

Again the Son of God was seized with superhuman agony, and, fainting and exhausted, he staggered back to the place of his former struggle. His suffering was even greater than before. Only a short time before Christ had poured out his soul in songs of praise in unflinching accents, as one who was conscious of his Sonship to God. He had spoken to his disciples in words of tenderness and love. Now his voice came to them on the still evening air, not in tones of triumph, but full of human anguish. So lately he had been serene in his majesty, he had been like a mighty cedar; now he was as a broken reed. The words of the Saviour were borne to the ears of the drowsy disciples, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Their first impulse was to go to him; but he had bidden them tarry there, watching unto prayer lest they should enter into temptation. But when Jesus came to them again, he found them sleeping; "for their eyes were heavy." "And he left them, and went away again, and prayed the third time, saying the same words." "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground."

Hear that agonized prayer of Christ in the garden of Gethsemane! While the disciples were sleeping beneath the spreading branches of the olive trees, the Son of man,—a man of sorrows and acquainted with grief,—was prostrate upon the cold earth. As the agony of soul came upon him, large blood drops were forced from his pores, and with the falling dew moistened the sods of Gethsemane, while from the pale and quivering lips came the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Christ was now standing in a different attitude from that in which he had ever stood before. Hitherto he had been as an intercessor for others; now he longs for an intercessor for himself. In his soul anguish he lay prostrate upon the cold earth. Christ had suffered insult at the hands of the men whom he came to bless and save; he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies; but these things did not cause him the intense agony of soul he was now suffering. He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my

Shepherd, and against the Man that is my fellow, saith the Lord of hosts." Christ was realizing his Father's frown. He was now suffering under divine justice. He saw what justice meant. He felt that as man's substitute and surety he must be bound to the altar. He had taken the cup of suffering from the lips of guilty men, and proposed to drink it himself, and in its place give to men the cup of blessing.

Satan urged upon Christ all the force of his temptations. He presented before him that the sin of the world, so offensive to God, was chastisement too great. He would never again be looked upon as pure and holy and undefiled, as God's only-begotten Son. He had himself become a sinner, and would suffer the penalty of sin. The wrath that would have fallen upon man, was now to fall upon him.

It was here that the mysterious cup trembled in his hand. It was here the destiny of a lost world was hanging in the balance. Would his human nature bear the strain? Would the sins of an apostate world, since Adam's transgression to the close of time, be laid upon him? Would he drink the cup? Or would he wipe the blood drops from his brow, and cast from his soul the guilt of a perishing world, which was placing him, all innocent, all undeserving, under the penalty of a just law? Would he refuse to become man's substitute and surety, refuse to give him another trial, another probation? It was not yet too late to refuse to drink that awful cup of suffering, the wrath of his Father against transgression. He might have said, "Let the wilful transgressor receive the penalty of his sin, and I will go back to my Father." But no; he did not make this choice. Altho sin was the awful thing that had opened the flood-gates of wo upon the world, he would become the propitiation of a race that had willed to sin.

MRS. E. G. WHITE.

(Concluded next week.)

THE ANGELS OF GOD.

THAT there are beings celestial as well as terrestrial, the Word of God plainly indicates. John says, "And I beheld, and I heard the voice of many angels round about the throne." Daniel, in describing the majesty of the ancient of days, God the Father, says, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." The few thoughts we may have to present upon this interesting subject we will classify under the following heads:—

1. *The Origin of the Angels.*—Some have believed and teach to-day that the angels are the disembodied spirits of persons that have once lived on this earth. There is, however, no scriptural warrant for this belief. On the contrary, the angels of God are represented as having existed before death entered into the world, and for that matter, even before our world was formed. The Lord inquires of Job, "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7. And in the third chapter of Genesis, last verse, it is stated that when God drove man out of the Garden of Eden, he placed at the entrance of the garden, cherubim, or angels, to keep the way to the tree of life. Hence, as angels existed previous to the creation of man, and therefore previous to the death of any member of the human family, they can not be the disembodied spirits of the dead, but they must be a separate and distinct order of being than man.

2. *Their Nature.*—They are real beings.

This is clearly represented in every reference where they are introduced. In the tenth chapter of Daniel, and the fifth verse, it is stated that the heavenly being which appeared to the prophet possessed a body, and as parts of that body, Daniel saw his face, his eyes, his arms, and his feet, and he heard his voice speaking. But, altho in the form of men, and possessing body and parts like unto men, they yet are not of the same nature. In Hebrews, second chapter, and the sixth and seventh verses, the apostle states that man was created a little lower than the angels. Hence, we must conclude that, altho the angels possess a body like man, it is a body of higher organism and nature.

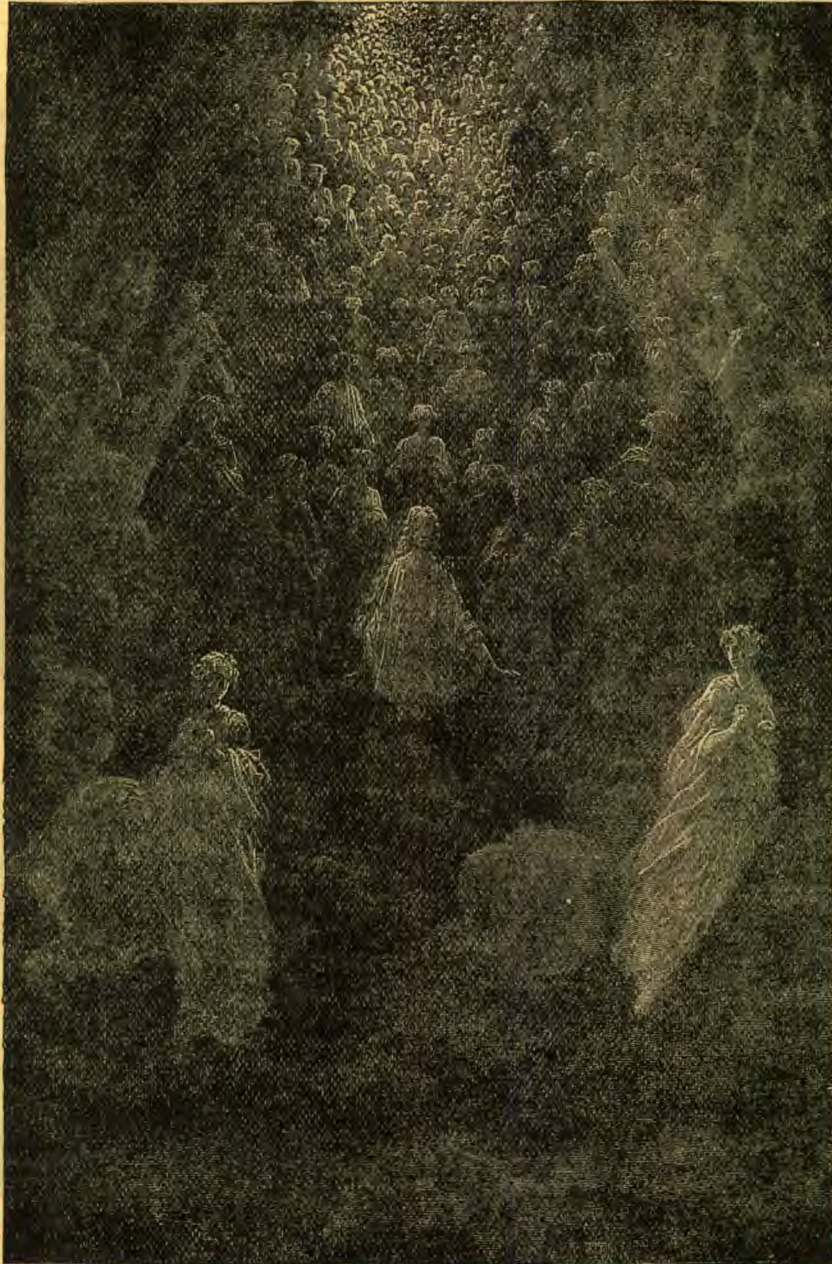
3. *Their Work.*—Of this Paul says (Heb. 1:13): "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Jacob, in the dream given him by the Lord, saw a ladder reaching from earth to heaven, and upon that ladder were the angels of God ascending and descending. The angels are the associates of Jesus Christ in the work of redeeming the lost and fallen world. They are his servants, his agencies, by which he conveys his Spirit and blessing to his children on this earth.

4. *Their Number.*—If, as previously shown, the angels of God are ministering spirits to the heirs of salvation, reasonably it would require no small number to render the service required. Christ indicated, in some degree, the number of the heavenly host in the rebuke rendered Peter for seeking to defend him by the power of the sword: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" A legion in the Roman army consisted of 7,000 men; hence it was in the power of the Father to render Christ the assistance of 84,000 of the heavenly messengers. But in this number the strength of the heavenly host is not fully shown. John, after stating that he heard the voice of many angels round about the throne, says, "And the number of them was ten thousand times ten thousand, and thousands of thousands." Ten thousand times ten thousand would be one hundred million, and this is not enough to express their number, so the revelator adds, "and thousands of thousands." Hence, in the provision God has made for his people, he has provided a sufficient number of the heavenly beings to meet every demand which might be made upon heaven's resources.

5. *Their Power.*—At the resurrection of Christ, the mighty stone at the door of his tomb, which required the whole force of the Roman guard to put it into place, and which the women that followed Jesus confessed that they were unable to roll away, was turned back at a word of command of the messenger of the Lord. When Jerusalem was encompassed with

the armies of Sennacherib, as recorded in 2 Kings 19:35, one angel of the Lord was sufficient to slay 185,000 men of valor in the camp of Assyria in a single night. But the power of the messenger was only the power of God, whose representative the angel was.

6. *Their Guardianship.*—As already stated, angels are heaven's ministering spirits to convey to the people of the Lord on earth assurances of his grace and the blessings of his Spirit. But closer than this general relation is the relation sustained to every child of God. In the twelfth chapter of Acts, and the fifteenth verse, the disciples of the Lord judged from the description of Peter given by Rhoda that it was Peter's angel instead of Peter himself.



"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" "Ministers of His that do His pleasure."

They evidently understood that a particular angel, Peter's guardian angel, had charge of this servant of the Lord. The same thought is contained in the words of our Saviour, as brought to view in the eighteenth chapter of Matthew and the tenth verse, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Hence, it is but reasonable to conclude that if Peter had an angel, and the "little ones" have angels, every child of God has a particular angel appointed to look after his interests. This thought is further strengthened by a reference to the fifth chapter of Ecclesiastes, where, in speaking of vows made to the Lord, from which the one making

the same may desire to be released, it is said, "Neither say thou before the angel, that it was an error." Then there is a particular angel connected with each person, who records the vows made, and whose record the child of God is exhorted not to dispute.

