

SIGNS OF THE TIMES

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

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Editorial

A Prayer to Be Answered.—"Show me thy ways, O Lord; teach me thy paths." Ps. 25:4.

An Inspired Prayer.

The Psalms are a part of the "all Scripture," which is "God-breathed," and "is profitable." 2 Tim. 3:16, 17. We read of those wondrous songs "which the Holy Ghost by the mouth of David spake" (Acts 1:16), and, "as the Holy Ghost saith" (Heb. 3:7). It is a prayer inspired by the Spirit of God to meet the needs of men. It is therefore a prayer to be answered to every soul who will pray it with a true heart.

The Multitude Astray.

There are many longing for the right way. There are many more who are astray, and willingly astray. They are lost in the great, dark forest of the world's pleasures, pursuits, madness, sin, and crime, plucking its poisoned flowers, quaffing its intoxicating draughts, despairing over its delusive phantoms, which lure but to deceive, forgetful of God and good. Yet God does not leave them. He even permits them to reap the disappointing fruit of sin that they may turn from it. His messengers call, so often unheeded, to deaf and dulled ears, "This is the way, walk ye in it." And God, by the very troubles and pains and woe of earth, calls its children to come to him and find rest.

Would You Come?—Would you turn from pleasure's paths, sinner? Would you know the

ways of the Lord, wretched one? Pray, then, the inspired prayer, "Show me thy ways, O Lord; teach me thy paths."

Not in Mockery.—Ask with a true heart. God does not mock his children. His promises are Yea and Amen in Christ Jesus. He

bid us not to deceive him, but, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7. It is as absolutely impossible for us to find the true way or to get true returns from the sowing of a prayer-lie, as it is to get wheat from the sowing of cockle. Let the prayer be prayed in truth, with all the heart.

In Humility.—If we ask with all our heart for God to show us his ways, it shows that we give up our own ways. No true heart asks to see God's ways and to learn God's paths that he may compare them with his own, like a piece of machinery he takes on trial. He can not see them in that way. We can only know God's paths by walking in them, even as we can only know food by eating it. Therefore he who truly asks to be shown and taught the ways and paths of God, asks that he may walk in God's ways. He chooses God's ways in preference to his own. He prefers the Lord's paths to all other paths. "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation." Ps. 25:4, 5.

He Will Answer.—Such a prayer, by whomever offered with all the heart, will be heard and answered of God. He who offers it may be in the jungles of

holds out no phantom hopes. He cheats us not by illusion or counterfeit. He brings us the real. He presents us the goal of our hopes, "a better and an enduring substance." He asks us not to follow "cunningly devised fables." No, God does not mock us; let us not attempt to mock God. If we come with a prayer-lie upon our lips, we shall be deceived; for we can not deceive God. And so the Lord does not

Asia, the deserts of Africa, the prisons of Siberia, the slums and dives of our great cities, the streets or marts of sin, anywhere or any-when; God will hear. Let him or her plead God's mercy; for his ways are merciful. Let him say, as God has taught us by his Spirit: "Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old. Remember not the sins of my youth, nor



my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord." Verses 6, 7. And he will answer; for he taught us the prayer. More than that, he says he will. Thus the psalm continues: "Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment; and the meek will he teach his way." Verses 8, 9. And all can be meek; all can yield their own selfish disappointing ways. All God asks is humility, meekness, teachableness, sincerity. And he who comes in such a spirit will find that "all the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Verse 10.

Enabling Acts.—But you say, "I can not keep his covenant, I can not keep his testimonies, his law." Yes, you can if you desire so to do above all things else, and will yield yourself wholly to do it. Every precept of God is an enabling act to him who yields to it. There is power in the Word to accomplish its command. Only let the living Word into the heart. Let Jesus Christ come in through his Word with his own life, and you will find that all God's ways are "ways of pleasantness" and all his paths are "paths of peace."

"GREATER WORKS THAN THESE."

JESUS said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." John 14:12. The first question that almost invariably arises whenever this is read, is, "What greater works can anybody possibly do than the Lord did?" or, "How can anybody do greater works than he did?" To this the hearer is obliged to answer, "I don't know." But the fact that we do not know, and can not form any conception of the thing, has no effect upon it. Jesus has said it in the most positive manner, and that is sufficient.

Let it be remembered that it is only those who believe that can do these great works; and certainly no one who is not able to do the works, can be expected to know anything about the matter. But the very asking of the questions, "What?" and "How?" implies more or less unbelief. The person may not realize it, but there is at least a shade of doubt underlying those questions; there is a trace of the notion that we will not believe what we can not understand. Now if there is unbelief even in the slightest degree, then it is certain that no works at all will be done; for "this is the work of God, that ye believe on Him whom he hath sent." John 6:29. But if there is unbelief, there can not possibly be belief. Therefore the one who questions this matter need not expect ever to know anything about it.

"But it is not unbelief that prompts my questioning," some will say; "it is only a real desire to know what the works are, and how they are to be done." In other words, it is curiosity. Well, of one thing we may be sure, and that is that whatever good works one has, come from God; for that which was true of Christ must most certainly be true of us, "I can of mine own self do nothing." John 5:30. "The Father that dwelleth in me, he doeth the works." John 14:10. Since "it is God which worketh in you both to will and to do of his good-pleasure"

(Phil. 2:13), it is not necessary for us to know how. Our part is simply to yield ourselves as instruments of righteousness. The instrument does not need to know what the one who handles it is doing, nor how he is able to do it. Nay, the instrument can not know how, else he would no longer be the instrument. "Who can utter the mighty acts of the Lord?" Ps. 106:2.

Finally, it is useless to ask how we can do greater works than those which Christ did, for those who do them will be unconscious of them. When at the last day the Lord says to the faithful ones, "Come, ye blessed of my Father," and enumerates the good works that they have done, they will wonderingly ask, "Lord, when did we ever do these things?" They will have been so yielded to the Lord that his mighty power will have wrought them in the most natural and unobtrusive way, just as it does through the growing plant. It is well that we are thus ignorant. If it were possible that the mighty works of God could be wrought through self-conscious folks, it would be most uncomfortable for those who were obliged to live with them. If we thought that we were doing greater works than Christ did, we would become so conceited and overbearing that nobody could live with us. Let us be content, yea, we may even rejoice, that we are weak and ignorant, since our Father is almighty and all-wise, and he is ours. E. J. W.

"REDEMPTION VERSUS CREATION."

It is often said in defense of Sunday holiness that redemption is greater than creation, and the old hymn is quoted as truth,

'Twas great to speak a world from naught,
'Twas greater to redeem."

In the first place, it is a fact that both creation and redemption are infinite works, which only an infinite God could effect, and therefore man knows nothing about this relative greatness unless God reveals it. This he has nowhere done.

In the second place, if redemption were greater than creation, this would in no way affect Sunday holiness; for Sunday as a day of the week, according to divine revelation, has no part in the scheme. In fact, "the first day of the week" of the Bible is not synchronous with the Sunday as kept by so many to-day. The Bible "first day of the week" begins and ends at sunset, while the Sunday begins and ends at midnight.

In the third place, we are not redeemed by Christ's resurrection, but by his life, his blood (Eph. 1:7; Rev. 5:9); but his blood was shed on the sixth day, and on that day he declared, "It is finished" (John 19:30); that is, the acme of the great Sacrifice was reached.

In the fourth place, the work of redemption is not complete, and will not be till Christ shall come. Luke 21:28.

In the fifth place, the redemption, the salvation, the regeneration, the sanctification, of sinful man is simply creation again, wrought by the mighty creative power of God in Christ,— "created in Christ Jesus unto good works." Eph. 2:10. See also 2 Cor. 5:17; Eph. 4:24; Col. 3:10.

In the sixth place, the Sabbath is the sign of this very work, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify

them." Eze. 20:12. The Sabbath is therefore not only a memorial of the creation, but it is the sign between us and God of his redeeming and sanctifying power in the soul.

In the seventh place, the proper expression is not "Redemption versus Creation," nor "Redemption and Creation," but "Redemption is Creation."

A NOTABLE MOVEMENT.

ONE of the most notable religious movements of to-day is the formation in the Roman Catholic Church of "Catholic Truth Societies," which had their inception, we believe, with the Paulist Fathers. A recent utterance of Archbishop Riordan thus states the purpose of this movement:—

Its work will be to make known the doctrines of the Catholic religion, such as they are taught by the church; to give the reasons upon which the doctrines of the church rest; to refute the errors and misrepresentations that are not uncommon in the minds of so many outside the pale of its organization. In a word, the object of this society will be to present Catholic truth as it is in reality taught by the Catholic Church. To this end, as I understand it, the society will publish tracts and pamphlets, scatter leaflets, give courses of lectures in public halls, and, by means independent of those that are connected with strictly parochial organizations, or parish methods, endeavor to give to the world a reason for the faith that is in it.

The first object of a Catholic Truth Society will be to make known, through tracts and pamphlets and public literature, the truths in which we Catholics believe.

Altho just organized in the West, they have existed for some time in the East. The *Catholic Mirror* runs a department called "Catholic Truth." The movement is an active propaganda of Catholic teaching among those outside of that church. And this is commendable. If a doctrine is worth holding, it is worth teaching to others. No charge in reason or logic can hold against the winning of others to what men hold as truth. Such work may with a sneer be called "proselyting," but that will not crush it. We do not condemn the zeal, altho it be for an unworthy cause.

This movement comes at an opportune time for the Catholic Church. It may be expected that they will make many converts from many so-called Protestant churches, which are Protestant no longer. In many Protestant churches (thank God, not all) the Bible is but a tradition and the story of man's fall and redemption a myth. The foundations have been torn from under thousands of human souls by the ruthless hands of Higher Criticism and infidelity in the pulpit, and men and women are drifting, yet longing for a church which has a foundation.

To these bewildered souls the Roman Catholic Church comes with an assurance and confidence which bear the impress of truth and candor. She tells them that the Inquisition was justifiable, but the stories of its cruelties were lies; that the persecutions of the Dark Ages were but the execution of civil laws for which "the church" was not responsible, and that the Bible alone is not sufficient, as is shown by many Protestants themselves, who have to fall back upon the tradition of the Roman Catholic Church for some of their practises, as, for instance, Sunday observance, the practise of pedo-baptism, and the observance of Easter, Lent, Christmas, etc. To the uninstructed

Protestant such arguments seem cogent, and, to many, all-sufficient.

"Well, what have *you* to offer?" we are asked. We have to offer the Word of God, unperturbed and undimmed by tradition or human gloss, as the all-sufficient guide of every soul, the only norm of faith, and Jesus Christ as the one only example, the complete personal Saviour of every soul who will come to him. And all may come, even to him, debarred not by a cordon of priests, or saints, or creeds. And it is the Word, the Word of God alone, preached and lived in the love of Christ, which will save souls from the State-destroying and soul-destroying errors of "Catholic Truth."

PROPER SUBJECTS OF BAPTISM.

An Incident Which Points a Moral.

THE Word of God makes religion a personal matter. "He that believeth and is baptized shall be saved;" "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Mark 16:16; Acts 2:38; 8:36, 37. The curse of Christendom has been the baptism of the unbelieving and unregenerate. A correspondent sends us the following, the names of which we omit; it will perhaps help to show the unreasonableness of an unscriptural mode and administration:—

I attended, recently, a camp-meeting. After the sermon the minister in charge said they would now administer the ordinance of baptism, to the children first, and then to the adults.

One little girl, bright, pretty, and well dressed, was being led forward by her mother, when she began to protest and hang back, and finally began to cry and say, "I don' wan' to be baptized."

Another dear little soul too small to talk reached up and pushed away the hand of the preacher, and, turning to its mother, began to cry.

I could not help thinking that this was a good way from the words and teaching of inspiration. "Repent and be baptized;" and, altho the scripture, "Suffer little children to come unto me," was quoted, I could not see how there was any "coming" in it when they had to be dragged protestingly to it.

When these things occurred and the little baby feelings were wrought up, the people would laugh, and seem to think it was highly amusing.

How different it seemed to me from the solemn rite where one who, repenting of his sins, follows his Lord and Saviour in being buried in the watery grave to show to the world that he no longer lives to sin but rises to live anew in Christ Jesus.

WM. A. WOOD.

Darlington, Wis.

NOT LIKE A LIGHTHOUSE.

DID you ever stand at the foot of a great lighthouse at night? Through brilliant lenses splendid floods of light were poured out to sea, but not one tiny little gleam of radiance did that great lamp pour on the bit of sand close around the base of its tower. Do not be like lighthouses in this regard. Wherever else, far away or near, you pour the beams of your Christian life, be sure you brighten the space close about you in your own home. Let the light of gentleness, forbearance, kindness, unselfishness, and thoughtful ministry, fall on the life next to yours, on your weary mother, your burdened father, your tempted brother, upon the children in your family, on the guests who drop in, on servants who help in domestic duties. Carry Christ home and serve him best there.—*J. R. Miller, D.D.*

General Articles

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

PER PACEM AD LUCEM.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Tho strength should falter and tho heart should
bleed—
Through peace to light.
I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day, but peace divine
Like quiet night;
Lead me, O Lord, till perfect day shall shine,
Through peace to light.
—*Holy Family.*

IN GETHSEMANE.

(Concluded.)