7. *They Keep the Record of Men's Lives.*—This is evident from the scripture just quoted. It may also be strongly inferred from Mal. 3:16, where it is stated that a book of remembrance is written before the Lord "for them that feared the Lord, and that thought upon his name." In the twentieth chapter of Revelation, it is stated, "And the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

We have met those who argued that were a record of men's lives literally preserved in heaven, heaven itself would be filled with books and manuscripts containing the same. In claiming this, the power of the infinite God is compared with and circumscribed by the capabilities of his finite creatures. This was impressed on my mind recently while passing the falls of Niagara on a railway train. The newsboy had for sale wares of various kinds. Among other things was a little trinket about three-fourths of an inch long, about the size of a lead-pencil. Through this little rod-shaped instrument was a little hole lengthwise, no larger than the head of an ordinary sewing needle. Holding this little trinket up to the light, and looking through the hole, one could distinctly see six different views of the Niagara Falls, with the name of each view underneath in type that appeared even larger than the type in which this article is set. In still another little trinket of the same size and dimensions could be seen the Lord's prayer, every letter brought out in bold relief. As I witnessed this manifestation of man's inventive genius, and considered how much had been compressed into such a small space, I said to myself, "If man with his finite powers can do this, what limit is there to the infinite power of God?"

If man could write the Lord's prayer upon a space no larger than the head of a small sewing needle, might not the infinite God write the record of a man's life upon even a smaller area if he chose so to do?

8. *They Assist in the Judgment Work.*—It is but natural that they should do this. Having been ministers of God to the heirs of salvation, having been the guardians of the children of God, having kept the record of the life, and having been associated with all the experiences of that life, it is but reasonable that the angel should have a part in determining whether or not the individual has complied with the conditions, and is worthy through Christ of eternal association with God and with themselves. Dan. 7:9, 10.

9. *They Come to Gather Home the People of*

God in the Last Great Day.—Matt. 13: 14-43; 24: 29, 30. We do not believe it is any fancy dream to picture the angels of God as interested in all of man's salvation and his experiences. A subject of the kingdom of Satan is redeemed for God. He becomes an heir of salvation. A heavenly being is made his ministering spirit, his guardian angel. Faithfully and tenderly does that angel watch over him while he lives, rejoicing in his successes in the Christian race, grieved at his failures. Day by day the record of his life is recorded. Faithful to his trust, the angel prosecutes his work until at last the history is complete, the life it records is yielded to God, and the child lies down to rest. Carefully the angel marks the spot, and, closing the record, places it in a niche of God's great library to await the time when its secrets shall be disclosed. That time comes. The heavenly court convenes. God himself sits as judge. Christ, our Elder Brother, appears as man's advocate. One by one the names of the heirs of salvation are pronounced, and, as that is done, the angel having charge of each particular case brings the record and places it before the court. Is it too much to imagine that the great Judge asks, as each case is presented, "Is there any reason why judgment should not be pronounced in this case?" And then it is, if the case under consideration be that of a child of God, that the efficacy of Christ's blood prevails. He rises in his place as man's advocate, and pleads the merit of his own precious blood, shows the marks of the wound in his side, and the prints of the nails in his hands. And as the omnipotent Judge looks upon that dear face and upon that marred form, and realizes his sacrifice for the redemption of humanity, he says of the case under consideration: "It is enough. Blot out his sins, and retain his name in the Lamb's book of life." And then, it seems to me, a shout of triumph must rise from that heavenly throng, not the gloating cry that is sometimes heard in our courts for the release and freedom of some wicked criminal, but rather the shout of joy and exultation and praise to the Lamb that was slain, and who has redeemed from sin's pollution one for whom he gave his own precious blood.

And when the work is all completed, and the divine fiat goes forth, "It is done," and court is adjourned, and the supreme Arbiter lays aside his mantle of judgment, and Christ, the Lord of lords and King of kings, attended by his body-guard of shining heavenly ones, returns to this earth to take his children home, with what happy hearts the angelic host descend to awake from their slumber those in whose case they have taken such supreme interest! The voice of the Life-giver awakes the sleeping saints. They are caught up to meet their Lord in the air, forever to enjoy the companionship of celestial beings.

Great and marvelous are the works of God, and his ways past finding out. Gracious provision has he made for our salvation. May we avail ourselves of heaven's resources, and enjoy forever the companionship of Jesus Christ and those associated with him in the work of our redemption.

F. M. W.

THERE are few great sinners in the world, but multitudes of little sinners. But in God's sight all sins are great, and they all will be punished. Society often winks at little sins, and receives with open arms the respectable sinner, but the justice and holiness of God will take these little sins into account, and bring these respectable sinners to judgment.—*Rev. P. C. Curwick, Methodist, Cincinnati.*

"THE MOST HIGH RULETH." NO. 6.

WHEN it is said that "the Most High ruleth in the kingdom of men," we are not to infer that he inspires the prevalent wickedness of sinful rulers, or the evils that exist among the people. God has an "eternal purpose," and the adversary is continually working to thwart that purpose. His influence often corrupts even those whom God in his providence has placed in responsible places, and turns them away from God. If they persist in going that way, they are permitted to go. But God is able to rule and overrule in spite of all these obstacles, and therefore he "removeth kings and setteth up kings" as the exigencies of the case may require. The reason that he bears so long with wicked men is because of his long-suffering mercy. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

The rise and fall of empire in this world is the process of God's continual overruling to defeat the devices of the enemy of all righteousness. In the economy of his grace, God sees fit to reveal to his people in advance important matters that are to take place. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3: 7. The prophet Daniel was a special instrument in the hand of God through whom he would reveal his future dealings with the kingdom of men, even down to the setting up of his own everlasting kingdom.

"In the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Dan. 2: 1.

According to Jewish reckoning it was the fourth year of his reign, as they counted in the two years in which he reigned conjointly with his father. In the first year of that joint reign Nebuchadnezzar attacked Jerusalem, and carried away part of the golden and silver vessels of the temple and a number of prisoners. Among these were Daniel, Hananiah, Mishael, and Azariah. They were sent to school three years, and it was after this that Nebuchadnezzar had the dreams mentioned above; for, as we see further on in the chapter, these four persons were reckoned among the "wise men" of Babylon. The statement that the occurrence referred to was in the second year of Nebuchadnezzar's reign is based on the Chaldean reckoning, which counted from the beginning of his sole reign after the death of his father. It is worthy of note here that Daniel and his companions were still young men.

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit was troubled, to know the dream." Verses 2, 3.

The Chaldeans asked the king to tell them the dream, promising that they would then show the interpretation. But this was an old game, and at last the king had awakened to the fact that they were impostors. So he put them to the test by requiring that they tell the dream themselves. This was not an unreasonable requirement, as they claimed to be guided in such matters by supernatural wisdom. With such a claim, there was no reason why they could not tell the dream as well as its meaning. He reasoned correctly when he said, "Tell me the dream, and I shall know that ye can show me the interpretation thereof." The king promised them great rewards and honor if they would tell the dream and the interpretation;

but if they could not do so, they were to be cut in pieces and their houses destroyed. And he gave as the reason,—“for ye have prepared lying and corrupt words to speak before me, till the time be changed.”

But the Chaldean, "wise men" failed to tell the dream, and not only failed, but declared that there was not a man upon the earth that could do so. Then the king could brook them no longer; he became very angry, and the decree went forth that all the wise men of Babylon should be slain; "and they sought Daniel and his fellows to be slain." When Arioch, the king's captain, had made the matter known to Daniel, the young prophet "went in, and desired of the king that he would give him time, and that he would show the king the interpretation." This proposition was so different from that of the Chaldeans that an extension of time was granted. Daniel



immediately went to his companions, and together they sought the God of heaven, the great Teacher and Revealer, under whose providence they had been so graciously favored in former trials.

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God forever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise and knowledge to them that know understanding." Verses 19-21.

Daniel then asked Arioch not to destroy the wise men, but to take him before the king, and he would show the king the interpretation of his dream. On arriving in the presence of the king, Daniel gave all the credit to the God of heaven, disclaiming any wisdom of his own. This was far different from the course of those pretended "wise men" who claimed to interpret dreams but could do nothing more than to prepare "lying and corrupt words." And

Daniel, unpretentious as he was, was enabled to tell the king even more than his dream; he went back to the king's thoughts upon his bed, on account of which the dream had been given.

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass." Verse 29.

After telling the king's thoughts upon his bed, Daniel did not stop to inquire if he had *guessed* correctly; the secret had been *revealed* to him (verse 19), and he *knew* the truth of what he was saying. So he proceeded, without waiting for affirmation, to tell the dream:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verses 31-35.

The interpretation of the dream will be considered in another article. W. N. G.

JOTTINGS FROM RUSSIA. NO. 2.

UNLIKE the Roman Catholic Church the Greek or Eastern Church has not passed through the experiences of a reformation; in many respects, it is in the same condition as the Roman Church in the days of Luther,—on the eve of a reformation. This is especially so in Russia. With permission of the church authorities, the British Bible Society has circulated large numbers of the Bible in Russia; the people seem hungry for the Word, and enlightened by it they are fast breaking loose from the darkness and superstition in which they are bound. With no visible leader to head the movement, a great work is going on in the Russian Church. With no leader or outward organization, it can not readily be taken in hand by the priests; it is quite uncontrollable and is constantly spreading.

We have watched this movement with much interest, wondering if it were not the prelude to the work of the Third Angel's Message among this people; and now it is with special joy that we see the truth taking root among them. It first began among those in banishment in the Caucasus, near the Caspian Sea; from these it has spread to the vicinity of Kiev, to the Crimea, and to the borders of Persia.

From the first, Russian Sabbath-keepers have been diligently hunted down by the authorities, and quite a number are now in banishment; but the truth continues to spread, the work of banishment usually serving to plant it in new places. Besides the power of the State, the church uses other means of bringing dissenters back to the State church. Missionaries are specially trained for this purpose. These attend the meetings of Stundists and Sabbatharians, and try by kindness and argument to bring them back to the fold. But they have a difficult

task in hand, and often hear some very plain things about the mother church.

These missionaries printed two pamphlets in Russian against the sect of Sabbath-keepers, and, among other places, circulated these pamphlets at the great fair of Nijni Novgorod, far in the interior, northeast of Moscow. In these pamphlets they carefully note the Russian publications of this sect, and give the address of the Hamburg publishing house, thus advertising the truth to those who desire it. One man, reading these pamphlets, sent at once for our tracts and was thereby converted to the truth.

The Russian Stundists and Sabbath-keepers are permitted to hold their meetings, but they are not allowed to perform the marriage ceremony or baptize. Any one convicted of baptizing a Russian is a subject of banishment. Usually, baptism takes place in the night and sometimes the candidate does not know the administrator, hence it is impossible for him to tell who baptized him.

A recent case serves as illustration of the diligence with which our elders are ferreted out. A Russian woman saw him baptize, but did not know his name nor where he lived; but she observed that the administrator had a wart on

about the truth, his wife said with tears she believed that these were the truths they had been searching for. A short time before our laborers came to this district, the authorities passed a vote to open the schoolhouses to any one who preaches Christ. In this district, there are thirty-two villages.

There are also favorable openings in Russian Poland; calls came from the Ural Mountains and Siberia; at Vladivostok on the Pacific, five have embraced the truth and call for a laborer. Near the Persian border, over thirty-five Russian families have begun the observance of the Sabbath, and call for some one to come and teach them the truth more fully. Near Tiflis, in ancient Georgia, there are thirty families keeping the Sabbath. Thus from north to south and west to east, fires are being kindled all through this vast empire, and present indications are that a great work will here be done in the great Reformation which is now preparing a people for the Lord's coming.

H. P. H.

In the Caucasus, Russia, October 22.

STRANGE ALLIANCES.

NATIONAL jealousies and interests, like local politics, sometimes make strange bed-fellows. A few weeks ago the world was surprised to learn that Bulgaria had formed a close alliance with the sultan of Turkey. The Bulgarians, through the assistance of the powers, especially of Russia, have become partially independent of Turkey, and they have hoped for entire freedom, and a restoration of their nation to a place among the independent nations of Europe. Lately becoming convinced that they were being deceived by Russia and Austria, they suddenly changed front, and formed the present alliance with Turkey. M. Stailoff, the Bulgarian premier, explained the change of policy by saying that he would

kiss the hand of the sultan before he would abase himself before Europe.

Now there is a rumor of a more remarkable alliance than the one between Turkey and Bulgaria, even an alliance between Greece and Turkey. Greece is moved thereto by similar reasons to those which affected Bulgaria. She has lost faith in the powers, and well she may. She has learned that their boasted interest in her is measured by their own selfishness—"only this, and nothing more." An eminent Greek politician states the grievances of his people thus:—

I openly accuse England of having reopened the Cretan question, of having enticed the Cretans to revolt, and of enticing Greece to send an expedition to the island. It was England that influenced the Ethnike Hetaira, using that society to threaten war to King George and the sultan. It was England, again, that prevented the execution of the measures suggested to prevent the war. It was England who encouraged us to fight, and treated us as if we were insane when the chances of war turned against us. . . . King George is a man of experience. He has steered Greece clear of all difficulties during thirty years. Would he have gone to war had he not counted upon England's aid? He knew that Russia opposed him, that France declared herself powerless to help him, that Germany and her emperor openly favored the Turk, and that it was fool-



GERUSI, AN EXILE SETTLEMENT IN THE TRANSCAUCASUS.

the end of his index finger. She informed the police, who searched till they found the man with a wart on his index finger. Without further evidence he was imprisoned, and after eight months was banished. Meanwhile the woman who betrayed him accepted the truth and attends the meetings, and weeps bitterly that she was the cause of the elder's banishment. This also shows how the truth is working among this people.

The work among the Germans who are extensively scattered in Russia, is no less encouraging. The past year has witnessed decided advancement and extension. The truth has now entered St. Petersburg, where a goodly number are rejoicing in its light. These claim that five years ago they were ready to keep the Sabbath, but did not know of a people observing it or how to begin. They were specially exercised on the subjects of the Sabbath and baptism.

In the vicinity of Orenburg, north of the Ural Mountains, a German pastor began preaching that he believed there was more light for the church; for this he was expelled, and forty families left the church with him. When one of our workers met with him and told him

fish to count upon the assistance of Austria and Italy, the allies of Germany.

Feeling ill-treated and deserted by England, who has always posed as the champion of liberty, Greece would be friendly with Turkey, and if Turkey would give up the war indemnity exacted from Greece, the latter country would enter into an alliance with Turkey, and place her fine fleet at the sultan's service to defend the Dardanelles should England attempt at any time to force a passage. Mohammedan Turkey with an allied Christian power upon each flank would "certainly present a curious spectacle to the world." But England and France have in the past both been in alliance with Turkey, and how could they complain?

The moral of all this is that each nation looks out for itself, and humanitarian and religious principles are invariably subordinated to the earthly and selfish desires which all nations, no matter what religion they profess, possess in common. But I ought to except one nation,— "the righteous nation which keepeth the truth." Those who compose this nation are always true to principle, and make no alliances for selfish purposes. They have entered into a covenant agreement to "fear God and keep his commandments,"—to serve and obey him. They have "no fellowship with the unfruitful works of darkness, but rather reprove them." Reader, do you belong to this nation? M. E. K.

Bible Readings.

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

SPIRITUAL DECLENSION—A SIGN OF CHRIST'S COMING.

1. WHAT is the condition of the world apart from Christ?

"The whole world lieth in wickedness." 1 John 5:19.

2. What is said of the continuance of this evil?

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

3. How will deception affect the church?

"And many false prophets shall rise, and shall deceive many?" Matt. 24:11, 24.

4. How will the abounding wickedness affect those who have loved God?

"And because iniquity shall abound, the love of many shall wax cold." Verse 12.

5. Who only will be saved?

"But he that shall endure unto the end, the same shall be saved?" Verse 14.

6. How does the apostle speak of this backsliding in the church in the last days?

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Tim. 3:1-4.

7. Among what class do we find these sins?

"Having a form of godliness, but denying the power thereof; from such turn away." Verse 5.

8. How will such regard the coming of the Lord and kindred truth?

"These also resist the truth." Verse 8.

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

NOTE.—The fact that scoffers will ask such a question shows that in the last days there will be those preaching about the Lord's coming, and asking of

the question is in itself a promise in that it fulfils the prophecy the Lord has given.

9. Of what may we be assured?

"But the day of the Lord will come as a thief in the night?" Verse 10.

10. Upon whom will it come as a thief?

"For yourselves [the brethren] know perfectly that the day of the Lord so cometh as a thief in the night. For when they [the scoffers] shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4. See also Rev. 3:3.

Question Corner

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

No. 668. When Was the Bible Compiled?

C. J. C.

THE Old Testament canon was compiled by Ezra and Nehemiah. Of the New Testament it may be said that from the days of the apostles the Gospels and Epistles were read in the churches, and generally received. "We possess in the Latin Fragment, published by Muratori in 1740, something like a full list of the New Testament Scriptures from a writer who describes himself as contemporary with Pius, bishop of Rome about A.D. 150. A similar list may be made out from the Syriac Version, which can hardly be later than the second century. . . . The great Athanasius [A.D. 296-373] enumerates unhesitatingly all the Scriptures of the New Testament as we have them now; and so do the Latin fathers Augustine and Jerome."—*S. S. Teacher's Combination Bible, Helps, sec. XIV., p. 34*. In the Sinaitic MS. of the fourth century, the New Testament is entire.

No. 669. The Week Between.

PLEASE explain Acts 13:42, last part. The margin reads, "In the week between, or in the Sabbath between." Now did the Jews have the original Sabbath that belonged to the moral law of God and the Gentiles a sabbath of their own which came between the two Jewish Sabbaths, on Sunday?

AN EARNEST READER.

It simply means "the next Sabbath," the Sabbath of the Bible, the only weekly Sabbath the Bible knows, the seventh day. The Revised Version reads, "They besought that these words might be spoken to them the next Sabbath." Verse 42. "And the next Sabbath almost the whole city was gathered together to hear the Word of God." Verse 44. R. V. Young's translation reads, "the next Sabbath" (verse 42), "the coming Sabbath" (verse 44). The Syriac reads, "the next Sabbath day" (verse 42), "the next Sabbath" (verse 44). And so all other translations of authority so far as we know. The Gentiles knew no Sabbath. Sunday was to them a great holiday, and has been aptly styled "the wild solar holiday of all pagan times."

No. 670. Spirit and Wind.

PLEASE explain John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." C. B. J.

Young's translation of John 3:8 is as follows: "The Spirit where he willeth doth blow, and his voice thou dost hear, but thou hast not known whence he cometh, and whither he goeth; thus is every one who hath been born of the Spirit." The margin of the Revised Version reads, "The Spirit breatheth where it listeth, and thou hearest the voice thereof," etc. The original word for "Spirit" is *pneuma*. The word "wind" in the New Testament comes from the word *anemos*, in every instance except John 3:8; Acts 2:2 and 27:40. In the first two texts it comes from *pneuma*, and in the latter from *pneuo*, a primitive word. The word "Spirit" in every case in the New Testament, in both singular and plural, comes from *pneuma*, except Matt. 14:26; Mark 6:49, where it comes from *phantasma*, a phantom. In John 3:3 and onward our Lord is discussing the *nature* of things. He who is born of

the Spirit is in nature like that Spirit, not dependent upon earthly birth or earthly things. He is born from above. The world hears the voice of that Spirit in prophet, teacher, apostle, and word; but it knows it not, nor its origin. Christ was born of that Spirit, was speaking by that Spirit, and yet Nicodemus knew him not because he did not know the Spirit. If his heart had been submitted to God, if he had been in harmony with God, he would have known the voice of the Spirit speaking through Jesus Christ. God's Law and Gospel and Spirit, are all in perfect harmony.

No. 671. "A Perpetual Sleep." Jer. 51:39, 57.

DOES Jer. 51:39, a "perpetual sleep," mean that those who are not worthy will not have a resurrection? J. M.

It means that their end shall be everlasting destruction. The prophet looks beyond any temporary death to the ultimate punishment of the wicked, the second death, from which there is no resurrection. Rev. 20:14. As far as the city and the political organization of Babylon were concerned, the judgment will be true this side of the thousand years. Babylon as a city or a system or organization will be utterly destroyed. The wicked men *as men* will receive their full reward after the second resurrection. See Revelation 20. Isa. 28:15-18 doubtless refers to all those classes who, transgressing God's laws, expect to be saved by the various devices of their own, the most of whom build upon the first falsehood of the serpent, "Thou shalt not surely die."

No. 672. Resurrection of the Wicked.

ARE there any texts in the Old Testament besides Dan. 12:2 which prove that there will be a resurrection of the wicked?

Is not that sufficient? It is the Word of the Lord. But the same truth is doubtless implied in the following: Isa. 66:24; 24:21, 22; Prov. 11:31; Psalms 37.

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."

WHAT DOES IT MEAN?

It would naturally be supposed that ministers of the Gospel would be most interested in that which would directly help them in their legitimate work, that of preaching the Gospel. It would be also a natural supposition that a popular publishing company would know what would interest ministers most.

With these two suppositions in mind we may be interested to consider what inducements the publishers of a popular magazine lay before ministers to induce them to become subscribers, or at the least purchase the November issue of the magazine in question. Here are the inducements quoted from an advance circular:—

"This November number contains an article on Hallam Tennyson's biography of the great poet, his father, clearly the book of the month—a book whose high price places it out of the reach of most clergymen. But every reading man will wish to have a clear presentation of the content of such a notable biography. An account also appears of the free organ recitals that have been given with such marked success in Boston—a very suggestive article for yourself; and another musical feature is an excellently illustrated account of the Bayreuth plays, by a visitor who carefully studied them during the last season, with pictures showing the scenery characteristic of these Bayreuth performances. More important contributions appear in a well-illustrated series of notes on the late premier of Spain, Canovas, together with a further essay by Mr. Stephen Bonsal on Sagasta and the general political situation in that country; in a long, thoroughly-illustrated article by Carl Snyder on the great ship canal about to be opened from the Great Lakes to the Atlantic, and in a character sketch of Henry George by Arthur McEwen."