THE heavenly universe had watched with intense interest the entire life of Christ,—every step from the manger to the present awful scene. And what a scene was this for ten thousand times ten thousands of angels, of cherubim and seraphim, to look upon. They beheld the Son of God, their loved Commander, in his superhuman agony apparently dying on the field of battle to save a lost and perishing world. All heaven had listened to that prayer of Christ. His soul agony, which three times forced from his pale and quivering lips the cry, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt," convulsed all heaven. They saw their Lord inclosed by legions of Satanic forces, his human nature weighed down with a shuddering, mysterious dread. Everywhere he may look is a horror of great darkness beyond the measurement of human minds. And there was silence in heaven; no harp was touched. Could mortals have viewed the amazement of the angelic host as they watched in silent grief the Father separating his beams of light, love, and glory, from the beloved Son, they would better understand how offensive sin is in his sight.

In the supreme crisis, when heart and soul are breaking under the load of sin, Gabriel is sent to strengthen the divine Sufferer, and brace him to tread his blood-stained path. And while the angel supports his fainting form, Christ takes the bitter cup, and consents to drink its contents. Before the suffering One comes up the wail of a lost and perishing world, and the words come from the blood-stained lips, "Nevertheless, if man must perish unless I drink this bitter cup, thy will, not mine, be done."

Prophecy had declared that the "mighty One," the holy One from Mount Paran, was to tread the winepress alone; "of the people there was none" with him. His own arm brought salvation; he was ready for the sacrifice. The

fearful crisis was past. That agony which none but God could endure, Christ had borne.

The human nature of Christ was like unto ours, and suffering was more keenly felt by him; for his spiritual nature was free from every taint of sin. Therefore his desire for the removal of suffering was stronger than human beings can experience. How intense was the desire of the humanity of Christ to escape the displeasure of an offended God, how his soul longed for relief, is revealed in the words, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

Yet Christ had not been forced to take this step. He had contemplated this struggle. To his disciples he had said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." "Now is your hour, and the power of darkness." He had volunteered to lay down his life to save the world. The claims of God's government had been misapprehended through the deceptive words and works of Satan, and the necessity of a mediator was seen and felt by the Father and the Son. And now the great antitype of all the sacrificial offerings had come. In Christ type had met antitype. In the sacrifice of himself was the substance which all the sacrifices symbolized. In surrendering his spotless soul a living sacrifice, Jesus was bearing the sin of the world; he was enduring the curse of the law; he was vindicating the justice of God. Separation from his Father, the punishment for transgression, was to fall upon him, in order to magnify God's law and testify to its immutability. And this was forever to settle the controversy between Satan and the Prince of heaven in regard to the changeless character of that law.

The Son of God endured the wrath of God against sin. All the accumulated sin of the world was laid upon the Sin-bearer, the One who was innocent, the One who alone could be the propitiation for sin, because he himself was obedient. He was one with God. Not a taint of corruption was upon him. Yet "being in the form of God," he "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

And was all this suffering undergone to give men the liberty to transgress the law of God?—No, no. This scene of suffering was because of the law transgressed. In order to save the sinner, and yet meet the demands of the law, it was necessary for Christ to suffer the sinner's penalty. Satan's falsehood that has placed the Christian world as transgressors of God's law would not have been found in such company if his temptations had not taken with them as they did with Adam, if by their tradition man had not made void the law of God in the place of leading men to obedience to all its commands.

Strengthened by the angel sent from heaven, Jesus for the third time returned to his disciples.

And again he found them sleeping. The disciples looked with terror and amazement upon his face, which was marked with blood, and marred more than the sons of men. Only a short distance had separated them from their Lord, and they had heard the exclamations from his divine lips. And they had prayed as they had heard the strong cries of the Sufferer. They did not intend to forsake their Lord, but they seemed paralyzed by a stupor which they might have shaken off if they had continued pleading with God. Had the disciples heeded the words of their suffering Master, "Pray ye, that ye enter not into temptation," they would never have allowed sleep to stupefy their senses. They would have been partakers with him in his suffering.

And in thus sleeping they sustained a great loss. Christ designed to fortify them for the severe test of their faith to which they would soon be subjected. If they had spent that mournful period in watching with the Saviour, Peter would not have been left to his own feeble strength to deny his Lord in the time of trial. The disciples might have stood on vantage-ground through the terrible scenes that were before them. They might have stood secure, defended by the heavenly angels. In God they might have overcome the wicked one. If they had remained watching, they would not have lost faith as they beheld the Son of God dying upon the cross.

And now they hear the heavy tramp of soldiers in the garden. "Behold," said Christ, "the Son of man is betrayed into the hands of sinners. Rise up; let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely." Judas believed that Christ would not permit himself to be taken. "And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him." "But Jesus saith unto Judas, Betrayest thou the Son of man with a kiss?"

"And, behold, one of them which was with Jesus, stretched out his hand, and drew his sword, and struck the servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with 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?"

To the multitude Christ turned and said: "Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the Scripture must be fulfilled." The disciples were now all together again, surrounding their Lord, but with these words terror seized them, and at the suggestion of Peter, they "all forsook him and fled."

MRS. E. G. WHITE.

INTELLIGENT SERVICE FOR GOD.

IGNORANCE will not increase the humility or spirituality of any professed follower of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which God has given us in such a manner as will best represent the religion of the Bible and promote the glory of God. We are indebted to him who gave us existence, for all the talents which

have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve upon the talents he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.—Mrs. E. G. White.

THE COVENANTS AND THE SABBATH.

IT is claimed by many that the Ten Commandments, embracing the Sabbath command, have passed away, because the "first," or "old" covenant has ceased. The object in considering the covenants is to determine what relation the Sabbath and the law sustain to them. We are now living during the existence of the "new covenant," and the main question, and the one of greatest importance, is, What is the relation of the law to this covenant? In order to determine their relation, we must know what the "new covenant" is.

The New Covenant.

"In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13.

There are two covenants referred to in the above text. One is called "first," and is said to be "old." The other is called the "new covenant," and is properly called the "second."

First Proposition.—The new covenant is an arrangement that brings sinners into harmony with God.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34.

Those who fully enjoy the blessings of the new covenant must have: (1) Jehovah as their God; (2) the law in their inward parts, and in their hearts; (3) they are his people; (4) they know the Lord; (5) their iniquity is forgiven; (6) God will remember their sins no more. Such persons are certainly in harmony with God.

The new covenant provides for man's full salvation, bringing him into perfect harmony with the divine will. As Christ is perfect, the "fulness of God," when we have Christ dwelling within, we are in harmony with God, for we are "complete in him." Col. 2:10, 11. All the provisions of the new covenant are fulfilled to us in Christ. God puts his law in our hearts by putting Christ there. We become the sons of God by accepting of Christ, and he is our God, and we are his people. We "know" God, when we know Christ, and dwell in him. Our iniquities are forgiven through Christ, and our sins remembered against us no more.

"It [the new covenant] had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which [the new covenant] was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law." What is it that brings men

in harmony with the divine will?—It is the "Gospel," or "plan of redemption." The "new covenant" is the Gospel of salvation, or plan of redemption.

Second Proposition.—As the "Gospel," or "plan of redemption," is in Christ, he is called "the covenant."

Christ commissioned his apostles to go and preach the Gospel, and in fulfilment of this commission, Philip preached Jesus. Acts 8:35. Paul determined to preach Christ and him crucified. 1 Cor. 2:2. The "Gospel is the power of God unto salvation" (Rom. 1:16), and Christ is the "power of God" (1 Cor. 1:24). Therefore Christ is the Gospel. If the "new covenant" is the Gospel of salvation, and Christ is the Gospel, then he is the "covenant," it vests in him.

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee [Christ] for a covenant of the people, for a light of the Gentiles." Isa. 42:6.

It is impossible for man to attain unto righteousness and holiness by his own efforts, and so God, in his love and mercy, gave Christ "for a covenant of the people." When we have Christ we have all spiritual blessings, for he is all and in all.

"This is my blood of the new testament [covenant], which is shed for many for the remission of sins." Matt. 26:28.

The "blood of Christ" is the "blood of the new covenant." Therefore Christ himself must be the covenant.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:29.

To tread "underfoot the Son of God" is to "count the blood of the covenant [blood of Christ] an unholy thing." If the "blood of Christ" is the "blood of the covenant," then Christ must be the covenant. To be a "minister of the new testament" is to be a minister of Christ.

Third Proposition.—The new covenant existed by the promise of God from the fall of man, and was presented to Adam for his acceptance by faith; confirmed to Abraham, both by the promise and oath of God; and ratified by the death of Christ.

There is no salvation out of Christ, for "there is none other name under heaven given among men, whereby we must be saved." All who are saved, must be saved through Christ, or the new covenant. In the old dispensation they looked forward to Christ, and in the new, we look backward. The new covenant was presented to Adam and Eve in this word: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. The "seed" of the woman was Christ. God said to Abraham, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. Paul tells us the seed is Christ. Gal. 3:16. "When God made promise to Abraham, because he could swear by no greater, he swore by himself." Heb. 6:13. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect." Gal. 3:16, 17.

Note in these texts the following facts:—

1. God made certain promises to Abraham concerning Christ.

2. The fulfilment of these promises rested upon the promise and oath of God.

3. This is called the confirmation of the covenant.

4. It was confirmed 430 years before Israel received the law at Sinai.

In harmony with these facts are the words of another writer upon this subject: "That the new covenant was valid in the days of Abraham is evident from the fact *it was then confirmed both by the promise and oath of God*, the two immutable things in which it was impossible for God to lie."

In the promise, "In thee shall all nations be blessed," the Gospel was preached to Abraham.

"And the scripture, foreseeing that God would justify the heathen through faith, *preached before the Gospel unto Abraham*, saying, *In thee shall all nations be blessed.*"

Gal. 3:8. The confirmation of the promise was in the promise and oath of God, that a "seed" should come, which is Christ. This is also said to be the preaching of the Gospel, therefore the covenant and the Gospel are the same.

"Brethren, I speak after the manner of men: Tho it be but a man's covenant, yet if *it be confirmed, no man disannulleth, or addeth thereto.*" Gal. 3:15.

This statement is made in view of the confirmation of the new covenant to Abraham, as will be clearly seen by a comparison of verses 15 and 17. Christ is a perfect Saviour. The new covenant was confirmed "in him." Anything outside of Christ can be no part of the new covenant. The new covenant was therefore as full and complete in its provisions for man's salvation in the days of Abraham as it is now. From these facts, presented above, Paul argues that we are saved as Abraham was, namely, by faith in Christ, and not by "works of the law." Abraham did not keep the law in order to become righteous, but he became righteous by faith (Rom. 4:3), in order that he might be able to keep the law (Rom. 8:7; Gen. 26:5).

It is claimed by some that after the resurrection of Christ the Sunday institution became a part of the Gospel, or new covenant. This would be adding to the covenant after it was confirmed. The new covenant provides for man's salvation by writing the law in the heart. Sunday-keeping can be no part of that law, for there is no law in the Bible for Sunday-keeping. It is no part of the law or the Gospel. It rests wholly upon human law and tradition. The law written on the heart under the new covenant must be coeval with the covenant. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Heb. 9:16, 17. As soon as Christ died upon the cross the new covenant was sealed and ratified. It had before existed by the promise and oath of God; now it is a reality. Had Christ failed, the promise and oath of God would not have been fulfilled.

The new covenant was ratified by the blood of Christ. It is now "made," or completed. It is the "second" or "new" covenant, because the "first" was made, ratified, and had become "old" before the new was completed and ratified by the blood of Christ. W. L. ILES.

Phoenix, Arizona.

JOTTINGS FROM RUSSIA. NO. 3.

AFTER the close of the general gathering on the Don, I spent some time in the Caucasus, the district lying between the Black and Caspian Seas. Near the center of this region, extending from sea to sea, is the Caucasus range of mountains, the highest peak being Mt. Elbruz. 18,526 feet.

To the south of this range lies Georgia, with Tiflis as chief town; and next south lies Armenia. In the war of 1877-78, this country south of the mountains, Georgia, and a part of Armenia extending to Mt. Ararat, was taken from Turkey by Russia.

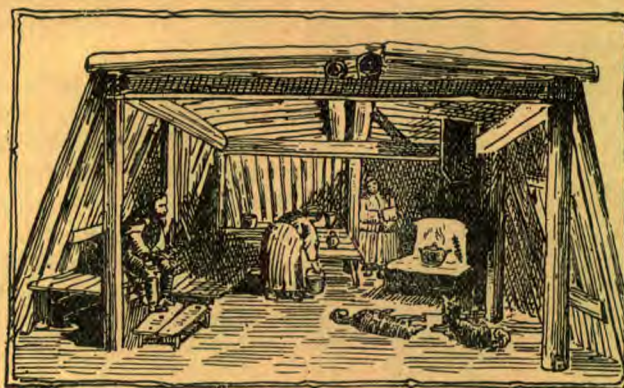


Exile's Hut-Without.

To the east of the mountains, on the shore of the Caspian, at Baku, are the great petroleum wells of Russia. A railway through Tiflis connects Baku with the Black Sea at Batoum, and the oil is conducted through large pipes from the wells to Batoum, a distance of several hundred miles, so that it flows from the wells into tank-ships on the Black Sea, whence it is transported to the various ports of Europe.