We do not note this to criticise the publishers of the magazine in question. They doubtless believe that this is a good business proposition, and that it will take well with clergymen, and therefore it is put forth in all seriousness. Yet it would seem like satire, especially in view of the fact that the magazine in question contains so much other matter of in-

terest and profit, in fact, a fairly good review of the political world. But, turning aside from these, the publishers present the review of a life of a popular, but by no means evangelical poet, some organ recitals, certain plays, notes on Canovas and Sagasta, article on a ship canal, and a sketch of Henry George, most of which are matters of ordinary interest, and which have been sufficiently treated in newspapers. Of what earthly value can a special study of these things be to a minister in his work of preaching the Gospel of Jesus Christ and the salvation of souls.

What does such an offer mean?—It means that, in the view of these shrewd, observing business men, the professed ministers of Christ are especially interested in "current topics," in poetry, politics, art, and the drama. And does not much of the preaching of the day reveal that the Gospel of God, the words of Jesus Christ, in which is the wisdom of the ages, is, on the part of many, a secondary matter of study, an incidental consideration? If the Word, the Gospel, Christ Jesus, alone was generally preached, it is safe to say that no magazine publishers would ever present such inducements to beguile the clergy to subscribe for their publication.

WHAT IS BECOMING COMMON.

A DAILY paper of September 28 contains the following paragraph:—

"Charlotte Wittner, a pretty little cigaret maker, aged seventeen years, for ten days was held a prisoner by a party of boys, sons of well-to-do residents of Wilkinsburg, one of Pittsburg's fashionable suburbs. The girl is now in a Pittsburg hospital on the verge of insanity, as the result of her treatment."

Instances of this kind are multiplying, it being considered "smart" on the part of young villains like those who have destroyed this poor child, to decoy away one who belongs to what they call "the lower class," and who "leave her for dead" without a particle of pity or compunction. This very paragraph [quoted above] reflects the same spirit of the ruffians who destroyed a defenseless girl, being careful to give her name, age, and occupation, but as careful to protect theirs from the execrations sure to follow their discovery. Such instances as these are burned into the hearts of the poor, and help to prepare for that great day of account which patriots dread even to think about, because they know that if the "mills of the gods do grind slowly, they grind exceeding small."—*Union Signal*.

THE CONDITION OF THE CHURCH.

JOHN G. WOOLLEY declares that there is built into the church because of her "dawdling stoppages," "coarse connective tissue, such as 'the world that lieth in wickedness' is built of." He continues:—

"And so we have a fleshly, earthly, unresponsive, ineffectual church, invalid and on the defensive. But, conscious of her failing health and yearning for power, her enfeebled spirit clutches at every quackery that promises short, impossible cut across the laws of life to life. This explains the 'fair,' the 'bazaar,' the temperance prayer-meetings of Republicans and Democrats; the Anti-Saloon Leagues of men who vote the saloon a jubilee year—one in four."—*Voice, Endeavor Lesson, Feb. 14, 1897*.

And the same thing explains the "law and-order leagues," the "Christian citizenship organizations," the "Sabbath unions," etc., etc. There is but one true source of power for the church, and that is the power of the Holy Spirit. There is but one captain, and that is Jesus Christ. There is but one book of orders, and that is the Bible. That church that leaves these for earthly or political organizations is false to her Spouse, Jesus Christ, and is guilty of spiritual adultery.

"'God has a controversy with his people' which must be settled—or settled for. I do not see what cautery he will burn withal, or what wild deluge pour, but out of some furnace of torture, stripped and scathed—down from some Ararat, awed and grateful, a fragment of what she was, she must come, chastened and eager to meet her Lord in honor, truth for truth, and keep her unto him as long as they both shall live."—*John G. Woolley*. But that will be the remnant church developed by God's great threefold message of Rev. 14: 6-14.

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."

HOME.

SWEET word that spans all space, that knows no bound,

Yet dwells in narrowest compass: welcome word!
Dear type of peace though sheltered by the sword,
Mid Saxon-speaking races only found.
Our earliest recollections all abound
With little notes of thee; our years are stored
With memories of thee; each spot adored
In youth, in age becometh holy ground.
Thou clingest in the hand grip of the sire;
Thou meltest in the mother's tender kiss;
The wanderer longs to reach thee—guiding star
Of all his thoughts; like Israel's Pillared Fire
By night thou ledest him through childhood's bliss,
To that loved home he pictures from afar.

—*Lord Rosslyn*.

"COUNT UP YER MARCIES, 'ZEKEL."

IT must be confessed that Deacon Lawson was in an unusual frame of mind this Thanksgiving morning. He had started the fire at four o'clock, a full hour earlier than usual, and bustled about until quiet Mrs. Lawson caught his uneasiness and hastened her preparations for breakfast. But the deacon could not eat.

"Can't ye put up a basket o' pies an' fixin's fur the Ellises?" he asked, pushing back from the breakfast table. "I'm actooly a-feared they hain't much in the house fur dinner."

Mrs. Lawson looked at the deacon in wide-eyed wonder. Was he sick? She never knew him to change his mind before. She had wanted to send some things over yesterday, but the deacon had peremptorily forbidden it. Crops had been smaller than usual, and the deacon felt proportionally poorer. He stood by the table and watched his wife as she packed the basket.

"Guess ye might as well put in that chicken pie—we sha'n't need it overmuch with turkey; and fill up the chinks with yer seed cakes, now."

"It must be 'cause Deacon Elkins is away, and he's got to lead the meetin'," thought Mrs. Lawson, as she watched her husband drive out of the yard. Then she returned to her morning work, singing one of her favorite hymns. A load was taken from her mind with the heavily laden basket. She had not finished her preparations for dinner when the deacon returned.

"Be ye going to the sarvice?" he inquired anxiously.

"Of course I am," replied Mrs. Lawson. "What would folks say not to see me, the deacon's wife, there? It's few enough chances we have for worship, anyhow."

"I wish Deacon Elkins had stayed to hum. I do, sartin!" exclaimed the deacon, fidgeting uneasily in his chair. "I don't feel equal to it, nohow."

"Then why don't you hunt up some one to preach regular?" inquired his wife.

The deacon could endure it no longer. He jumped up and left the room, slamming the door behind him, and strode off to the barn. An hour passed by, then another. Mrs. Lawson had finished her work and had dressed for the day. The huge turkey was roasting in the oven. Ten o'clock, half past ten, quarter of eleven, and no deacon appeared. It was well that Mrs. Lawson was acquainted with his eccentricities, having patiently borne with them for the last thirty years. She put on her bonnet and shawl and sat down by the window.

Five minutes of eleven; at that instant the deacon drove up to the door. Mrs. Lawson hurried out; the deacon snapped his whip, and they were off.

The service was to be held in the school-house, a half mile distant. There had been a flourishing church here years before; but the leading members had moved away, some had died, and it became almost impossible to support a pastor. Finally, as a climax to their misfortunes, the church and parsonage had been destroyed by fire. The two deacons had regarded this as a final catastrophe, and had not tried to revive the interest of the people. Fast day and Thanksgiving were always observed, and occasionally a traveling minister would speak to them upon the Sabbath.

This Thanksgiving service was a special trial to our good deacon. His friend and co-worker had gone away for a week, leaving him with all the responsibility. Yet even this did not account for his uneasiness of the morning. This had disappeared before he reached the school-house door.

The room was almost full. Mrs. Lawson slipped into a seat by the door between two of her neighbors. The deacon, looking neither to the right nor left, marched down to the platform. He gave out a hymn, which was sung with a will, after which he called on another brother to lead in prayer.

Just then Mrs. Lawson started in alarm. She had forgotten to bring the volume of sermons from which they had, the evening before, selected an appropriate one. What a predicament they were in! She was sure the deacon couldn't think of a thing to say. She wondered if she ought to send little Salma Tucker back to the house for it. At that moment the deacon arose, and began to speak. His face was pale, his eyes were flashing with suppressed excitement.

"Brethern and friends," he began, his voice trembling with emotion, "I meant to have read ye a first-class sermon to-day, but it's been borne in on my mind that I'd better tell ye my experience for the last twenty-four hours. The Lord has appeared to me, and showed me what I really was. P'rhaps ye'll think it's a queer thing to say Thanksgiving day, but I've never felt so small an' mean in my life as I do to-day. An' I thank the Lord for it. Ye all know that crops ha'n't been first rate this year, an' I thought I must pull in somewheres, an', of course, I wasn't going to pinch myself, so I thought I'd give up something else, where I shouldn't feel it. Wal, I did, no matter what it was, I should be ashamed to tell ye; but when I got down to read over the discourse that I'd chosen fur ye to-day, the words stuck in my throat. I went to bed, but I couldn't sleep, an' the Lord seemed to come close an' hold a reckonin' with me.

"'Count up yer marcies, 'Zekel,' he seemed to say. 'Count up yer marcies, 'Zekel.' An' then I thought of the things I had to be thankful fur. Why, what I'd lost in one way was made up in another. What if the oats didn't more'n half fill, it was made up in the hay; an' so it went. Then there was some special marcies, only I'd thought I'd kind of earned 'em.

"The Lord jest opened my eyes, 'n' gave me a good lecture. I could see plainly that I'd been shirkin' my dooty, lettin' things get so here. We ought to have a church 'n' preacher of our own. Why, what does the word 'thanksgivin'' mean but givin' thanks? An' shall we give the Lord what costs us nothin', just the leavin's that we can't use?

"I tell ye, I've had my eyes opened. 'The Lord loveth a cheerful giver,' the Good Book

says. An' now let's each of us count up our marcies, an' then give accordin'. P'rhaps we should get enough to hire a preacher fur a year. Squire Haskell, let's hear your idees."

The deacon sat down, and wiped the perspiration from his face. It had been hard for him to speak of his failings. The ball was set rolling, however, and all were willing to give it a push. The usual hour of service lengthened to two—such a service as the little town of Deweyburg had never known. At its close a subscription paper was drawn up. The deacon's quaintly-put advice, "Count up yer marcies," headed the paper.

What matter if the turkey was done to a crisp, and dinner itself was an hour later? Not one of the little company would have missed Deacon Lawson's forceful remarks. All through the village the report of the deacon's words spread like wild-fire, and aroused an unusual interest.

"Count up yer marcies, 'Zekel," came to be their watchword, and each gave as the Lord had prospered him. Those who could not spare money, gave timber or work. Even the children gave their hoarded pennies toward a new church.

When spring came, it did not take long to complete the church. The first Sabbath in July it was dedicated. A young minister offered to stay a year for a very small salary.

"I declare, wife, every time I count up my marcies, I feel like giving more and more," exclaimed the deacon. "I believe we can do it yet."

Do it? Of course they could, and did. "Count up yer marcies, 'Zekel," with the remembrance of the deacon's quaint but forceful remarks, tided them over many a hard place, and enabled them to make many improvements.

"An' it all began with that Thanksgivin' dinner for the Ellises," remarked Mrs. Lawson for perhaps the twentieth time.—*Willametta J. Preston, in Congregationalist.*

THE SABBATH DINNER TABLE.

THE following story, anonymous [to us], is worth repeating. If it is not a picture of your household, brother, in any degree, we are glad. If it is, let it be so no more.

"Didn't we have a good sermon?" inquired the eldest son, with all the zest of his satisfaction in his tone. "Good!" echoed the father scornfully, bristling up as usual when the word "sermon" was uttered. "He took ten minutes to prove something that we knew as well as he does, ten more—"

A shade of distress flitted across Sophy's eyes; the minister had made her feel that she was a sinner. Was not that worth ten minutes?

"And as for the prayer," continued the head of the family, with a gesture of impatience, "it was the driest prayer I ever listened to."

"Perhaps he was not praying to you," suggested the privileged member of the family.

"I think it was the loveliest prayer I ever heard," exclaimed the visitor, with rising color.

The visitor, by the way, did not enjoy the prayers of the head of this family. In her own young opinion, addressing God in long, hard phrases, made him seem high up and away from her.

"Such length! Such diffusiveness and minuteness! Such rambling! It was a talk, not a prayer. He brought in everybody under the sun." The impulsive young visitor kept her lips shut; but she could not keep the indignant flash out of her eyes. The prayer

in church that morning had touched her as a prayer had rarely touched her before. At that instant she hotly wished that she might never have to hear the head of the family pray again.

"Prayer is not a thing to be criticised," suggested the eldest son gently. "I never felt so clearly as I did this morning, *how* Christ is our only hope. Our minister made it so strong and clear."

"After rambling on ten minutes about nature!" commented the argumentative voice of the father. By this time conscientious Sophy had a finger-tip pressed into each ear. That sermon was one of the marked periods in her spiritual growth. "And then the idea of saying—"

The sensitive boy of fourteen, whose mercury rises and falls with every change in the home atmosphere, dropped his eyes and looked troubled. All his delight in the plain, strong sermon had been marred, even while listening to it, by the dread that somebody at home would pick flaws in it at the dinner table. If he might have listened with an untroubled heart, into what ready soil the seed would have been dropped that day! Sometimes I think that Satan takes more delight in the Sabbath dinner table than in any other home gathering during the week. He knows what little winds carry the good seed away.

Somebody, anxious to interrupt the flow of unkind criticism, now made a hurried remark,—"Did you see that lady in front of us? Wasn't her bonnet grotesque? Just the shape and colors to make her look hideous."

A relieved laugh went around the table. Surely this was better than finding fault with the minister. But Sophy's laugh had a touch of uneasiness in it. For several Sabbaths she had been trying to school herself not to look at bonnets at church; and this morning, under the impressive sermon, she had not even noticed the offending bonnet almost within the range of her eyes.

The boy of fourteen looked up brightly. "We have such a good lesson for Sabbath-school to-day."

"I'm glad there's one good one," grumbled his next older brother. "I had come to the conclusion that they had picked out the hardest and driest parts of the Bible for the lessons. Your teacher is such a poke, with his melancholy voice and solemn face, I don't see how you ever like the lessons."

Public opinion again quenched the boy of fourteen. Coming home from church, he had resolved to hurry through dinner that he might give the extra minutes to the study of the lesson; but if it was the driest part of the Bible, and his teacher a "poke," why should he care for the Sabbath-school? Perhaps he ought to be ashamed for staying after Sabbath-school last Sabbath to talk to the "poke" about something in the lesson. Of course the big boys knew!

"He has no sense about asking questions," continued the big boy.

"Your superintendent is a superior man," observed the head of the family. "I noticed in prayer-meeting this morning how uneasy he was under that long prayer. He could not keep his head down through three sentences."

The visitor flushed again. By this time she had almost resolved to be busy elsewhere when the time for family worship should come that night. The listener, who was not a Christian, and who had spent her Sabbath morning in reading "George Eliot," pushed her napkin into her ring with considerable energy.

"I didn't go to church this morning, and I do not intend to go to Sabbath-school. A

sermon that does no good, a prayer that irritates, dry parts of the Bible to study, and a poke to teach it, have no attractions for me."

The others, who were Christians, (?) looked blank. A blessing had been asked upon the dinner. What about a blessing upon the dinner-table talk?

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.*

ALL THINGS WORK TOGETHER FOR GOOD.

If the angels, encamping around us,
Deliver when danger is near,
Why falter when evils surround us?
But rather press on without fear.

Shall we stop with the Red Sea before us,
Or follow the Word of God through?
If the pillar of cloud is still o'er us,
The Jordan will open up, too.

In case we are sold by our brothers,
God with us to Egypt will go.
If thrown in the fire with two others,
The "Form of the Fourth" we shall know.

If the night we must spend with the lions,
By angels their mouths will be sealed;
If in faith we refuse the king's viands,
Better food has our Father revealed.

Tho feeling alone and forsaken,
We pillow our heads on a stone,
He, who knows of the course we have taken,
Will show us the way to His throne.

Tho hunger severe may appal us,
The ravens can bring us our food;
Let us know that, whate'er may befall us,
"All things work together for good."

MINNIE EMBREE.

TRAINING THE LITTLE ONES FOR SERVICE.

CHILDREN should be taught to find their own greatest happiness in ministering to the happiness and well-being of others. This is a lesson which they can begin to learn very young, and it is one which will be of inestimable value to them in after life. A properly educated child will get far more real enjoyment from taking a basket of food or some needed clothing to a poor family, and seeing how much good it does them, than from a whole day's sport on the playground or in the nursery.

Some parents have misguided opinions with reference to these things, and think that their children must not be allowed to see want or suffering anywhere. This is neglecting a very important part of a child's training. It is leaving him in ignorance of the things which he must know in order to form correct views of life, and develop into a useful member of society.

The world is full of sin and sorrow and trouble. The rising generation should be taught that they are under solemn obligations to God and to their fellow-men to do what is in their power to lessen this tide of wo and sin. They should be taught that it is both a duty and a privilege to comfort the sorrowing, to feed the hungry, to clothe the naked, to share with others all the good things which the Lord has given to them.

Tell the children the story of our Saviour's life, which was spent in just such work, and let them understand that you consider a life devoted to the moral, spiritual, and physical uplifting of fallen humanity as the highest ideal that any one can aspire to. Read to them at an early age from the lives of such missionaries as Livingston, Judson, Williams, Carey,

Moffat, etc. Make them acquainted with the work being done in our own missions as related in the *Medical Missionary* and other journals. Draw out their sympathy for the children in the various orphan homes. Take them along to your missionary meetings, where they will learn to sing missionary songs, help wrap papers, etc. But be sure that they are actively engaged in helping the poor and needy, the sick and suffering. This is something that readily appeals to their sensitive natures, and with only a little encouragement, they will teach themselves valuable lessons in self-sacrifice, and will be all the time getting real enjoyment out of it.

You will be surprised to see how quickly the hearts of your children will respond to this kind of teaching, and it will be your rich privilege day by day to see your boys and girls growing up into noble manhood and womanhood.

M. E. OLSEN.

Sanitarium, Battle Creek, Mich.

FROM CHICAGO TO PASADENA.

ON Thursday evening, August 12, I took leave of my friends in Chicago, and started on my long homeward journey to Australia. The few days spent in Chicago during this and a previous visit had been busily and profitably spent in studying the various phases of work carried on there by the Medical Missionary Association, and in looking up school furniture and bakery machinery in the interests of Australia. I received much assistance in business matters from Brother H. W. Kellogg, of the Review and Herald Publishing Association.

Reaching Kansas City Friday, I spent Sabbath and Sunday there, speaking twice to the church, and on Sunday enjoying profitable seasons of counsel with Brother Nordyke, of the book depository, and Elder Hyatt, president of the Kansas Conference. In the various parts of Kansas City and adjacent towns, there are several congregations of our people. Some are getting a good experience in Christian help work, and we trust that they will unite their energies for the building up and prosecution of a well-organized, systematic, and efficient work.

Would it not be an excellent investment of means for our brethren of the Missouri and Kansas Conferences to raise a fund sufficient to furnish a home for nurses, and to equip one or two good bath-houses, and then ask the Medical Missionary Board to send a corps of trained laborers? These could do a good work, which would be largely self-supporting. Would it not be a wise and legitimate use of conference funds, to pay the salaries of one or two of these workers, who would give their best energies to work among the poor, and to the training of our people in the city, and in adjacent churches, to engage efficiently in the same work? Such a work, I am sure, would be a great blessing.

Leaving Kansas City Sunday evening, I stopped off two days to visit Denver and Boulder, Colorado, and arrived in southern California in time to spend Sabbath, Sunday, and Monday at the Pasadena camp-meeting. It was a great pleasure here to meet many old friends, and to observe the large accessions to the cause in this locality.

There were nearly five hundred in attendance at this meeting, and, as I saw them flocking to the big tent at the hour of service, I was reminded of the first general meeting which I attended in Los Angeles, during which the ministers slept in the gallery of the little old meeting house, and made their breakfasts of bread and milk and fruit, sitting around the big stove in the chilly mornings. This they preferred that

they might have the night to rest and the morning to study, rather than ride several miles to the homes of our hospitable brethren who lived in the country.

Southern California is unique in many of its characteristics. Naturally a most healthy country, it is filling up with invalids, who come to enjoy its salubrious climate. Naturally a country of limited resources, a land where drought and barrenness prevail, it grows fertile and beautiful under irrigation and cultivation, and its wealth is greatly enhanced by the wealthy business men and invalids, who find in it an agreeable and healthful climate.

Many of the sick who go to southern California have exhausted the skill and ingenuity of dosing doctors, and come to receive the benefits of nature's remedial agencies. Still they require the medical supervision of physicians. What a promising field this is for physicians who believe that nature will heal, without the free use of drugs, if we withdraw the hindrances, and give her an opportunity!

On Monday afternoon I endeavored to draw the attention of our people to the advantages of medical missionary work, and to some of the unparalleled opportunities that lie within the reach of the people of California, to build up this work in her principal cities.

W. C. WHITE.

En route to Australia.

OUR WORK AND WORKERS.

THE church in Owosso, Mich., rejoices over seven new members since the last camp-meeting.

ELDER D. T. SHIREMAN reports an addition of five members to the church at Hildebrand, N. C.

ELDER W. ZIEGLER says "half a dozen have taken a stand for the truth" at Golden, Colo.

AT College View, Neb., November 6, eleven persons were baptized, nine of whom were students of Union College.

ELDER E. G. OLSEN, who is laboring for the Scandinavians in Iowa, reports an addition of four to the church at Audubon.

CHRISTIAN help work is receiving special attention in Lansing, Mich., under the direction of Elder H. M. Kenyon and wife.

ELDER P. A. HANSEN reports the addition of four members to the church at Milford, Iowa, and two to the church at Fostoria.

A HOUSE of worship has been erected by the church at Middletown, Ind. Elder I. D. Van Horn preached the dedication sermon.

COLORADO CONFERENCE, at the request of the General Conference, has taken charge of the New Mexico Mission Field, with its workers.

AS A result of tent-meetings held at East Cohoctah, Mich., by Brethren S. E. Wight and L. N. Lane, six heads of families have been added to our ranks.

ON the 7th inst. four persons were baptized at Warren, Minn., by Elder F. Johnson, who is laboring in the interest of the Scandinavian population.

ELDER J. S. HART reports the baptism of four persons at Sioux City, Iowa, and one candidate was obliged to defer the ordinance on account of sickness.