South of the mountains, the country extending down to the plains of Nineveh and Babylon is quite hilly; to the north, there is considerable rolling prairie, reminding one of Dakota and Nebraska.

Until recently, this fertile region was like the



Exile's Hut-Within.

"wild west" of America in Indian days, various tribes of Asiatics taking the place of the redskins. After a long and expensive struggle, Russia subdued or dispersed these roving robbers. The worst of these tribes were the "Tscherkess" (Circassians), who long held the mountains as a fortress, and, like the Midianites and Amalekites in the days of Israel, made raids on the harvests of the settlers. When no longer able to withstand Russia, rather than submit to government, they fled to Turkey, where they still live after their old fashion,—by plunder,—chiefly in Asia Minor, while the Turks regret the day when they granted them asylum.

The Caucasus is now settled by Russians, Germans, Esthonians, Tartars, Tscherkess, Corsacks, and Kalmucks. Some of these Asiatics are learning agriculture from the Europeans, but they make rather awkward work of it. They use mostly the Syrian oxen and camels, and go to town with large two-wheeled carts, with axletree of wood. When the road is muddy, some of the wheels do not turn at all, while those that do turn, creak so frightfully as to cause the horses they meet to shy off to some distance on the prairie. The Germans are by far the best farmers. A Russian prince, governor of the Caucasus, on a recent visit to the villages, highly complimented the Germans for the thrifty appearance of their villages, while he severely scored the Russians for the dilapidated, semi-barbarous condition of their villages, roads, and bridges. Russian roads, and especially bridges, have long been a proverb, but no less proverbial is the manner in which the Russian teamster crosses these bridges, on which a European would scarce risk his life or team; as tho there were absolutely no hope in cautious driving, the teamster removes his cap, crosses himself in the Greek fashion, which embraces about twice as many movements as the Roman fashion, commits his destiny to some saint, and, cracking his whip, slams his team through at break-neck speed.

In the Caucasus, the villages are mostly mud huts covered with straw, the stable and dwelling-rooms usually being in one building. The ground serves as floor, chaff being occasionally used as an improvement on the bare earth. These huts serve as excellent breeding-ground for the least desirable sorts of insects. One is sometimes tempted to believe that the third plague of Egypt was transferred to this country. The families which desire to be "up" in the world whitewash the outside of the house. The Russians are taking lessons from the German settlers, and are making improvements.

Altho nearly all fruits flourish in this region, the average farmer has none; neither has he learned the relation of a good garden to his table. With some, even potatoes are a luxury. Flesh, cabbage, wheat, and rye bread, and tea, constitute his bill of fare the year round, except in summer and autumn, when water-melons and bread are the chief diet. One reason why fruit is so little grown is that most of the land is owned by the nobility and rented to the farmers, never for a period exceeding six years. The Asiatics are mostly herdsmen, under cover of which some of them carry on horse and cattle stealing as sort of side occupation.

The message, entering this field some seven years ago, has gained a good foothold. Some of the Germans have suffered considerable persecution, first, at the hands

of the Russian officials at the instigation of prejudiced fellow-Germans; and, second, on account of Sunday work. But they have survived all, and now are little interfered with. But as the truth extends, new members will doubtless have a similar experience, for where the Church-and-State machine is always in readiness to grind, prejudice and hatred of the truth will not fail to operate it.

It was in this field that the truth first broke the ranks of the Russians. But from the first man of this nationality to embrace it, to the present, the enemy has disputed every foot of vantage-ground. The first man was banished to the Persian border, but the seed sown by

him continued to bear fruit and multiply until there are now over a hundred in this region. Several others have been banished; but the work among this people in this district advances now faster than ever, while those in banishment sow the seed in new fields.

While in the Caucasus, I held meetings at four centers, at which most of the Germans were gathered. The truth has the same blessed effect here as elsewhere, refreshing and rejoicing the soul. The members in this field sense the fact that the time has come to go forward and respond heartily to efforts made in this direction. As our members here come in contact with various classes of Asiatics, these are learning of the message; thus while our missionaries are working at the great Asiatic field from the east, we trust that from Russia the truth will enter the same field from the west.

H. P. H.

Sebastopol, November 4.

A CLOSER UNION.

THAT Catholics and so-called Protestants are drawing closer together is a self-evident proposition, and the most interesting question that can be asked in relation to this changed state of feeling is, Are the Catholics and Protestants making equal concessions, or are the advances, with the *necessary* yielding of the ground of contention, all upon one side? Dr. J. H. Barrows, famous as the organizer and director of the Parliament of Religions held in connection with the World's Fair in Chicago, has lately visited Germany, and has written his impressions of religious matters in the land of the Reformation for the New York *Independent*. While still holding, or claiming to hold, that the Reformation was the most important revolution from the establishment of Christianity to the present hour, Dr. Barrows believes that the reasons for the use of the name "Protestant" do not exist at the present time; that the name is an unfortunate one, since it recalls old animosities, and emphasizes differences between two great bodies of professing Christians.

He further says:—

I know that the Evangelical Union in Berlin represents a movement of earnest resistance to the increasing power of the Roman Church; but, on the other hand, was there ever a time in the history of modern Christendom when so many things pointed unmistakably toward reunion? In America and France, in England and Germany, I have discovered that Christian hearts on both sides of the chasm are finding each other out in love. I have heard a Catholic archbishop, with a temper of friendliness and concession that would have startled our spiritual ancestors, say: "I do not pretend as a Catholic to have the whole truth, or to have solved all the problems of the human mind. I can appreciate, love, and esteem any element of truth found outside that great body of faith." He expressed the hope that the day has "dawned when in every nation the idea of oppressing a man for his religion will be swept away." This archbishop does not stand alone.

This way of trying to heal the breach by putting a bridge of brotherly love across the chasm, is unique in its way, but it can be accomplished only at the expense of truth—truth for which countless thousands of martyrs have perished at the stake, by the tortures of the Inquisition, by fire and sword, and by every conceivable way that the devotees of the Catholic Church, goaded on by papal decrees, could invent. Could Dr. Barrows have visited the old Inquisition in Nuremberg while in Germany, could he have gone through the "torture chamber" and have seen the hundreds of terrible implements of torture, which, by orders of the highest dignitaries of the Catholic Church, were once used there upon those who in that

day were not ashamed of the appellation of "Protestants,"—could he have seen those things, and then, while sitting in that chamber so suggestive of unspeakable and horrible atrocities, have read the *defense* of the Inquisition, which only a few months ago appeared in the columns of the *Catholic Mirror*, he would have been slow in coming to the conclusion that the Catholic Church has changed in character since the days of the Reformation, or that Protestants can affiliate themselves with her without compromising the truth for which their spiritual fathers laid down their lives.

Dr. Barrows admits that the Catholic Church is "hampered by its past, and appears to be bound by a doctrine which makes it responsible for the papal and churchly teachings of other ages;" but he does not seem to realize that the present Church of Rome, far from feeling hampered by its past, glories in it, and holds up its past record and the Dark Ages as a history of which the church is proud. As an illustration of Catholic teaching upon this point, we will here give a quatrain verse which appeared upon the first page of the *Catholic Mirror*, of October 23, entitled, "The Middle Ages":—

"She calls them dark, those ages when the light
Of faith restored to earth primeval May;
Vain Bigotry, that, like the bird of night,
Is sightless in the dazzling glare of day."

According to the sentiment of this poem, the ages when the Inquisition flourished, when no one could breathe anything different from what the church believed but on peril of his life—this time was one of dazzling light—the "primeval May" of the world, and those who protested were vain bigots, who, like night birds, can not see in the light. This is the sentiment of the Catholic Church of to-day in regard to her cruel and shameful past. And if that time was so lovely, why should she not wish to restore it? And who but vain bigots would stay her hand?

These considerations furnish sufficient evidence that there can never be any union between Catholicism and true Protestantism, and that any union that may be consummated will be the result of a shameful surrender of a so-called Protestantism to the never-relaxing and pretentious claims of Rome. That a union involving the surrender of so much can be discussed with equanimity evinces a spirit of surrender is affecting the Protestant host. Then when Protestantism shall have apostatized so much that this union can be formed, what may we expect but the fulfilment of the prophecy, "And the dragon was wroth with the woman, and went to make war with the *remnant* of her seed, which keep the commandments of God, and have the testimony of Jesus Christ"? Rev. 12: 17. M. E. K.

WOMEN must be brave enough at home and amongst friends to stand opposed to all that is false and unwomanly and untrue, whether it be in regard to books, or habits, dress, associations, or pleasures. O, be brave enough to be true! God will help you, and every one of you will be a power in the world.—*Rev. Floyd W. Tompkins, Jr.*

"EVERY day we rise to a great career, a grand opportunity. Into the smallest work and act we may put the most divine or the most devilish spirit."

"LIGHT words of those whom we love and honor, what a power they are, and how carelessly wielded by those who use them! Surely for these things also God will ask an account."

WEIGHED IN THE BALANCE.

THE lords were assembled, the gay lords assembled,
The princes assembled in grandeur and might,
While mighty Belshazzar, the great king Belshazzar,
The gay king Belshazzar, did feast them that night.

"Bring forth all the vessels, the bright golden vessels,
The fair, sacred vessels," commanded the king,
"Which were in the temple, the beautiful temple,
The wonderful temple; go, haste ye and bring,

"That I and my princes, my fair lords and princes,
My ladies and princes, in them may drink wine;
For who such great power can show for an hour—
Such wonderful power as this power of mine?"

Then brought they the vessels, the fair, sacred
vessels,
And drank in the vessels and worshiped alone
The idols of silver, of gold and of silver,
Of brass and of silver and iron and stone.

Then in that same hour, that brief selfsame hour,
That terrible hour most dreadful of all,
Came forth a man's fingers,—came forth bloodless
fingers,—
Came white, livid fingers, and wrote on the wall.

Then in great consternation, in dread consternation,
With awful sensation the word passed around:
"Thou art weighed in the balance, Jehovah's dread
balance,
Jehovah's just balance, and wanting art found."

Thus, while the world feasteth, in revelry feasteth,
In carelessness feasteth, the summers will come:
"The Bridegroom appeareth, his chariot car neareth,
The universe heareth; make haste to thy doom."

But yet there is mercy, for sinners there's mercy,
For all there is mercy while Jesus yet pleads;
His blood still availeth, His prayer now prevailleth,
His love never faileth, He still intercedes.

MRS. L. D. AVERY-STUTTLE.

Battle Creek, Mich.

"THE MOST HIGH RULETH." NO. 7.

WHEN Daniel, by revelation of the God of heaven, rehearsed King Nebuchadnezzar's dream to him, he did not stop to ascertain from the king if the rehearsal was correct. There was no question about that, for God had shown it to him. So he confidently asserted, "This is the dream, and we will tell the interpretation." Then without hesitation he proceeded:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Dan. 2: 37-45.

Thus the history foreshadowed in the image described in this chapter began with the kingdom of Babylon under Nebuchadnezzar, particularly after it had acquired universal jurisdic-

tion. "Thou art this head of gold." The king had been anxious to know concerning the future, and the God of heaven, who had laid such great responsibility upon him, would give him the desired information. "After thee shall arise another kingdom." This expression shows that Nebuchadnezzar stood for the kingdom of Babylon, for that other kingdom did not arise immediately after his personal reign ended. The kingdom of Babylon continued until the reign of Belshazzar, at which time six kings had succeeded Nebuchadnezzar, the last two, Nabonadius and his son Belshazzar, reigning conjointly.

Notwithstanding the great wealth and power and prestige of the kingdom of Babylon, it was but about sixty-four years after the prophecy of its downfall until it was overcome by the "inferior" kingdom which was to succeed it. It is said that throughout the kingdom there was a quite general disposition to revolt because King Nabonadius neglected the court and religion, leaving all to his profligate son Belshazzar. Be this as it may, Cyaxeres, or Darius, king of the Medes, in conjunction with

words: "God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. . . . Thy kingdom is divided, and given to the Medes and Persians."

During the siege the army of Cyrus had made all preparation to turn from its course a large portion of the river which ran under the walls and through the center of the city. When it was known that all the city was given up to feasting and drunkenness, the water was turned off, and the besieging army passed under the great walls in the river bed. Ordinarily this strategem of itself would not have given them any special advantage; for great walls were also built along both banks of the river throughout its course within the city. At all the crossings of the river there were great gates of brass, which were kept securely fastened at night. But God had said by his prophet Isaiah, as before cited, that he would help Cyrus, "his anointed." He had said, "I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."

Through the general feeling of security, the

the invading army of Alexander numbered but one to twenty, but "the Most High ruleth in the kingdom of men;" he "removeth kings and setteth up kings;" numbers count for naught when the Word of the Lord is at stake. So the kingdom of Grecia became the "third kingdom" which was to "bear rule over all the earth."

Grecia ruled the world from 331 to 161, or 170 years. Then came "the legs of iron," or the "fourth kingdom" of the image. It was to subdue all things. What kingdom was this? Again history answers. The successor of Grecia in universal empire was Rome. Stronger than any of its predecessors, it held the reins of absolute control longer than all of them combined, that is, about 644 years. But the feet and toes of the image, being part of iron and part of clay, two ingredients that will not cling together under pressure, indicate a breaking up of universal empire; and the best demonstration of the fulfilment of this part of the prophecy that can be presented is the map of that part of the world which comprised the center of Rome's ancient power, namely, Europe, Asia, and

Africa. When the iron empire began to break up, no human power could hold it together, and none has been or will be able to reconstruct its like. The sun-dered kingdoms that represent the iron structure "shall not cleave one to another, even as iron is not mixed with clay."

The feet and toes of iron and clay, substances which will not cleave together, illustrate the fragile foundation upon which the whole structure of earthly empire stands. What only would be necessary to destroy the whole system of human government?—Merely a blow upon its insecure foundation, its inharmonious elements. So the interpretation of the dream tells us that in the time of the divided condition of earthly empire—the very time in which we are now living—the God of heaven will set up a kingdom which shall never be destroyed. This kingdom will not occupy the earth simultaneously with, nor be constructed out of,



THE LAST MAD REVEL—BELSHAZZAR'S FEAST.

his nephew, Cyrus, a Persian officer, led out in the rebellion.

After conquering other principal strongholds, Cyrus, who commanded the combined armies of the Medes and Persians, besieged the city of Babylon. Considering the massive walls and great brazen gates of the city, and the vast resources on the inside, the attempt to conquer it with the implements of war then in vogue seemed futile indeed. But the Most High, who "ruleth in the kingdom of men," had decreed its downfall. He had even named its conqueror, Cyrus, many years before he was born. See Isa. 44 : 28 to 45 : 6.

The downfall occurred on the fatal night of Belshazzar's noted feast, when in the midst of hilarious revelry the king saw a mysterious hand writing on the wall the words, "Mene, mene, tekel, upharsin." Again the "wise men" of Babylon, perhaps some of the same ones who had failed to show Nebuchadnezzar his dream, were called. They were asked to translate the mysterious writing on the wall, but, as in the former case, they utterly failed. Again Daniel was brought to the front, now an old man, and again honored his God by interpreting the writing for the king. These were the ominous

Babylonians had that night given themselves up to feasting and revelry, and the gates of these inner walls were not shut. So the great army of the Medes and Persians came in upon them unawares. They marched directly to the palace of the king, who was taken in the midst of the great confusion of the hour, and promptly put to death. The record is brief: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old."

The "head of gold" is gone. The "breast and arms of silver," denoting a kingdom "inferior" in wealth and grandeur, was Medo-Persia. But the prophecy points to a "third kingdom of brass, which shall bear rule over all the earth." To fulfil this prediction, Medo-Persia must needs give way; so history attests that such was the case. The armies of Darius and Cyrus overthrew Babylon in 538 B.C. Medo-Persia was the recognized master of the world until 331 B.C., about 207 years, with twelve successive kings. Then came Alexander the Great, at the head of his invincible army from Macedon, and, conquering the hosts of the Medes and Persians, at the battle of Arbela, B.C. 331, set up the "third" kingdom. In the final struggle,

any of the preceding kingdoms. It is a stone "cut out without hands;" it strikes the whole system of earthly government on its brittle foundation, and destroys it all. The iron, the clay, the brass, the silver, and the gold—every phase of human rule, from the lowest to the highest—will become as chaff, which the wind drives away, and no place will be found for them; because the kingdom which the God of heaven will set up will fill the whole earth.

Not a particle of any of the corrupt civil governments of earth will have any place in that kingdom. They will have served their purpose, to be blotted out forever. "My kingdom is not of this world," says the King, and his word is true to the letter. The ushering in of his kingdom will be the last act in the routine of removing and setting up kings. Not only will the kingdoms of this world be blotted out, but their territory will be baptized and purified by fire; and in its place will be a "new earth, wherein dwelleth righteousness." See 2 Peter 3 : 10-13. History attests the fulfilment of the interpretation of the dream-image even into the feet and toes; who can be so skeptical as to doubt that the only remaining feature of the prophecy will as surely come to pass, and that

in the very near future? "The dream is certain, and the interpretation thereof sure."

W. N. G.

Bible Readings.

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

SECOND COMING OF CHRIST.

1. IS CHRIST coming again?

John 14:3: "And if I go and prepare a place for you, I *will come again*, and receive you unto myself."

2. When is he coming?

Matt. 24:29, 30: "Immediately after the tribulation [1,260 years of papal persecution] of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; . . . and then shall appear the sign of the Son of man in heaven; . . . and they shall see the Son of man coming in the clouds."

NOTE.—The wonderful dark day took place on May 19, 1780. Cows came lowing home, chickens went to roost. It was a "supernatural darkness, no cause known."—*Webster*. The same night the moon had the appearance of blood. The wonderful meteoric shower of falling stars took place on Nov. 13, 1833, 64 years ago; many people live yet to testify of this event.

3. How near is his coming when we see these signs?

See Matt. 24:32-36: "When ye shall see all *these things*, know that it is near, even at the doors. *This generation* shall not pass, till all these things be fulfilled."

4. Do we know the day or the hour?

"But of that day and hour knoweth no man."
Verse 36.

Manner of His Coming.

5. How will he come?

Acts 1:9-11: "A cloud received him out of their sight. . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Rev. 1:7: "Behold, he cometh with clouds; and every eye shall see him."

6. Who will accompany him?

Matt. 25:31: "And all the holy angels with him."
Rev. 5:11: "And the number of them was ten thousand times ten thousand, and thousands of thousands."

NOTE.—These form the cloud or clouds in which our Lord comes.

7. What does one angel look like?

Rev. 10:1: "I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

NOTE.—The sun is 93,000,000 miles away from the earth, yet in the summer-time its heat is almost unbearable, and its brightness is blinding.

8. How will it be when we stand in the immediate presence of such a company, with the glory of Christ added?

Ps. 50:3: "Our God shall come, . . . a fire shall devour before him."

9. Who will be destroyed by this fire, or brightness?

2 Thess. 1:8: "In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ."

2 Thess. 2:8: "Whom the Lord shall . . . destroy with the brightness of his coming."

10. How will the righteous be affected?

See 1 Cor. 15:51-54; 1 Thess. 4:15-17: "Shall all be changed;" "put on immortality," "be caught up together to meet the Lord in the air;" "Wherefore comfort one another with these words."

BIRDIE WATSON.

Portage La Prairie, Manitoba.

"THERE was a wise man in the East whose constant prayer was that he might see to-day with the eyes of to-morrow."

Question Corner

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

No. 673. Quickened by What?

IN Rom. 8:11 we read that it is the Spirit of Christ dwelling in the Christian that will quicken his mortal body in the resurrection. Now, the sinner not having the Spirit in him, what will quicken or make him alive in the resurrection? J. M.

God's Word is power and life. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Rom. 8:11 does not state or imply that the Spirit will dwell in the *dead bodies* of the righteous. It dwells in their mortal bodies in this life. It quickens the mortal body now in this life; and it will raise up that body even tho the believer dies; but nevertheless it will be done by the voice of Jesus Christ.

No. 674. "Sons of God."

WHO were the sons of God mentioned in Gen. 6:1, 2? Kindly explain. E. Z.

The "sons of God" were the righteous seed of Seth. See Gen. 4:26, margin: "Then began men to call themselves by the name of the Lord." The "sons of God" are those who bear his character. See Mark 3:35; Matt. 7:21. Gen. 6:1, 2 is a record of how these sons of God were led astray and corrupted by uniting with the "daughters of men," evidently of the seed of Cain, those whose love was of the earth. Such in general has always been the effect of intermarriage between the church and the world.

No. 675. Rom. 14:5.

TO WHAT day does Rom. 14:5 refer?

SEEKER OF THE TRUTH.

In its local application to the condition of affairs in the church at Rome when Paul wrote, we believe it refers to Jewish feasts and festivals, like the Passover, the observance of which was a matter of indifference, concerning which there should have been no controversy. Of course, the principle can be given a broader application.

No. 676. The Two Witnesses.

WHAT is the meaning of Rev. 11:3, and who are the two witnesses? CONSTANT READER.

God's law of witness is that there shall at least be two witnessing to the same thing. Deut. 19:15; Matt. 18:16; 2 Cor. 13:1. The two witnesses of Jesus Christ was God's Word in the Scriptures, and God's Word in the life and works of Christ. John 5:36, 39. Thus the Father and Son witnessed to the same thing. John 8:17, 18. Thus the Old Testament, the Scriptures which went before on Christ, and the New Testament, in which are recorded the life and works of Christ, are God's witnesses of the ages. In a still broader sense, the two witnesses of God are his written Word and the living epistle of his true church, in whom that Word is inwrought and revealed. It was dimly revealed during the 1,260 days of Rev. 11:3. This was prophetic of the Dark Ages, of the union of Church and State—A. D. 538 to 1798—when the enemy through an apostate church endeavored to destroy the witnesses of God's Word. They prophesied in sackcloth, in mourning, in persecution, but they were not destroyed. Their power is in God, and the oil of the grace of his Spirit supplies the power so that every word will prove effectual, every prophecy will be fulfilled. See "Great Controversy," chapter 15.

No. 677. 1 Cor. 14:34, 35.

WILL you please explain 1 Cor. 14:34, 35?

M. M. D.

The instruction of the apostle doubtless had reference to abuses which had crept into the church at Corinth. There was confusion, discord, etc. His instruction was given to correct this. That the apostle or the Word of God does not enjoin silence upon women in any proper sphere is shown by such texts as Acts 2:17; 21:9; 1 Cor. 11:5, 13-15. In the last scripture the apostle points out what the manner of women ought to be who pray or prophesy in public.

No. 678. Josephus' Discourse on Hades.

(a) Is "Josephus' Discourse Concerning Hades" genuine?
(b) Is there any other Jewish writing in which Hades is pictured as he describes it there? If so, will you give the quotation?

W. H. S.

(a) There are scholars on both sides of the question of its genuineness. (b) There is the parable in Luke 16:19-31; and Doddridge says (quoted by the Emphatic Diaglott): "Dr. Lightfoot and others have shown that the Jews in their *Gemara* have a parable much to the same purpose."

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."

FOOTBALL.

AN eastern newspaper says: "There are two directions in which the modern game of football excels all other out-of-door games; first, in the drawing power of the game as a crowd getter; second, as a means for killing and maiming people." Nine, we believe, is the number killed to date this year, and nearly three hundred have been maimed and crippled for life. Press and pulpit cry out against pugilism, and it is a brutal and degrading sport or "profession," but in its results it is not as bad as football. After the recent game between Yale and Princeton in New Haven was a grand drunken carouse lasting from Thursday night till Sunday morning. Betting like drinking was fast and furious. Many were arrested and locked up, tho the police were unusually lenient. Says a reputable correspondent of a New York paper:—

"Students shrieked, smashed each other's hats, tore each other's clothes, poured beer down each other's necks, swore, and sang. It seemed as tho at least every other man to be found anywhere was drunk. *But by repeated attempts to count the drunken men in various places, and assorting those who appeared to be college boys from the others, I could not possibly estimate less than one thousand drunken students in New Haven last night.*

'Here's to good old Yale,
Pour it down, pour it down.'

The above old refrain could be heard from one end of New Haven to the other." And to complete the picture numerous lewd women led away to deeper dishonor many of the tipsy boys.

Fifty years of pugilism we venture to say have not killed and maimed and ruined as many as football has this season. And then the attendant gambling grows as the game grows popular. Men wager their last *sesterce* on the oftentimes brutal slogging contest, as the old Roman wagered his on the gladiatorial shows. We are living Pagan Rome's days over again. The ancient bejeweled maiden or dame on the Tiber cheered on to death the gladiators who fought to amuse them, and the modern beflowered or beribboned maiden or dame cheers on to cripples and often death their favorite college eleven. "Are we better than they?—No, in nowise;" for both American and Roman, Christian tho one profess to be and pagan the other, are both examples of the instincts and savagery of the natural heart of man, which Christianity, not civilization, alone can overcome.

RELIGIOUS CONDITION OF THE HINDUS.

ONE of the prominent characters of the World's Parliament of Religions was the Swami Vivekananda, a Hindu monk. On his return to Hindustan he gave a course of lectures in Madras, and from these the *Independent* quotes from the *Indian Mirror* a portion, showing, in the opinion of the monk, the religious condition of the Hindus. He first tells us that the old Vedic religion was beautiful and pure, but this was destroyed by the lower races which accepted Buddhism. And here is the result in the decay of religion and race:—

"Before a century had passed, they brought out their snakes, their ghosts, and all the other things their ancestors used to worship, and thus the whole of India became one degraded mass of superstition. . . . I have neither the time nor the inclination to describe to you the hideousness that came in the wake of Buddhism. The most hideous ceremonies, the most horrible, the most obscene books

that human hands ever wrote or the human brain ever conceived, the most bestial forms that ever passed under the name of religion, have all been the creation of degraded Buddhism. . . . The Tartars and the Beluchis and all the hideous races came to India and became Buddhists, and assimilated with us [Indians] and brought their national customs, and the whole of our national life became a huge page of the most horrible and most bestial customs.