ELDER H. M. J. RICHARDS reports the baptism of three persons at Winterset, Iowa. He also reports fifteen new names to the covenant at Macksburg, and a Sabbath-school of thirty members.

THE Mount Vernon (Ohio) Academy offers a special course for the winter, commencing December 8 and continuing till March 15. Special attention will be given to Bible study and Christian help work.

SEVEN persons have decided to come over on the Lord's side at Nora Springs, Iowa, as a result of meetings held by Brother P. A. Hansen. A Sabbath-school of twenty members has been organized.

THE winter school in Battle Creek (Mich.) College will begin December 8. The object of this special school is to give, in a short time, to those who can not take a longer course, a good drill in the very things which they most need to fit them for work wherever in the field they may be called. The school will continue twelve weeks.

THE brethren of Colorado Conference are taking great interest in their new Medical Mission and Workingmen's Home, in Denver. *Echoes from the Field* says it is encouraging to note the interest and hear the response to the calls for help, in preparing articles for the home.

THE church at College View, Neb., aided by the State conference, has started a rescue mission in the city of Lincoln. A building has been secured in which to hold Gospel meetings, and the physicians of the College View Sanitarium will give medical treatment to the poor.

MEETINGS are being held in Toronto, Ont., in a public hall. Also parlor meetings in various parts of the city, and the laborers have invitations to speak in some of the city missions. Elder J. H. Durland reports to *Field Echoes* that good audiences attend the Sunday meetings, three times a day.

ELDER D. E. LINDSEY reports an addition of sixteen to the church at Dayton, Ohio. Five others had covenanted to obey the commandments of God who had not yet united with the church, and many interested ones are said to be scattered through the city. He is now conducting a series of meetings in the new church at Wengerlawn, which was recently dedicated.

THE *Minnesota Worker* says: "The Minneapolis Missionary Society and Christian Help Bands are doing some good missionary work these cold days, hunting up the poor, and providing food and clothing. . . . Some of the members have been out soliciting clothing from the wealthy homes in this city, and they find many warm hearts ready to respond to the call for help when they find out we are helping every one in need who has been passed by."

WE omitted to note last week that Sister Rosa Young, of Pitcairn Island, sailed from San Francisco on the British ship *Hydrabad*, November 13, for her island home. She had been sojourning in California several months, where she was a most welcome guest, not only among Adventist people, but wherever she made acquaintance. Many good wishes for her temporal and spiritual welfare accompany her on her ocean voyage. Sister Young came for the purpose of medical treatment about a year ago, Dr. Maxson shortly after removing a tumor weighing about 30 pounds. The Christian boys—Henry and Thomas—who have been at Healdsburg College, accompany her.

UNDER date of October 24, Sister Vesta J. Farnsworth writes from Sydney, N. S. W.: "The camp-meeting at Sydney has just fairly begun, as this is the second day of the meeting. It has been excellent so far. We spent a few days at Cooranbong last week, and were present at the closing exercises of the school, and the dedication of the new meeting-house, which was built in less than two months. [A letter from another source states that the house was dedicated free of debt.] It is a comfortable building, and will seat about four hundred and fifty. It was badly needed, and will be greatly appreciated by the church at that place. The school had an encouraging attendance for the first year. Twenty were baptized, and I understand that this included all who had not previously been baptized before going to the school. Sister White is in fairly good health, and has a testimony of faith and courage. She is here at the camp-meeting; also Elder Haskell, and Elder A. T. Robinson and wife, who have just arrived from South Africa. Elder W. C. White arrived last week from America. The first evening of the meeting, the tent was filled with people from the city, and they stood all around the pavilion during the service, unable to obtain seats. We are expecting 'showers of blessings,' and they have already begun to fall, for which we praise the Lord and take courage."

LITERATURE WANTED.

THE Mission at Fort Worth, Texas, has ten racks to fill. Please send by mail, post-paid, *Sentinel*, *Review*, *Instructor*, *Our Little Friend*, and tracts, addressed to Present Truth Mission, Fort Worth, Texas, Gen. Del.

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LESSON XII.—SABBATH, DECEMBER 18, 1897.

THE GOSPEL REJECTED BY THE JEWS.

Lesson Scripture, Acts 13:34-52, R. V.

- 34 "And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken in the prophets:
- 41 "Behold, ye despisers, and wonder, and perish; For I work a work in your days, A work which ye shall in nowise believe, if one declare it unto you.
- 42 "And as they went out, they besought that these words might be spoken to them the next Sabbath. Now when the synagog broke up, many of the Jews and of the devout proselytes followed Paul and Barnabas; who, speaking to them, urged them to continue in the grace of God.
- 44 "And the next Sabbath almost the whole city was gathered together to hear the Word of God. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And Paul and Barnabas spake out boldly, and said, It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, That thou shouldst be for salvation unto the uttermost part of the earth.
- 48 And as the Gentiles heard this, they were glad, and glorified the Word of God; and as many as were ordained to eternal life believed. And the Word of the Lord was spread abroad throughout all the region. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost."

QUESTIONS.

- Trace on the map the journey of Paul from Antioch in Syria to Antioch in Pisidia.
- Tell how Paul began his work in the latter place.
- Give an outline of his discourse as far as we have studied it.
- What did he say was fulfilled in the resurrection of Jesus from the dead?
- What quotation did he make from the second psalm? For what purpose?
- How complete was Christ's deliverance from the grave?
- What did Paul say was fulfilled by the fact that Christ was raised to live forevermore?
- Where is this scripture found?
- What other scripture did it also fulfil? In what psalm does this occur?
- How can it be known that it does not refer to David himself?
- What contrast is noted between David and Jesus?
- What did Paul exhort his hearers to be assured of?
- Who did he say could be justified?
- From what can believers be justified?
- Of what did Paul warn his hearers to beware?
- What did he quote from the prophets? From what place?
- When the Jews left the house, who came to Paul? What did they request?
- What took place when the congregation finally broke up? What did Paul and Barnabas say to them?
- What took place the next Sabbath?
- How did this affect the Jews? What did they do?
- How did their rage affect Paul and Barnabas?

What did they say had been necessary? How had the Jews treated the Word? In so doing what had they decreed for themselves? What did Paul say he would therefore do?

22. What was he thus fulfilling? What prophecy did he quote? From whom? Of whom were these words spoken?

23. How did these words affect the Gentiles? How did they treat the Word? How many believed?

24. How extensively was the Word of the Lord published?

25. What did the Jews do? Whom did they succeed in stirring up against Paul and Barnabas? What did they do to them?

26. What did the apostles do? Who had told them to do this? Where do you find it? To what place did they go?

27. What was the condition of the disciples in the midst of all this tumult?

SUGGESTIVE QUESTIONS.

- How can man glorify the Word of the Lord?
- What class of people were stirred up against Paul and Barnabas? What connection can you see between this and 1 Cor. 4:13?

GO MAKE thy garden fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it and mend his own.

—Robert Collyer.



PAUL PREACHING TO THE GENTILES.

The Sunday School

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LESSON XII.—SUNDAY, DECEMBER 19, 1897.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.

NOTE.—It is thought by most commentators that this epistle was written when John was an old man, on account of the form of expression used in addressing those to whom he wrote. The exact date is uncertain, as is also the place from which it was written; but the epistle itself is the embodiment of certainty. John knows whereof he speaks. He knew God and his Son Jesus Christ. He had been with the Lord during his years of earthly ministry, suffered with him the scoffs and jeers of Jew and Gentile, leaned upon him, learned of him, loved him and was loved by him. Now he tells us what he knows of the Lord and his will concerning us. He has given us a divine commentary upon the law of God, and answers in no uncertain way any charges that might be made in regard to its abolition. The whole epistle should be read in connection with the study of the lesson. Learn the following texts: 1 John 2:4, 12, 15; 3:1-3, 16, 18, 24; 4:7, 10, 11; 5:3, 4, 11, 12.

Lesson Scripture, 1 John 1:5 to 2:6, R. V.

- "And this is the message which we have heard from him,

and announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

1 "My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the whole world. And hereby know we that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his Word, in him verily hath the love of God been perfected. Hereby know we that we are in him; he that saith he abideth in him ought himself also to walk even as he walked."

Golden Text: "If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1:9.

SUGGESTIVE QUESTIONS.

- Who is the source of the message which John gives? Verse 5. (2) What is that message? Same verse. Note 1. (3) What is said of him who claims fellowship with God while walking in darkness? Verse 6. (4) What relation do our deeds then have to the truth? Same verse. Note 2. (5) What relationship do those sustain to one another who walk in the light? Verse 7. (6) What is the result to those who do this? Same verse. (7) What is the true condition of those who claim to be without sin? Verse 8. (8) What will the Lord do for us if we confess our sins? Verse 9. (9) What are we doing if we claim that we have not sinned? Verse 10. Note 3. (10) What then is our condition? Same verse. (11) For what purpose did John write these things? Chapter 2, verse 1. (12) But what provision was there for those who had sinned? Same verse. (13) How complete is the atonement he has made for sin? Verse 2. Note 4. (14) How may we know that we know God? Verse 3. Note 5. (15) What does God through John say of those who claim to know him and do not keep his commandments? Verse 4. (16) What does the same authority say of the relation between the truth of God and such a person? Same verse. (17) In whom is the love of God truly perfected? Verse 5. (18) What knowledge does this keeping of the commandments give us? Same verse. (19) What is incumbent upon him who claims to abide in Christ? Verse 6. Note 6.

NOTES.

1. God is light.—"The expression is not a metaphor. Light is immaterial [in the sense of the gross material that mortals know], diffusive, pure, and glorious. It is the condition of life. Physically, it represents glory; intellectually, truth; morally, holiness. As immaterial, it corresponds to God as a Spirit; as diffusive, to God as love; as the condition of life, to God as life; as pure and illuminating, to God as holiness and truth."—Vincent. He who lets into his life this light of God will see in the Word of God beauties of whose

existence he had never dreamed. In him is no darkness at all.—This whole epistle is written to counteract, by teaching the truth, the false doctrines and practices which were coming into the church in John's time. Paul alludes to these in 2 Thess. 2:7 in speaking of the "mystery of iniquity," which was working in the church in his day. Many of the mysteries of the old heathen worship, were brought into the church in its early history only slightly modified, and the church has not rid herself of them to this day. The object in bringing them in as they did was to make the step from heathenism to Christianity appear not so great or so hard to take, thereby bringing more into the fold of the church. The result proved the correctness of their view as far as it regarded increase in numbers; but the church was fairly swamped with the heathenism they brought with them, and the culmination was the great apostate church, whose material warfare against true Christianity ceased only when Rome lost her power to persecute. Her theological and polemic warfare is still waged, and when against unscriptural Protestantism, with success.

2. Do not the truth.—With God's light shining in our heart we may teach the truth; but if our life is consistent with that teaching, we will do the truth. Without that light, we must necessarily walk in darkness; we can not teach the truth, we can not walk in harmony with it, and therefore can not do the truth. By our words we may teach the truth; by our lives we may do the truth. To claim fellowship with God

while we are walking in darkness is to accuse God of having fellowship with darkness, and every wicked act we perform while making such claim gives the enemies of God an opportunity to reproach him.