"Compared to many other races, I must tell you in plain words we are weak, very weak. First of all is our physical weakness. That physical weakness is the cause at least of one-third of our miseries. We are lazy, we can not work; we can not combine; we do not love each other; we are immensely selfish; we are what the women of Europe are; not three of us can come together without hating each other, without being jealous of each other. That is the state in which we are, hopelessly disorganized mobs, immensely selfish; fighting each other for centuries, whether a certain mark is to be put this way, or a certain that way; writing volumes and volumes upon such momentous questions as whether the look of a man spoils my food or not. These we have been doing for the last few centuries. We can not expect anything more, except what we have just now, of a race whose whole brain energy has been occupied in such wonderfully beautiful problems and researches. And we are not ashamed. Ay, sometimes we are; but we can not do what we think! Think we many things and never do; till, parrot-like, thinking has become a habit and never doing. . . . We have lost faith. Would you believe me, we have less faith than the English men and women, thousand times less faith? These are plain words, but I say them; can not help it. . . . Your blood is only a pint of tar, your brain is sloughing, your body is weak. You talk of reforms, of ideals, and all these for the last 100 years; and when it comes to practise, you are not to be found anywhere; so that you have disgusted the whole world, and the very name of reform is a thing of ridicule to the whole world. The only cause is you are weak, weak, weak; your body is weak, your mind is weak. You have no faith in yourselves. Like the downtrodden and broken-back-boneless worms you are."

To this the *Independent* adds: "That is plain talk. And here in this country are mannish women and womanish men looking to India for light, where this man, who knows India from Hardwar to Cape Comorin, sees only, in his own capitals, 'THE MOST ROTTEN SUPERSTITIONS IN THE WORLD.' This is Buddhism in its ripened state."

SUNDAY-LAW AGITATION IN TULARE.

THE *Union Herald* is a little paper published in Tulare, Cal.; in giving the news of a Sunday "baseball game between the Boston Bloomer girls and the Tulare Club," which it says "was much better conducted than ball games usually are, and much better than was expected of this game," the *Herald* declares:

"The religious people of our community have determined that they will no longer tolerate sabbath desecration in town where it interferes with the peace and quiet of those who do observe it. While they did not expect to stop the game last Sunday, they felt that a fight had to be made, and that was just as good a place to begin as any. The fight will be kept up until a lady can walk down Front Street from Kern to Tulare any hour during Sunday or Sunday evening without fear of being insulted or crowded off the sidewalk."

Now why should the religious people of Tulare be so stirred? Playing baseball, or any other kind of ball, on Sunday is not Sabbath desecration, for the Sunday is not the Lord's Sabbath; it never was, and it never can be. And it is not a "desecration" of man's day to do man's work upon it. Again, what right, according to the Golden Rule, have religious people to prohibit men from playing ball on any day any more than ball-players have to prohibit other people from going to church, or drawing away from the baseball assemblies by holding religious services on that day? Why should the good people "fight"? Why not let the Lord take care of the day, and help the boys by the Gospel means of persuasion and love. It is written, "He that *winneth* souls is wise." Of course ladies should not be insulted any day, and there is abundant civil law in California, if it is enforced, on any day, to punish those who do it, without lugging in an abnormal Sunday law. If civility is to be secured by a Sunday law, What will be done for the protection of the ladies on the six days? Or is this Sunday prohibition of insult to ladies in Tulare a sister to a Sunday-closing saloon law which permits saloons to run full blast on six days if they will but close Sundays? Is six days' insult permitted if only it can be abolished Sunday? O, the absurdity and inconsistency of all religio-civil regulations! Why not take the Bible?

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."

STARS AND BLESSINGS.

BY REV. J. H. MEYERS.

"I'll count the stars," my little one said,
As she walked by my side so gay,
"For you see to-night it's all clear overhead,
And there's not a cloud in the way."

"Yes, count," I said, "my dear little one,
And think as you count to say,
'I thank the Maker of stars and sun
For the blessings I've had away.'

"A star for a blessing, and blessing for star;
Keep count if you can," I said;
"Make blessings below, if they'll go so far,
Keep pace with the stars overhead."

So she counted, and counted, and counted away,
Till I thought she would ne'er be done,
And I said at last, "Why so long do you stay?"
"Why, papa, I've just begun."

"Fifty-one, and pussy-cat got well;
Fifty-two, I had a new dress;
But, O, I mustn't forget to tell
The blessing you never would guess."

"The things we took the sick lady, you see,
The poor man we helped by the way,
What greater mercies indeed could there be!
Weren't we blessed quite as much as they?"

"To do something good to others, you know,
Seems a blessing so full of love,
It ought to count, don't you think, here below,
Quite as much as five stars up above?"

"Didn't think they's so many," turning her head,
"The sky seems so far to extend,
And the blessings keep up with the stars," she said;
"I'm sure I can't reach the end."

And so she counted, the sweet little dove,
Till my heart was all aglow
With praise to the Maker of stars above,
And the Giver of blessings below.

I looked with fond love on the dear little face,
So trustingly turned to the sky,
So lovingly sweet, with such innocent grace,
I could scarcely refrain from the cry:

"O God, Thy blessings are many indeed,
And she is the best of them all;
All the stars couldn't fill the depth of my need
If Thou shouldst the blessing recall."

—*Christian Advocate.*

REVERENCE FOR THE HOUSE OF GOD.

TRUE reverence can only grow out of love. Everything in the Christian service must be an effort of love, else it will not be acceptable. Love is like the precious spices, which, according to the requirement of the law, must be offered up with each lamb. It must enter very largely into every act of real worship.

Before children will love the house of God, they must be taught to love God. How may this be done?—Simply by telling them what God is. Take them out under the blue sky, call their attention to the beautiful things all around,—the floating clouds overhead, the tiny plants and flowers at their feet, the trees with their noble foliage, or, perhaps, as in the winter, laden with the beautiful snow. Show them the rainbow when there is one in view, and explain its meaning; don't forget to point out the glories of the sunset. Teach the children that God is in all these things which they enjoy so much to behold, and they can not help but grow up to love him. The idea of God will then be associated in their minds with all that is pleasant and desirable.

But you can do still more. You can teach

your children the story of the Gospel, how God gave his only Son to die for this world. Children understand these things much more readily than we give them credit for doing, and it is wrong for us to keep them in ignorance of the lovable character of God, and, at the same time, expect them to love him. It is a sad thing to say, and yet we fear only too true, that scarcely one child in a hundred, even in Christian families, is given a correct knowledge of the true God. Can we wonder, then, that reverence for his house of worship is such a rare thing?

No doubt it is very hard for little ones to sit still during the meeting, but if the solemn character of such occasions is properly set before them, and the dignity connected with the act of worship duly impressed upon their minds, they will make the effort, providing, however, that they have first learned to love the God who is worshiped.

M. E. OLSEN.

A BRAVE GIRL.

THERE is perhaps no sweeter picture of pure heroism on all the pages of history than the story of a brave little California girl, which should be preserved and enshrined among the heroic deeds of earth's bravest and best. Here is the story complete as told by a San Francisco paper:—

"She lived in Placer County, not far from where the pretty town of Auburn now stands, for it happened many years ago, in the early '60's,' and I suspect that but few now residing there have any recollection of the affair. The family, consisting of her father, a miner, her mother, and little brother, dwelt in a small shanty erected under a convenient ledge. The shanty was a miserable structure of two rooms, but it held what many a grander dwelling fails to contain—a loving household. The mother lay sick with the fever, and Carmen, then a girl of twelve, performed the drudgery of the house. Her little brother, a curly-headed romp of five, was Carmen's great responsibility. The father was away from early morning until late at night at his work, and so the little hands of twelve found plenty to do.

"In common with the custom of miners, the father kept a store of giant powder in the house, which in the present case was contained in a sack placed in an old box that stood by the foot of the bed where lay the sick mother. The upper part of the shanty, under the sloping board roof, was utilized as a storage place for old dunnage and rubbish. One night the father was absent in the mine on night work. By some means the shanty took fire, probably from the cracked and defective adobe chimney. Carmen awoke to find that the roof was afire and sparks dropping down.

"Springing up, she loudly cried to awaken her mother and Tommy, but the little boy became frightened and hid his head beneath the covers of the bed. Carmen sprang to lift him from the bed, when she saw the shower of sparks falling upon the powder box. Recognizing the awful danger, she attempted to leave the child for a moment and carry out the powder, but in her excitement she caught her foot in the overhanging bedclothes and fell to the floor, breaking her thigh-bone. Unable to rise, the brave girl crawled to the box of powder, and, drawing herself up, covered the box with her body. The mother had by this time succeeded in getting out of bed and getting outside the now furiously burning shanty, and managed to take with her the little boy.

"The cries of Carmen, 'O, take Tommy out, won't you?' turned for a time the mother's

thought from her daughter's danger. The fire had aroused some of the neighbors, who speedily ran to the burning shanty, and lent what aid they could. Carmen was discovered and removed. Her rescuers found her almost hidden beneath a mass of burning cinders, her back frightfully burned. Tender hands bore her to a neighboring shanty, where all that could be done to alleviate her suffering was eagerly bestowed. But human aid came too late. The brave little spirit lingered until the following day, and then departed. It was not known until after she died that she had broken her leg. Her last words were, 'Kiss me, Tommy, dear; I've saved you, and I'm so happy.'—*Good Housekeeping*.

SIR ROBERT PEEL'S DAUGHTER.

SOCIETY has a way of avenging itself for the wrongs committed on the lowest of all its members. Sir Robert Peel gave his daughter a magnificent riding-habit on her nineteenth birthday, and, attired in the embroidered gown, she rode side by side with him in the parks of London. She had scarcely returned home before she was taken ill with the most malignant form of typhus fever, and in ten days was laid to rest in the church-yard. And the secret was very simple. The poor seamstress, in a garret in one of the slums, while she was embroidering that garment looked upon a husband shivering in the paroxysm of chills, and she took the half-finished garment and laid it over him; and the garment took up the germs of fever, and conveyed them from the hovel to the palace of the statesman. And so we are bound together in one bundle of social life, and if we neglect the poorest and the lowest, society will avenge itself in the destruction of the highest, richest, and most cultivated.—*Our Dumb Animals*.

DR. A. CLARKE ON TEA-DRINKING.

FROM the "Autobiography of Dr. Adam Clarke," I copy the following:—

In the year 1782 A.D. Dr. A. Clarke read Mr. John Wesley's "Letter on Tea." When he had finished it he said: "There are arguments here which I can not answer; and till I can answer them to my own satisfaction, I will neither drink tea nor coffee." He broke off the habit from that hour, and never afterward sought for arguments to overturn those of Mr. Wesley; and from that day to the present never once tasted tea or coffee. . . . He spent that time in reading and study, which he must otherwise have spent at the tea table; and by this, in the course of thirty-seven years, he had saved several whole years of time, every hour of which was devoted to self-improvement, or some part of that great work which the providence of God gave him to do. For a short time after he left off the use of these exotics, he took in the evening a cup of milk and water, or a cup of weak infusion of camomile; but as he found that he gained no time by this means, and the gaining of time was his great object, he gave that totally up, never tasting anything from dinner to supper. In the morning he found it easy to supply the place of tea or coffee by taking milk in some form or other, or any other aliment which the junior parts of the families where he lodged were accustomed to take for their breakfast.

In his "Letter to a Preacher," since published, he had adverted strongly to this circumstance. Mr. Wesley himself, after having left off the use of tea and coffee for twelve years, resumed it, and continued the use of these beverages till his death; his pupil, Adam Clarke, followed his counsels without attending to his practise, so zealously as the Rechabites did those of their founder, Jonadab. What Adam Clarke has gained by his sacrifice has amply compensated the cost.

He says in his journal that he has saved in the thirty-seven years over four years of time, which would have been consumed in visits and

tea-drinking. Dr. Clarke gave a noble example to those who would be in a condition to profitably spend their time for God, and not waste it on the gratification of appetite in wrong ways. Then, too, by his disuse of tea and coffee, he had a clearer mind for his great work, and the Lord blessed him with much wisdom and knowledge for the duties he had committed to his hands.

How much valuable time is wasted in tea-parties, and how many times are the delicate nerves whipped up with tea and coffee, only to relapse afterward far below their former level! This practise kept up for a time must sooner or later break down the nerve tone, and lay the foundation of neuralgia and other nerve diseases.

The arguments of John Wesley against tea-drinking were good, but he ultimately failed in his practise. Dr. Clarke embraced the good principles, and put them into practise during the rest of his life. His was a noble example to follow.

G. T. WILSON.

Avondale School, Cooranbong, N. S. W.



ONE of the signs of intemperance, which its victims put forth the most strenuous efforts to suppress, is that peculiar enlargement of the nose, with intense redness, so appropriately termed the "rum blossom." The effect of alcohol is to paralyze the nerves of the blood-vessels; and when its frequent use occasions the almost constant paralysis and engorgement of the blood-vessels of the face and nose, more particularly the latter, it grows too fast, and by this means may acquire enormous size.

The significance of the toddy blossom is by no means small. The red nose and flushed face of the drunkard indicate a similar condition of other parts of the body. When a moderate drinker's face is flushed by wine, his brain is flushed as well, and not his brain only, but his muscles, his heart, his stomach, his liver, and every part of his body blushes at the indignity to which it is subjected.

Is it any wonder that the toper feels depressed and enervated, and in need of a "pick me up" the next morning after a debauch? or that he falls so easy a victim to causes of disease which others escape? It was long ago observed that drunkards were the favorite victims of cholera, the plague, sunstroke, and other causes of speedy death. The system is prepared, by the paralyzing influence of the drug, for almost any form of disease to which human flesh is heir.

The brain of a man who carries a rum blossom on his face is pretty certain to be in a state of disease. When healthy, the brain is so soft that it would scarcely retain its shape if it were not for the skull. The sharpest knife is required to cut it without mangling its structure. It is necessary to immerse the organ in alcohol for weeks, or even months, in order to harden it, when a careful examination is necessary. But a drunkard's brain presents a marked contrast. It is already hardened—pickled, almost. In the dissecting room, it affords rare pleasure for a medical student to secure the desiccated brain of an old toper. A celebrated anatomist

declared that he could tell a drunkard's brain in the dark, by the sense of touch alone. A London physician reported a case in which he found, upon making a *post-mortem* examination, a strong odor of alcohol emanating from the brain; and when he applied a match to it, it burst into flame. The quantity of alcohol in the brain is sometimes so great that it can be collected by distillation after death.

It must not be supposed that every drunkard's brain is as hard as a pickled one; but it may be fairly supposed that the hardening effect of alcohol has no little influence in the production of degenerations of the brain, such as result in various forms of progressive paralysis. Numerous functional disorders of this organ are also traceable directly to the habitual use of alcoholic liquors. Locomotor ataxia, an almost hopeless malady, involving the brain and spinal cord, is very often the result of intemperance.

The blossom is a thorough index to the condition of the drunkard's dilapidated body. To the eye of the physiologist, it tells the startling tale of the effects of alcohol upon the heart. When the drug is taken into the blood, it soon comes in contact with the nerve centers which govern the action of the heart. Its effects are the same as upon the other nerve centers. It paralyzes them, just as chloroform does the brain. Then the heart is like a steam engine without a governor, or a clock from which the pendulum weight has been removed. It runs down with wonderful rapidity. This effect is largely due, also, to the influence of alcohol upon the small blood-vessels; the nerves which control them becoming paralyzed, they become dilated or relaxed, and so afford less resistance to the action of the heart, allowing it to beat too rapidly. This increased action is most unfortunately mistaken for increase in strength on the part of the organ, when it is mere increase of action—wasted force. The amount of extra work done by the heart under the influence of liquor may be readily estimated. Dr. Parkes, by a series of careful experiments, found that the pulse of a man whose heart beat about 74 times a minute, or 106,560 times in twenty-four hours, when drinking only water, was, when under the influence of one ounce of alcohol per day, compelled to beat 430 times more in a day. Two ounces of alcohol per day caused an increase of 1,872 beats a day. Four ounces required 12,960 extra beats a day. Six ounces drove the pulse up to 18,432 extra beats, and eight ounces, to 25,488 unnecessary beats, or nearly one-quarter more than when taking only water.

It must not be supposed that the evils referred to are solely the result of the use of a large quantity of alcohol. Dr. Carpenter, the eminent English physiologist, is authority for the statement that the changes in the corpuscles and the fibrine of the blood take place when not more than one part of alcohol to 500 of blood is employed. Thus it will be seen that the very weakest wines are unsafe, since none of them contain less than three to five per cent. Even small beer would be capable of doing mischief in this way. It is apparent, then, that the only safe ground to take in relation to alcoholic liquors is that of total abstinence. Alcohol may be very useful as a chemical agent, occasionally convenient as a preservative, and possibly sometimes productive of good as a medicine, tho it may be doubted whether there are not better remedies which may well be substituted for it; but it is not only of no value as a food, but in the highest degree injurious if regularly used, even in small quantities.

J. H. KELLOGG, M.D.

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.*

TOUCH.

BY LUCY E. BROWN.

A LIVING coal! And with its glow
It touched another coal, when, lo,
The dark form into radiance grew,
And light and cheer beamed forth anew!

A loving heart! And with its love
It touched another heart, which strove
With adverse waves on troubled sea,
When oars were plying heavily;
And lo, through rifted clouds Hope smiled,
And Love the weariness beguiled!

That living coal be mine to glow,
That loving heart be mine to show,
While earth has sorrowing hearts that wait
The opening of Redemption's gate.

—*The Advance.*

FROM CALIFORNIA TO HAWAII.

AFTER a few busy and very pleasant days spent with old friends at San Francisco, Oakland, St. Helena, and Healdsburg, I started north to take the Canadian-Australian steamer from Vancouver. There I was to meet the other members of our party, namely, Mrs. C. M. Dow, going to join her daughter and son-in-law, Dr. and Mrs. E. R. Caro, at Melbourne; Mr. and Mrs. Geo. T. Shannon, trained nurses on their way to Melbourne, and Mrs. Edith Hare Reekie, a trained nurse, going to Wellington and Sydney.

We were booked to sail on the Aorangi, September 8, but hearing that she was late in arriving, I ventured to stop off a day at Portland, and to spend Friday and Sabbath, September 10 and 11, with the little church at Victoria, B. C.

At Portland I was met by Captain Graham, of the Pitcairn, who took me to his home, where I heartily enjoyed a few hours' visit with the captain, Mrs. Graham, and Elder J. M. Cole, returned recently from Fiji, on account of sickness.

With change of climate and good medical care, Elder Cole is rapidly regaining his health, and will soon be ready to resume his work. He would like a year's training in a school of nursing before returning to the islands.

At the Portland sanitarium I met Dr. Hubbard and his assistants, and was pleased to observe that prosperity was attending their work, and that the owner of the buildings was enlarging them, and providing for ample bath-rooms.

Sunday morning, September 12, I found my party at the home of Brother James Dougan, 731 Harris Street, Vancouver. On their arrival at Vancouver, they had gone to a hotel, but as soon as Brother Dougan learned of their being there, he insisted on taking them to his home, where we all were entertained with most hearty hospitality.

Having been to considerable trouble and expense that we might sail on the Aorangi, which is the largest and best steamer of the line, we were greatly disappointed to learn that she would not sail till September 20, and that the Warrimoo, sent out first in her place, did not sail till the 16th, but these changes all proved to be for our advantage.

Because of the circumstances, we were permitted to go to Honolulu on the Warrimoo, and complete the voyage on the Aorangi. This gave us what we had so much wished for, an opportunity to spend a few days in the Hawaiian

Islands. It also gave me opportunity to become acquainted with the service and accommodations of both ships, and to have several interviews with Mr. James Huddert, managing owner of the line, which will insure some special favors to our people traveling by this line.

At Honolulu we found our brethren hard at work, and making progress in spite of difficulties and perplexities.

The Chinese Schools.

Professor Howell is getting on well with his Chinese school. He is greatly devoted to the work, and the Lord has given him a love for his students. There are twenty-six boarding students, and nearly as many more who attend the night school.

The professor lives in a comfortable house, which in the olden time was the palace of Queen Emma. The living rooms are large and high. In one wing of three rooms is his office, and two school-rooms. About 100 feet away is another building of about eight rooms, which was built for the queen's servants. And this is the boarding-home of the day students. They have their own cooks, and are provisioned by the Chinese consul. Professor Howell collects all fees, and turns over to the consul that pertaining to board.

Professor Howell seems to have won the confidence of his students and their guardians. The feeling that it is small work to teach the simplest elements of true science to these large children has gone. In its place has come an intense desire to teach wisely the great fundamental truths of life and of progress.

Brother and Sister H. H. Brand, who began this school in Honolulu, went to Hilo as soon as they could after the arrival of Professor Howell, and are now building up a night school there. In a recent letter they report eighteen students, and promise of more. Brother Brand has recently leased for \$6.00 a month two and a half acres of land on which there are 7 mango trees, 2 pipias, 2 Anoca pears, 5 rose apples, and 2 calabash trees, also a quarter acre of taro.—this evidently to help make a living, as the tuitions from students are small.

The Honolulu Sanitarium.

During our stay in Honolulu, we were entertained at the sanitarium. The prosperity of the work which was so apparent here last January, had been checked by the departure to the States of Dr. P. S. Kellogg, the physician in charge. It is always a serious matter for an institution of this kind to change physicians; and during the weeks after his departure, and before the arrival of Dr. Rand, the nurses carried heavy burdens.

But there are now evidences of returning prosperity, and the managers are showing considerable faith in the success of their work by sending for another helper, and planning to send out two of their nurses to engage in work among the poor and needy. The church is planning to cooperate with the nurses in Christian help work.

W. C. WHITE.

OUR WORK AND WORKERS.

A NEW house of worship is being erected by the church at Onawa, Iowa.

ELDER W. W. STEWARD is conducting a series of meetings in the Baptist Church at Grangeville, Idaho.

ELDER L. JOHNSON reports the organization of a church of twenty members on the island of Gotland, in the Baltic Sea. A brother named Kahlström, who had been a teacher in the Swedish State church for over thirty-five years, but now rejoices in the truth, was ordained as elder of the new organization.

ELDER W. S. HYATT has retired from the presidency of the Kansas Conference to engage in labor in Battle Creek, Mich. Elder J. W. Westphal succeeds him as president.

THE brethren at Amery, Wis., are erecting a new house of worship. Since commencing the work four have been added to their number, and others have become interested in the truth.

THE *Minnesota Worker* notes the presence in Minneapolis of Elder I. H. Evans, president of the General Conference Association, and states that he was "on his way to California."

AT Sturgis, Mich., Brother H. C. Goodrich reports the baptism of eight persons October 23, and at a later date he reports seven other converts. One of these had been a very bitter opponent for some time.

OUR Helping Hand Mission at Milwaukee acknowledges receipt of 250 pairs of socks and stockings from Mr. W. W. Looper, of Kenosha, Wis., manager of the Chicago-Rockford Hosiery Co. Mr. Looper is president of the United Epworth Leagues of America, and is deeply interested in Helping Hand work.

BROTHER JOHN MCCARTHY reports to the *Review* very encouragingly of the work in Argentina, South America, the great demand being for laborers. Of the country he says: "The Argentine Republic is, beyond doubt, the most cosmopolitan nation on the face of the globe; here missionaries of every tongue could find work to do in their own language."

THE Helping Hand spirit has also taken hold of the Minneapolis brethren, and a mission has been established with the design to "go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind," according to the Lord's order. Luke 14:21. This is being done in several of the larger cities; now who is to "go out into the highways and hedges," and look after the needy in the rural districts? There is no end to the work till the Master returns.

ELDER SANBORN has taken up the work of canvassing for the SIGNS in Sparta, Wis., and finds it an excellent means of gaining access to the people. This paper is designed as a "pioneer" in the dissemination of the last message, and will do its work wherever it is fairly given the opportunity. A pioneer is one that goes before to prepare the way; but no instrument can act in that capacity if it be kept in the background. It is becoming more and more noticeable that success in the work follows promptly where the pioneer is given its proper place and is properly supported. Reports from various parts of the field stand in evidence of this fact.

A WORKER in a Michigan city tells of holding a street meeting one evening, when a drunken man came up and asked if anything could be done for him. He believed all that was said, but was drunk, and did not know what to do. Our brother took him by the arm and led him away to the shop of another brother. There he read some good promises from the Word of God, and prayed with the unfortunate man. The consequence was that he gave himself to the Lord, and, at the risk of losing his employment, accepted the Sabbath truth, and is an entirely changed man. "He works, keeps the Sabbath, and enjoys much of the blessing of God, even more than many who have known the truth for years."

THERE is one thing of which the opponents of our work seem to be especially afraid, and that is the Sabbath. It is the Sabbath of the fourth commandment that stirs up the greater part of the opposition to the work that is being carried on by Seventh-day Adventists. The advocates of the Sunday tradition can not bear to have its fallacy exposed. And those who would repair this breach in the law of God, are continually meeting the same opposition that befell our Saviour when he exposed the fallacy of Jewish traditions—when he showed that they made void the law by their traditions. A case in point is the experience of Brother N. L. McClintock at Terril, Iowa. He had the use of the M. E. Church for awhile, and then the minister wanted him to agree not to say anything on the Sabbath question. Of course he could not do that.

WHERE IS HE?

MRS. L. L. SHUDY, 314 Third Street, Santa Rosa, Cal., would like to know from any of the readers of the SIGNS who may be able to give information of the whereabouts of a lad Virgil D. Showalter, 14 years old, brown hair, blue eyes, fair complexion, who left his home in Clark County, Missouri, about six months ago.

The Sabbath School

International Series.

LESSON XIII.—SABBATH, DECEMBER 25, 1897.

REVIEW.

Lesson Scripture, Acts 8:4 to 13:52.