3. **If we say that we have not sinned.**—The fact that Christ gave his life, shed his blood, for us, proves that in God's sight we have sinned. The sacrifice of Christ means that we have sinned. God's call for repentance, and his offer to forgive our sins if we repent, would be deceitful if we had not sinned. "For all have sinned, and come short of the glory of God." Rom. 3:23.

4. **For the whole world.**—The disciples had not learned this when they began to preach the Gospel of Christ. It is recorded of those who went from Jerusalem to Antioch at the time of Stephen's death that they preached to none but to the Jews only, and various other instances are recorded which show that they had not grasped at that time the fact that the Gospel was to go to every "nation, kindred, tongue, and people." They had heard the "whosoever" in the Saviour's teachings, but did not then understand its significance as they learned it in later years—that Christ died for the sins of the whole world.

5. **If we keep his commandments.**—There is no uncertainty about this. John's trumpet was not one which gave an uncertain sound. He is positive, and he gives us a rule by which we may be positive, that we know God. It is not a few of his commandments, some of them, nor most of them, but all of God's commandments that are to be kept. How do we know he means all? "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:18, 19. See James 2:10. He who would know God must keep his commandments, the whole ten; and who keeps the whole ten must keep the fourth, the Sabbath commandment, and the day which it designates.

6. **Ought himself also to walk even as he walked.**—The discussion in the latter part of note 2 will also apply to this verse. Those whom we claim to represent are judged according to our representation of them. If we claim to be Christians and are doing what Christ never did or sanctioned, we are wronging him and deceiving ourselves and our neighbors. How does our relationship to the law of God compare with his as shown in the reference given in note 5? Do we rest upon the day upon which he rested?

News and Notes

FOREIGN.

—There is now under contemplation a project for building a railroad from the Red Sea to the top of Mount Sinai.

—The expedition which King Oscar sent into the Arctic Ocean to search for Professor Andree has returned, finding no trace of him or his balloon.

—The Competitor prisoners were released at Havana on November 18, by order of the Spanish Government, and are now in the United States.

—The German Government is planning to send a fleet of war vessels to Chinese waters to reinforce the fleet now holding the port of Kao Chau, on the Shantung peninsula.

—A disastrous cyclone swept through Melbourne, Australia, on November 19, destroying a large amount of property. Many churches and prominent buildings were ruined, and several persons seriously injured.

—Paris and Berlin now have a pneumatic tube mail service connecting the two cities. The distance between the cities is 750 miles, but mail matter is shot through the tube from one city to the other in thirty-five minutes.

—The British expedition recently sent against the slave-trading prince of Idau in west Africa has been successful in its mission, having captured and burned the stronghold of the prince and dispersed his followers, with heavy loss.

—The powers of Europe are now discussing the advisability of blockading Constantinople or making a naval demonstration in the Dardanelles, in order to force the sultan to grant autonomy to Crete, and withdraw the Turkish soldiers from the island.

—China has appealed to Russia to oust Germany from the fortifications which she has seized on the Shantung peninsula. It is said that at the time of the landing of the German forces China had already taken steps to make reparation for the murder of German missionaries, and that those guilty of the crime were then under arrest.

—On September 1 three murders were perpetrated by the Solomon islanders upon foreign traders. The traders promptly organized an expedition and punished the natives by burning two of their villages, killing some of them, and taking a number captive.

—The trial of the Mexican city officials for the collusive killing of President Diaz assailed closed on November 22. Ten of them were condemned to death, one to eleven months' imprisonment, and one was set free. The cases of the condemned have been appealed.

—Dr. Henry Frank, pastor of the Metropolitan Independent Church, preached a sermon to his congregation in New York recently, in which he took for his texts one quotation from the Gospel by John and one from the forty-sixth chapter of Buddha, giving each equal prominence with the other.

—Professor Falb's prediction that the earth would come into collision, on Nov. 13, 1899, with Tempe's comet, has been disproved by the computations of the astronomers of the Vienna observatory. When nearest the earth the comet will still be 18,000,000 kilometers away, or about 11,000,000 miles.

—The Spanish governor of the Philippines has reported to his government that the rebellion there has been subdued, two of the three principal leaders with their followers having surrendered. Rizal, the brother of the one who planned the rebellion, is still in the field with his followers, refusing to submit.

—The situation in India does not improve with the prospects of a winter campaign. There is a considerable increase in the activity of the tribesmen. They seem to be well supplied with food, and have no lack of ammunition. The British troops sent to operate against them are said to be suffering from the cold.

—A mutiny has occurred in the British expedition that was ordered into the lake country in central Africa. The mutineers, assisted by 150 Mohammedan tribesmen, attacked the camp at Usoga, killing 18 officers and men, and wounding 30. They were finally beaten off with a loss of about one hundred.

—The Mexican Government has despatched a company of troops to Tiburon Island in the Gulf of California, to punish the natives for the recent massacre of two Americans. It is reported that a military station will be established on the island for the purpose of compelling the Indians to sign a permanent treaty of peace.

—A New York *Sun* cable from London states that a radical change has taken place in the foreign policy of the British Government; that no more concessions are to be granted to the United States; that France is to be dealt with rigorously in Africa; and that vigorous independence is henceforth to mark the course of England in the politics of the world.

—Bishop William Taylor, the well-known missionary to central Africa, has signified his intention of returning to America. This is due principally to his failing voice. Last year Bishop Taylor was retired, at the age of seventy-five, but soon after made another journey to the scene of his labors, during which he was instrumental in the conversion of 1,400 natives.

—The republic of Uruguay finds itself in much the same condition as that of Brazil. The trouble in both republics is due to plots by the vice-presidents against the lives of the presidents. In both cases these conspiracies have been unsuccessful. President Cuestas, of Uruguay, is president *ad interim*, having taken the place of Señor Borda, who was assassinated some months ago.

—General Weyler arrived in Barcelona, Spain, on November 23, and was greeted by large crowds. Disclaiming political aspirations, he declared his aim now should be the amelioration of the condition of the laboring men of Spain. It is reported that he will hold aloof from both Republicans and Carlists, and pose as the champion of national production. So far no demonstrations dangerous to the established government of Spain have occurred in connection with Weyler's return.

—The greatest fire that London has experienced since that which followed the plague in 1666 occurred on November 19 in what is known as the Manchester district, near the general post-office. Conservative estimates place the losses at \$10,000,000. Nearly six acres were burned over, which was covered by closely-packed warehouses. On the following day, November 20, about two acres were burned over in Paris, entailing a loss which is placed at \$800,000. On November 21 a fierce fire visited Melbourne, Australia, causing a loss upon which the insurance companies are required to pay \$3,650,000.

—Marshal Blanco has been authorized by the Spanish Government to sign a credit for \$100,000 to be devoted to the immediate relief of the suffering peasants of Cuba who have been gathered into the towns by the troops. Blanco has also offered large sums of money and positions of honor in the Spanish army to Cuban officers who will use their influence in bringing about peace in the island. All the English prisoners held in Cuba have now been released, and it is reported that all American and French prisoners will be liberated within a few days. A Spanish official report states that during the last ten days the insurgents have lost 225 men killed, including a major and a colonel. The report of Span-

ish losses for the same time gives the number killed as two officers and thirty-five soldiers.

DOMESTIC.

—It is reported that another arbitration treaty is being negotiated between England and the United States.

—The latest trust now in process of formation is that of the piano manufacturers of America, which will include all the large manufacturers in the country.

—The Mississippi River steamer Bluff City was burned in the river at Chester, Illinois, on November 18. The passengers and crew escaped, but the loss is placed at \$100,000.

—The Chinese Equal Rights League of America has been organized in Chicago, and will begin at once the work of agitating for the granting of suffrage rights to Chinese.

—Miss Evangelina Cisneros, the young woman recently rescued from a Cuban prison, has been placed under the guardianship of Mrs. John A. Logan by decree of the court of the District of Columbia.

—An alderman of the city of Minneapolis has been sentenced to six and one-half years at hard labor in the state penitentiary for demanding a bribe of \$10,000 on behalf of a combination of aldermen for the passage of a certain measure.

—In the event that Canada and Great Britain agree to a suspension of pelagic sealing for one year, it is stated that the United States agrees to suspend all killing of seals on the Pribylof Islands or within the three-mile limit for that length of time.

—The greatest mining syndicate in the world is now in process of formation. It will be composed of the most wealthy financiers of England and America, and will buy up all available mining property in the Klondike and other mining regions.

—The Humbert Alaskan exploring expedition claims to have discovered and surveyed a route into the Yukon valley through a pass which is 2,000 feet lower than either Chilkat or Chilcoot Pass, and over which it will be possible to build a railway.

—The advance party of the Nicaragua Canal Commission has departed for the scene of the commission's investigations along the route of the proposed canal. The remainder of the party will soon follow to take up the work assigned it by Congress.

—The commission which has in charge the revision of the criminal and penal laws of the United States and Territories is now at work upon a new code of laws for the government of Alaska, which will be ready within a month. All other work of this commission has been suspended in order that the new code may be forthcoming as soon as possible.

—The Naval Board appointed to inquire into the cost of making armor for war vessels, and to investigate the feasibility of the government operating its own armor plant, has designed the details of a plant which it will recommend to Congress for establishment by the government. This plant will cost over \$3,000,000, and will produce 6,000 tons of armor per annum.

—Father Ducey, of St. Leo's Church, New York, in his sermon on November 1, predicted a social revolution throughout the world, a revolution of the masses against wealth and aristocracy, and stated that in the United States the Catholic Church would lead in this emancipation of the people. He claimed to have the authority of Leo XIII. for the statements which he made.

—A despatch from Larned, Kansas, states that the railroad station of Rozel entirely disappeared on the night of November 17, leaving an oblong-shaped hole, about an acre and a half in extent, with almost perpendicular walls. The hole is said to be filled to within seventy feet of the top with dark, stagnant-looking water. No casualties are reported, as no one remained at the station overnight.

—The reply of the postal authorities at Washington to the query of the German Government in regard to the efficiency of women as postmasters and assistants, shows that there are in the United States 7,670 women postmasters, and about 80,000 women to whom the oath of office has been administered as assistants in postal business. The report states that the services of women have proven almost if not equally satisfactory with those of men, and that they are not debarred by rule or regulation from entering any branch of the service.

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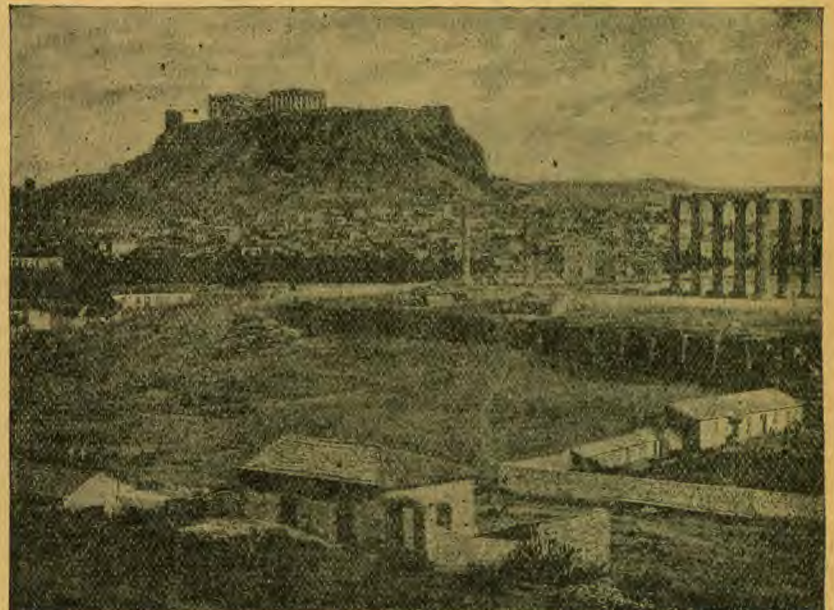
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THE TRAVELS OF ST. PAUL.



ATHENS.
(From a Photograph by BONFILS.)

THE TRAVELS OF ST. PAUL.

BY SIR CHARLES WILSON, K.C.B.

ANTIOCH, the metropolis of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province of the same name, stood on the left bank of the Orontes, which a little lower down separates the range of Mount Amanus from the chain of Lebanon. Built partly on an island, partly on low ground, and partly on the rocky slopes of Mount Silpius, it was a city of singular beauty, adorned with magnificent temples, palaces, and colonnades. Its delightful climate, and the close proximity of the sanctuary of Apollo—with its fountains, its groves, and its licentious rites—attracted pleasure-seekers from all parts of the Roman Empire. But a large majority of its population was a worthless rabble of Greeks and Orientals, which passed its time in the theatres or in faction fights on the race-course. There was also a large Jewish colony dating from the time when, under the Seleucid monarchs, and especially during the reign of Antiochus Epiphanes, Antioch was closely connected with Jewish history. How far the Antiochian Jews had been able to resist the Greek influence to which they were exposed is uncertain; but many of the Greeks appear to have become "God-fearing proselytes," or "Proselytes of the Gate."

On the dispersion that followed the martyrdom of Stephen, certain Jews of Cyprus and Cyrene, who had been brought up in Greek lands, came to Antioch, and addressed both Jews and Greek proselytes in the synagogue. Their preaching was

successful. A mixed body of Jews and Greek proselytes formed a primitive congregation, which gradually increased in numbers until it attracted the attention of the church in Jerusalem. In accordance with a former precedent (Acts 8. 14), Barnabas, "a good man, and full of the Holy Ghost and of faith," was sent by the church to encourage the new congregation. After exhorting them to "cleave unto the Lord," he went to Tarsus to seek for Saul, whose sponsor he had been before the apostles at Jerusalem, and whose special qualifications for work amongst the Gentiles he knew. They returned together (43 A.D.), and henceforth Antioch becomes the centre of progress and of historical interest in the church. Here the brethren were first called Christians, or "they that are connected with Christos"—a title that could not have originated with the Jews. Whether Christos were a god or a leader the Antiochians knew not, and popular fancy changed the name to Chrístos ("good, useful"), a term which occurs in the form Chrístians in inscriptions.

Agabus having foretold a dearth, the congregation sent Barnabas and Saul with relief to the brethren in Judæa. The visit, probably that referred to in Gal. 2. 2 as due to a revelation, marks an important stage in the development of the church. The older apostles recognized the apostleship of Barnabas and Saul (Gal. 2. 9), and their special mission to "preach Him among the Gentiles." Saul was also able to confer privately

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Signs of the Times

OAKLAND, CAL., DECEMBER 2, 1897.

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The principle of righteousness and not the policy of expediency is the rule of Christian conduct. Time-serving is of Satan.

We omit again this week an article on "the Covenants and the Sabbath," by W. L. Iles. It will appear in our next issue.

Religious Liberty Library.—Three numbers of this publication came to our table, notice of which was given some time ago. They are as follows: No. 47, "Heavenly Citizenship," by the late A. J. Gordon, D.D., 12 pages, 1½ cents; No. 48, "The Power of His Coming," by the same author, 12 pages, 1½ cents; No. 49, "Christian Citizenship," by A. F. Balenger, 8 pages, price 1 cent. These tracts contain precious truth, and should receive a wide circulation. They effectually meet wrong ideas concerning the reformation of men by law, and show how only society can be reformed, by the power of Jesus Christ in the Gospel. They may be obtained from this office, or from any of our branch offices, or State tract societies.

"The Lord's Day."—"What day is it? Many call Sunday 'the Lord's Day,' and others tell us that this is not so." This is a question which is commonly asked. Now as "the Lord's day" means the day which the Lord claims as his, and as it is in its origin strictly a Bible term, where should we go but to the Bible to learn what day is the Lord's day? Here is the reply thrice told. In Isa. 58:13 the Lord calls the Sabbath "my holy day." In Mark 2:28 we read the words of Jesus, "The Son of man is Lord also of the Sabbath." And in Ex. 20:10 is this declaration, "The seventh day is the Sabbath of the Lord thy God." This is "the seventh day" of the week, for the Sabbath comes just before "the first day of the week." Matt. 28:1; Mark 16:1, 2. What day is the Lord's day? It is the seventh-day Sabbath. Could a Bible Christian come to any other conclusion?

There are two great truths that forever ought to decide all Christians in respect to the Sabbath question and the law of God: (1) God is unchangeable, and therefore his moral law, or his law of moral conduct, is the same in all ages; and (2) the teaching and example of our blessed Lord relative to that law. Decided in the light of these truths, what day is the Sabbath?

THIS IS FOR YOU.

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, 1897, and Jan. 1, 1898. The sooner the orders are sent the more papers will be given, and the better it will be for the subscriber. This offer also applies to those who formerly took the Signs, but have not been taking it lately.

GOLD, PURE GOLD, FREE!

THE gold excitement of the present day is unparalleled in the history of the world; for it is not to one place that men are flocking, as they did to California or Australia, but to many places. From California, from Nevada, from Alaska, from Vancouver, from Australia, from Africa, from Siberia, and elsewhere, come news of greater gold deposits than were ever before realized. It would seem that just as the "financiers" of the world thought to corner the money of the world by reducing it to one metal, a kind Providence for the sake of a suffering humanity is uncovering the gold deposits of earth, and increasing the circulating medium. And men grow reckless and drunken and mad in quest of the yellow metal. Hood's words should be intensified for these days:—

"Gold! gold! gold! gold!
Bright and yellow, hard and cold;
Molten, graven, hammered and rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought and sold,
Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old
To the very verge of the church-yard mold;
Price of many a crime untold.
Gold! gold! gold! gold!
Good or bad a thousand-fold!

Yet how few of the seekers return rich; and none return satisfied! Many sell health to obtain the precious metal; many more barter character; many families are forever sundered; and oftentimes a grave in a distant land of buried hopes and a wasted body is the end.

But God offers gold, the gold of faith and love, the gold that has all the promise needed of the life that now is, and the eternal promise of the world to come. The Lord of heaven and earth says, "I counsel thee to buy of me gold tried in the fire." And that purchase is "without money and without price." If you will give yourself to him, if you will accept him for yourself, you have all heaven's riches in Jesus Christ. He can not reveal the riches he will give you here. Time is too short. But "in the ages to come" he will "show the exceeding riches of his grace in his kindness toward us through Christ Jesus." All may share in these riches, and to each are they infinite.

Where Shall We Learn Truth?—In a lecture on "Our Own Ghost," given in Metropolitan Hall, San Francisco, November 22, Father P. C. Yorke, in discussing American prejudices against Roman Catholic belief, said:—

"The object of the Catholic Truth Society is to set forth the teachings and history of the Catholic Church from the Catholic standpoint. As we may be reasonably supposed to know best what our teachings mean, it is only right that those who wish to examine our teachings should learn them from us."

Our object in quoting the above is to point out the wrong principle involved in the last statement. For it is a fact that those in error do not best know what their teachings mean. The old-school physicians, who bled till they sapped all the vitality of a fever patient, did not "know best" what their teachings and practise meant. There is no one so deceived in his own case as the self-satisfied sinner. "The heart is deceitful above all things, and desperately wicked; who can know it?"—as much as to say, No one. The

text continues, "I the Lord search the heart." Jer. 17:9, 10. To whom then shall we go? Shall we go to the Buddhist to learn what the teachings of Buddhism mean? Shall we go to the Spiritualist to learn what the teachings of Spiritualism mean? Shall we go to the anarchist to learn what the result of his teachings will be? Shall we take lessons of the light-fingered cult or the road agents to learn the justification of their acts? Or shall we go to the law of the eternal God, and the Word of his truth, and the life of his Son? Roman Catholic theory may be learned by the study of Roman Catholic theology. But the truth must be found, if found at all as a saving truth, in God and his Word. If the Roman Catholic have the truth, that Word and his life will reveal it. He will bear witness in teaching and life to the truth of that Word. This we will know if we learn it in the Word. If he do not have the truth, why need we study a false theory? The artist who would paint a perfect picture does not fill his heart and soul with imperfect models, but with the perfect. The truth, the whole truth, is found in God's Word. Accept nothing which is contrary to that.

How to Discern Error.—The only true way to discern error is to know the truth. "My sheep hear my voice," says Jesus, "and I know them, and they follow me." John 10:27. "A stranger will they not follow; . . . for they know not the voice of strangers." Verse 5. The sheep do not spend their time in endeavoring to learn the voice of every stranger or any stranger. It is enough for them that they know the one voice; all others are discerned as strangers because they know the one. The only sure way to discern truth is, not to know a theory or a system or a church, but to know God, and Jesus Christ, whom he has sent. If the princes of this world had known God "they would not have crucified the Lord of glory." 1 Cor. 2:8. And Jesus declares that those who persecute his followers do so "because they have not known the Father, nor me." John 16:1-3. Knowing God, knowing his voice, which uttered his holy and immutable law, knowing and having (for we know it not unless we have it) the life of Jesus Christ, we will in God's wisdom and by his power be preserved from damning and delusive error. "Thy Word," says the psalmist, "have I had in mine heart, that I might not sin against thee."

"California Chinese Calendar, 1898."—An original and unique calendar, a real work of art, has come to our table, published by A. M. Robertson, San Francisco, and illustrated by a well-known artist of San Francisco, Solly Walters. The calendar consists of fourteen cards, 9x11 inches, tied with red cord, on each of which are some fine pen drawings of actual scenes and characters drawn from Chinese life in the great city of the West. For instance, on the first card we have a Chinese nurse-girl with children; on the second, different types of Chinese; and following among others, a Chinese scribe at work, a Chinese barber dressing the hair, a boy running to school, a Chinese gentleman, a vegetable pedler, a cook, a highbinder, an artisan, the dragon, etc., etc. The name of each month, and the year 1898, are given in Chinese as well as English. It contains in all thirty drawings from life. A neat holiday gift. Price, 50 cents, red boards, wide margins, silk tied, \$1.25. Postage, 10 cents. Address the publisher.

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