1. WHAT two topics fill the eighth chapter of Acts?
2. What is the leading topic in chapter 9?
3. Name the other two notable things that are recorded in the same chapter.
4. With what is the tenth chapter entirely occupied?
5. What do we have in the first portion of the eleventh chapter?
6. What is introduced in the last portion?
7. To what wonderful event is the twelfth chapter mainly devoted?
8. What is introduced in chapter 13?
9. Name the different places visited by Paul that are named in chapter 13.
10. Name the leading characters mentioned in this chapter, and tell what part each acted.
11. Relate the experience of Paul and Barnabas at Antioch in Pisidia.
12. Give an outline of Paul's discourse there.
13. Where do you find the account of the baptism of the Ethiopian eunuch?
14. Relate the story of Peter's imprisonment and escape and tell where it is found.
15. Mention in their order the circumstances connected with the conversion of Cornelius.
16. Where is the account of Simon the sorcerer?
17. How many times in these chapters are we told about the Holy Spirit speaking and working with the disciples? Give the instances.
18. Where do we find the history of Saul's conversion? Relate it.
19. From the record that we have studied in Acts, and from other Scripture, give a description of Saul as persecutor.
20. Name the cities so far as we have studied that were the scenes of great Gospel work. What was done in each?
21. Where and in what connection are the words, "God is no respecter of persons"?
22. Give the quotations in these chapters from the book of Isaiah. Tell where found, repeat them, state the connection in which they occur in Acts.
23. Tell what portion of the Psalms is quoted.
24. Where, and in what connection, are the words, "Jesus Christ maketh thee whole"?
25. Where do we find the statement that the prophets teach justification by faith?
26. Where have we the record of the raising of Dorcas?
27. With what was Jesus anointed? Where do you find the statement?
28. In what two places in the portion of Acts thus far studied, do we learn that repentance is a gift from God?
29. What evidence can you give that the preaching of Jesus necessarily includes baptism?

LESSON I.—SABBATH, JANUARY 1, 1898.

THE APOSTLE AT ICONIUM, LYSTRA, AND DERBE.

Lesson Scripture, Acts 14:1-22, R. V.

1. "AND it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the Word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them 6 shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the 7 region round about; and there they preached the Gospel.
- 8 "And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked.
- 9 The same heard Paul speaking; who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with 10 a loud voice, Stand upright on thy feet. And he leaped up and 11 walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia,
- 12 The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he 13 was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the 14 gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent 15 their garments, and sprang forth among the multitude, crying out and saying, Sirs, why do ye these things? We also are

men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in 16 them is; who in the generations gone by suffered all the nations 17 to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and 18 gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

19 "But there came Jews thither from Antioch and Iconium; and having persuaded the multitudes, they stoned Paul, and 20 dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city; and on the morrow he went forth with Barnabas to Derbe. And when they had preached the Gospel to that city, and had made many disciples, they returned to 22 Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God."

QUESTIONS.

- (1) Name the two apostles whose labor is recorded in Acts 13. (2) What places did they visit, as recorded in that chapter? (3) What occurred at the last place mentioned? (4) How were the apostles treated? (5) What did they do? and to what place did they go?
6. When they came to Iconium, what did they do? How did they speak? Verse 1.
7. What did the unbelieving Jews do? Verse 2.
8. What evidence have we that the apostles were not discouraged by this prejudice against them? What, indeed, seems to have been the cause of their long stay in Iconium? How did they speak while there? What did the Lord do as they spoke? What testimony did the Lord give to the Word? Verse 3.
9. What effect did the preaching of the Gospel have on the people of the city? What evidence is there that the entire city took their stand either for or against the truth? Verse 4.
10. To what did the prejudice which the Jews had created against the apostles finally lead? Verse 5.
11. What did the apostles then do? To what portion of the country did they go? Verse 6.
12. What did they do there? Verse 7.
13. Tell the condition of the lame man at Lystra, who heard Paul preach. Verse 8.
14. When Paul saw him in the congregation, what did he perceive? Verse 9.
15. What did he say to him? What immediately took place? Verse 10.
16. What did the people say when they saw this miracle? Verse 11.
17. What names did they give to the apostles? Verse 12.
18. What did they at once proceed to do? V. 13.
19. When the apostles heard of it, what did they do? Verse 14.
20. How did they address the people? What did they say of themselves? What did they say they were preaching? In what character did they present God in contrast with the gods that the people worshiped? Verse 15.
21. What did God allow in time past? Verse 16.
22. What did he nevertheless not neglect? How does God give all men witness of himself? Verse 17.
23. How did this presentation of the true God affect the people of Lystra? Verse 18.
24. What reversal of public opinion soon took place? Who were instrumental in stirring up this persecution? How severely was Paul treated? V. 19.
25. What took place as the disciples stood round his body? What evidence have we that Paul was not at all dismayed by what had taken place? Where did the apostles next go? Verse 20.
26. What was their course after preaching at Derbe? Verse 21.
27. What did they do on their return journey? Of what was Paul well qualified to assure the disciples? Verse 22.
28. Give a brief summary of the first twenty-two verses of this chapter.

NOTES.

1. PREJUDICE and opposition usually have the effect of discouraging workers, or at least of causing them to think that the field is not a profitable one to remain in; what was the effect on the apostles? Note verses 2, 3. "The unbelieving Jews stirred up the Gentiles, and made their minds evil affected towards the brethren. Long time therefore abode they speaking boldly in the Lord."

2. NOTE especially the influence of the preaching as indicated in verse 4. It was not for nothing that the apostles abode in Iconium a long time, in spite of, or, rather, because of, the prejudice. They remained until all in the city had taken their stand either for or against the truth. Can the "multitude of the city" mean any less than all in the city? Does the statement that "the multitude of the city was divided, a part held with the Jews, and a part with the apostles," give any indication of the proportion of believers in the city?

The Sunday School

International Series.

LESSON XIII.—SUNDAY, DECEMBER 26, 1897.

REVIEW.

NOTE.—The experiences of Paul during the time covered by the lessons of the quarter may be outlined as follows: "The attack upon him in the temple; his rescue and Roman citizenship; in prison at Caesarea; preaching before Felix; preaching before Agrippa; the first journey by sea; the storm; the shipwreck; experiences in Malta; greetings on the way to Rome; in prison at Rome; writing epistles; waiting for the crown."

LESSON 1.—Paul's Last Journey to Jerusalem. Acts 21:1-15. Golden Text: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 21:13. The incidents of the lesson are Paul's journey from Miletus to Jerusalem, saluting the brethren on the way, and the prophecy of Agabus in regard to Paul's captivity.

LESSON 2.—Paul a Prisoner at Jerusalem. Acts 22:17-30. Golden Text: "If any man suffer as a Christian, let him not be ashamed." 1 Peter 4:16. Paul in making his defense tells of the vision given him while praying in the temple, and the command of the Lord to him to leave Jerusalem and preach the Gospel to the Gentiles. The uproar caused by the Jews results in preparation for Paul's scourging, whereupon he declares his Roman citizenship.

LESSON 3.—Paul before the Roman Governor. Acts 24:10-25. Golden Text: "Fear thou not; for I am with thee." Isa. 41:10. Paul makes his defense before Felix against the accusations of the Jews; and also preaches to Felix and Drusilla in regard to faith in Christ.

LESSON 4.—Paul Before King Agrippa. Acts 26:19-32. Golden Text: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matt. 10:32. Paul has been kept in prison at Caesarea two years before being brought before the king. He now makes his defense before Agrippa and Festus.

LESSON 5.—Paul's Voyage and Shipwreck. Acts 27:13-26. Golden Text: "Be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27:25. During the disheartening storm Paul comforts the crew and passengers, tells of the message brought him by the angel, and foretells that they will be wrecked upon a certain island without loss of life.

LESSON 6.—Paul in Melita and Rome. Acts 28:1-16. Golden Text: "We know that all things work together for good to them that love God." Rom. 8:28. The lesson deals with Paul's experience in Melita and the completion of his journey to Rome.

LESSON 7.—Paul's Ministry in Rome. Acts 28:17-31. Golden Text: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Paul addresses the Jews at Rome, and continues there two years preaching the Gospel, "none forbidding him."

LESSON 8.—The Christian Armor. Eph. 6:10-20. Golden Text: "Be strong in the Lord, and in the power of his might." Eph. 6:10. The entire lesson is an exhortation to the Christian to triumph over wickedness within the church and without by the help of the Gospel armor.

LESSON 9.—Salutary Warnings. 1 Peter 4:1-8. Golden Text: "Be ye therefore sober, and watch unto prayer." 1 Peter 4:7. The apostle here warns the followers of Christ against the wickedness specially prevalent among the Gentiles. It is a temperance lesson.

LESSON 10.—Christ's Humility an Exaltation. Phil. 2:1-11. Golden Text: "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. Paul urges upon Christians a spirit of humility, giving us the great example of the humiliation of Christ. He also points out the exaltation which such humility brings, as exemplified in the exaltation of Christ by the Father.

LESSON 11.—Paul's Last Words. 2 Tim. 4:1-8, 16-18. Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. This is Paul's charge to Timothy in reference to the spiritual food which he should give to the followers of Christ.

LESSON 12.—John's Message about Sin and Salva-

tion, 1 John 1:5 to 2:6. Golden Text: "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. John exhorts the Christian to walk in the light of God and keep all the commandments of God, showing that if we know God we will keep his commandments.

News and Notes

FOREIGN.

—The bubonic plague is still rampant in India, and is extending to cities which had not been attacked by it before.

—A report comes from Khartoum that several Christians have been murdered at that place by order of the khalifa.

—Holland's queen has been denied the pleasure of the bicycle, her council having decided that bicycle riding was incompatible with the dignity of her position.

—A collision between a freight and passenger train at Warsaw, Russia, on November 30, resulted in the death of eleven persons. Twenty-two others were seriously injured.

—Mlle. Chauvin, an accomplished lady of Paris, having made application for admission to the bar, has been refused such permission, notwithstanding the French code contains no text prohibiting women advocates.

—The Brazilian Chamber of Deputies approved, on November 26, the Franco-Brazilian arbitration treaty, within the terms of which will fall the disputed boundary question between Brazil and French Guiana.

—Fighting is reported to have taken place between the revolting Albanians and the forces of the sultan. The Bulgarian and Servian Governments have despatched considerable bodies of troops to the disaffected districts.

—A despatch from Assuncion, Paraguay, says that Colonel Hermoso has planted the Paraguayan flag on Bahai negro territory, which is in dispute with Bolivia, and has erected and garrisoned two forts to protect the acquisition.

—According to advices from Hongkong, China has agreed to cede to England a large strip of territory near that city, and the islands in its vicinity, England's object being to increase her garrison and fortifications at that port.

—Two fast trains crashed together at the Tournay railway station, France, on November 24. Several cars were ground into splinters, twelve persons were killed, the bodies of several being badly mutilated, and nine were severely injured.

—The Spanish national sport, bull-fighting, is being introduced into France in spite of the law against it. The French are said to be taking to this brutal sport with avidity. When the officers of the law interfere, the fine is paid, and the exhibition goes on.

—The English Government has expressed its desire to have the United States authorize a British company to land a cable on one of the Hawaiian Islands, which would connect Canada and Australia. The French Government will oppose such authorization.

—It is believed that an attempt was recently made to wreck the United States consulate in Havana. The watchman found a gas-pipe bomb in the doorway of the building. The bomb was turned over to the police, and the matter was at once hushed up by the Spanish officials.

—There is possibility of a considerable change for the better in religious matters in Russia, owing to the appointment of Count Ignatieff as procurator of the Russian Synod. It is believed that the hostility of the Synod to religious liberty will be materially lessened by this appointment.

—The German Reichstag was opened on November 30 by the emperor in person, who made a long speech advocating the necessity of extensive additions to the German navy. The German squadron in Chinese waters is to be increased by three war ships, and the emperor's brother has been placed in command of this second squadron.

—It is generally reported in Rome that King Humbert is about to abdicate in favor of his son, the prince of Naples. As the prince is far more favorably inclined toward Russia than toward either Austria or Germany, it is considered that this step will seriously affect the triple alliance. In view of this Austria and Germany will oppose the change.

—Several different plans are now being inaugurated for transportation to the Klondike mining regions. One Canadian company is making preparations for a sleigh road from some point on the Canadian Pacific Railway north along the Mackenzie River, and then west to Dawson. Another will build a railroad over Skaguay Pass. An English company will build a wagon road over White Pass, to be followed by a railroad, while several American companies are working on similar propositions.

—Prince Oscar Bernadotte, of Sweden, second son of King Oscar, has decided to become an African missionary. He was married ten years ago to a lady not of royal birth, in consequence of which he lost all rights, prerogatives, and titles of the royal family, and became a plain citizen. His wife, who is also deeply religious, will accompany him in his missionary work.

—Notwithstanding Russia's threat to collect unpaid indemnity if Turkey increases her navy, the sultan has authorized the Turkish minister of marine to contract with Herr Krupp for the building of four new ironclads. It is surmised that Germany has influenced Russia to permit the increase without carrying out her threat. The sultan has also placed with the same firm an order for 150 large cannon.

—A report was received in London on November 26 that an engagement had taken place between British and French forces in west Africa. This report is discredited, but it seems evident that the French have seized the village of Nikki, which is in territory recognized to be under British influence, and also the village of Broussa. The people of both nations are now realizing the danger of having their armed forces in such close proximity, and are fearful of the outcome.

—The Haitian Government has asked the United States to use its good offices in her behalf for the settlement of the controversy between Haiti and Germany. It is alleged that the United States Government will not seek to interfere with Germany's attempt to collect the indemnity claimed unless in so doing she should attempt to seize Haitian territory. The American cruiser Marblehead has been despatched to Port-au-Prince to look after American interests.

—Owing to the continued rioting in the Austrian Reichsrath, the Austrian premier has resigned, and his resignation has been accepted by the emperor. Baron von Gauths has been chosen to form a new ministry, and promises changes in the obnoxious language ordinances which have been the cause of the difficulty. Sympathetic riots have also occurred in the streets of Vienna and Prague, in which a number were injured by the bayonets of the soldiers who dispersed them.

—A severe battle is reported between Cubans and Spaniards in the province of Pinar del Rio. It seems that the Spaniards attacked the positions of the Cubans on two successive days, but were effectually beaten off, with a loss of over 200 killed. General Pando, who was recently appointed by General Blanco to supervise military operations in Cuba, is reported to have been killed in an engagement with insurgents in Santa Clara province. The Spanish garrison at Guiza recently sustained a loss of fifty killed during an attack of the Cubans.

—The German minister of foreign affairs has paid a visit to the pope on behalf of the emperor to give the "Holy Father" the "fullest assurances of the importance attached to the maintenance of good relations between the Vatican and the kaiser." He assured the pontiff that a regularly accredited ambassador would be sent from the German court to the Vatican. France and Russia have both recently commissioned ambassadors to the Vatican. The report states that from now on every great power in Europe except England and Italy will be represented at the court of the Vatican.

—The Canadian officials at Dawson City have issued a bulletin urging all who are insufficiently supplied with provisions for the winter to go down the river to Fort Yukon, as the supplies at Dawson are insufficient for its inhabitants. Many have heeded the warning. Since this action was taken it is reported that two steamers with about 146 tons of provisions have reached the city, which will in a measure alleviate the wants of the ice-bound miners. The two steamers were stopped at the point of Winchester, when they had reached Circle City, and relieved of about thirty tons of winter supplies before they were allowed to proceed.

—The demands which Germany has made upon China in consequence of the murder of two missionaries are as follows: The execution of the murderers; the punishment of the implicated officials; the reconstruction of the mission buildings, which were destroyed by the mob; the payment of an indemnity of 600,000 taels to the relatives of the missionaries, and the payment of a heavy indemnity to cover the expenses of the German naval demonstration in Kaiouchau Bay, and the maintenance of the garrison landed from the fleet. China will refuse to consider any of these demands except those directly connected with the murder of the missionaries.

—Another disastrous hurricane, or typhoon, has swept over the Philippine Islands. The storm, which occurred on October 6, was one of the worst that ever visited the islands. It is estimated that 500 Europeans and about 6,000 natives perished. The entire southern portion of the island of Samar was devastated. On October 12 a terrific storm swept down on the island of Leyte, and in thirty minutes the capital, Tacloban, was a mass of ruins. One hundred Europeans and a great number of natives perished here. The town of Hernina was swept away by the flood which accompanied the typhoon, and the fate of its 5,000 inhabitants was uncertain at last accounts.

—Thirty men were killed and forty injured by an explosion of fire-damp in a coal mine at Homburg, Bavaria, on December 1.

—A disastrous storm swept the coasts of England and the continent on November 28, doing an incalculable amount of damage. From present estimates it seems that at least a score of vessels have been wrecked, but it is impossible to state the number of lives lost. In the vicinity of Norfolk five vessels went down with all on board. The brig Rugby went down off Hemsby, only one of the ship's company escaping. An unknown vessel was wrecked at Birdlington, and her entire company perished. The steamer Rose of Devon went down at Red Ruth with her crew of twelve. An unknown vessel was lost at Berwick-on-Tweed with all on board, and twenty-five lives were lost by wrecks between Yarmouth and Bacton. Severe losses of property on land are also reported from Liverpool and other places.

DOMESTIC.

—Twelve Alaska gold seekers, who left Skagway for Dyea on November 17 in an open fish boat, were capsized in a squall and driven out to sea. All were drowned.

—The Kansas Board of Agriculture has issued a statement of the net increase of the value of Kansas crops and herds during the year, and places it at \$40,554,231.

—California is making preparations for the celebration of her Golden Jubilee, the fiftieth anniversary of the discovery of gold in that State. The celebration will begin January 24, and last one week.

—A meteorite weighing about ten pounds fell at Binghamton, N. Y., recently, which when broken open disclosed a metallic tablet bearing peculiar markings. It is claimed by some that this must be a message from Mars.

—It is reported that Governor Pingree, of Michigan, has purchased an asphalt lake in Venezuela for the purpose of breaking the asphalt combine in the United States and permitting local contractors to engage in street paving.

—The only woman monk in the world now lives in Chicago. She is known as the Swami Abhayanada, and the religion she teaches is that of Brahmanism. It is her object to found a universal religion for all peoples and nations. Her followers now number about one hundred.

—The New York Board of Health is becoming somewhat alarmed over the remarkable prevalence of consumption in that city. Dr. Biggs, speaking for the board, has declared that one out of every seven deaths in the city is due to that disease, and that among the working classes tuberculosis claims one in four.

—Banker Spaulding, ex-president of the Globe Savings Bank, of Chicago, has been given an indeterminate sentence to the penitentiary. He was charged with embezzling funds of the University of Illinois, of which he was treasurer, the discovery of the embezzlement having been brought to light through the failure of the bank.

—The United States revenue cutter Bear sailed from Seattle on November 27, to carry food to the crews of the eight whaling vessels imprisoned in the ice of the Arctic Ocean north of Alaska. The distance from the place at which the Bear will land its overland party to the frozen-in whalers will be about 1,000 miles, and the route will be along the coast line.

—A remarkable discovery of prehistoric remains has been made in Indian Territory by Archaeologist Walters. The discovery consists of an ancient battleground, evidently the scene of the last stand made by the Mound-Builders against the Maya Toltecs. From extensive excavation made it is believed that at least 100,000 warriors met death here, and that the battle occurred 2,000 years ago.

—The pastor of the First Baptist Church, of Trenton, N. J., has introduced the novel feature of girl ushers into his church service. He reports that the innovation was a great success, both in drawing a crowd, and in filling the contribution plates, which were carried around by the young ladies, and states that he believes in getting people to the church regardless of the means employed as long as they are honest.

—The Pacific Cable Company, whose directors are prominent New York capitalists, has announced that it will lay a cable line from the Pacific Coast to Hawaii within eighteen months. Plans have been prepared for 9,000 miles of cable, running to Japan, China, and Australia. This cable company will have close connections with the Western Union, the Mexican, and the Central and South American Telegraph Companies.

—Mgr. Martinelli, papal delegate to the United States, has advised the Vatican not to array itself against the cause of Cuban independence and in favor of the maintenance of Spanish rule in Cuba, as such a course would be detrimental to the interests of Catholicism in the United States. He states that there will be great losses to the Catholic Church in America unless it can be shown that the bishops have thrown their influence upon the popular side.

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THE FIRST BOOK OF KINGS.

CONNECTION.—The two books of Kings evidently form one whole, and they are counted as one book in the Hebrew Canon. The division into two was introduced in the old versions, which reckoned the books of Samuel and the Kings as a continuous series, calling them the four books of the Kingdoms, or of the Kings, a title which is retained in our A.V. The division into two is less happy in the case of the Kings than in that of Samuel; for 1 Kings breaks off at an arbitrary point of no special significance in the history. The name given to these books is quite appropriate, for they relate the history of the kings from the accession of Solomon to the Babylonian Captivity. This whole period may be divided into three great sections, marked by great facts in the history of the monarchy—*viz.* 1. The period of the undivided kingdom under Solomon (1 Kings 1-11); 2. The history of the divided kingdom (1 Kings 12 to 2 Kings 17); and 3. That of the remaining kingdom of Judah, after the ten tribes had been swept away (2 Kings 18-25). For convenience, however, we shall follow the division imposed upon the English version.

CONTENTS.—The first book falls into three divisions. 1. *The reign of Solomon* (1-11) forms a well-defined section of the book. There is a close connection between the beginning of the book and the close of the second book of Samuel, inasmuch as David, though old and infirm, is still reigning, and does not disappear from the history till Solomon is on the throne. The succession is secured by the prudence of Nathan, David's trusty adviser, in the face of an attempt to set Adonijah on the throne (1). Solomon, being publicly proclaimed king, receives from his father a charge as to the measures he should take for the security of his throne, a charge which he executes on David's death (2). The young king, being invited in a dream to choose for himself, asks wisdom in preference to wealth and greatness (3. 1-15), and soon after gives a proof of his wisdom in deciding a difficult case presented to him (3. 16-28). Great as well as wise, he has high officers placed up and down the country for administration. The people are numerous and contented, and his fame spreads into neighboring lands (4). In particular Hiram, king of Tyre,



PILLAR IN QUARRY NEAR JERUSALEM.

(From a Photograph.)

Supposed to have been prepared for one of the temples.

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Once more we call attention to our Bible offer on page 14. Read it.

An Article, "Satan and His Angels," assigned to follow the one of last week on the "Angels of God," was crowded out of this issue by the exigencies of make-up. It will appear next week.

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Faith and Obedience.—There is no essential difference between the words. He who has faith in God will be obedient; and he only can be truly obedient who has faith. So really it is not "faith or works," or "faith and works," but it is the "faith which worketh by love." Gal. 5:6.

A Convenient Calendar.—For twelve years the "Columbia Calendar" has appeared, to the gratification of its friends—all those who have used it. Like the Columbia wheel, it is "at the top;" there is no better. It has a leaf for every day in the year, giving the day of the week, the day of the month, and the day of the year, together with the moon's changes, and some bright saying relative to wheeling, good roads, sentiment, morals, or religion. Each leaf contains plenty of blank space for jotting down anything desired to be remembered in the future, and the leaves may be preserved as a diary. The calendar stand can

be so adjusted as to stand at a convenient angle on the desk, or be hung on the wall. It will be mailed to any address by sending five 2-cent stamps to the Calendar Department of the Pope Manufacturing Company, at Hartford, Conn.

O, how fruitful is one falsehood! That one first lie told by Satan, "Ye shall not surely die, . . . ye shall be as God," has been prolific of a foul brood. Demon-worship, hero-worship, transmigration of souls, adoration and invocation of saints, purgatory, Spiritualism, and eternal torment all may be traced back to that Edenic falsehood. Let men who hold to these things but give up Satan's falsehood, and all these stupendous, foundationless fabrics would fall.

In Little Things.—It is the knowledge of detail and faithfulness in little things that make the good mechanic and fit him for a higher position. Vigilance every little moment is what makes the faithful sentinel. Faithfulness in all the little duties of life is what builds up the true Christian character. The clerk who will filch pennies, or other little things, from his employer, would steal dollars if time and opportunity seemed favorable and the temptation strong enough. The compositor who will take "sorts" from his fellows to advantage himself rather than fill his own case, would steal greater things under little stronger temptations. The one who uses for his own pleasure little moments for which he is paid by others to do their work, is in that very thing developing a dishonest character. Here are the words of our Lord: "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much." Luke 16:10.

THE HUMAN ABOVE THE DIVINE.

THERE is a constant tendency, notable in both Church and State, especially in times of backsliding, to exalt human traditions, appointments, and institutions, above the Word and institutions of God's appointment. Here is an example of this from the chief organ of a leading religious denomination of this country:—

"We do well to remember always that our feast of Thanksgiving is none other than the ancient Jewish Feast of Ingathering, and, tho our President now issues the yearly proclamation, yet, in the first instance, it was Moses who commanded the observance of this festival. By recalling this fact we link ourselves with the sublime past. We connect our nation with the nation through which God revealed himself to the world. We lift the day out of mere local or national limitations, and we prove that we too are the children of Abraham, only in that high and spiritual sense by which we are all of the household of faith. "Just as Easter has entered into, and with its divine light transfigured, the Feast of the Passover, so does our Thanksgiving illumine and glorify the Feast of Ingathering, thus making one of the old and the new, and demonstrating the essential unity of the purposes of God throughout all generations."

But the ancient Feast of Ingathering had another and far greater meaning,—it pointed forward to the ingathering of the hosts of God in the coming harvest, "the end of the world," when the sheaves shall be the children of God, and the reapers the angels. Matt. 13:39; Rev. 14:14-16. The national Thanksgiving day of America is purely of human appointment, and mere human appointment is hardly sufficient to connect a nation with God, or make it successor to his favor.

But it is the second paragraph to which we wish especially to call attention. Easter transfigures the Passover! Thanksgiving illumines and glorifies the Feast of Ingathering! Both the Passover and the Feast of Ingathering were of divine appointment, commanded of God, and full of meaning to the children of faith. "Easter" is a word which comes from "Eostre," the Saxon goddess of spring. Men have attempted through human ordinances solely to fasten it upon the anniversary of the resurrection of our Lord, just as they have attempted to make the heathen Sunday do weekly service for the same event.

Both Easter and Sunday as religious days are pagan in origin, and for the observance of either or both there is not one single precept of Holy Writ. It is well to give thanks to God even on one day in the year; but the true Christian will do it on all days.

But the appointment of a day of thanksgiving by civil authority makes it the merest farce; and the way the day is kept by the majority demonstrates this: it is a day of sports, pleasure, gambling, and gluttony.

The true memorial to the world of the resurrection of Jesus Christ is not a yearly day of pagan origin, but the life power of our Lord manifest in the godly life of his followers every day. The true thanksgiving of the Christian is kept the year round, and is manifest in grateful benevolence to the poor and needy.

The elevation of merely human institutions above the explicit appointments of God have ever been a sign of apostasy, and the Lord sometime will well inquire, "Who hath required this at your hands?" On the other hand, he gives us this test of our gratitude and affection for him: "If ye love me, keep my commandments;" "Ye are my friends, if ye do whatsoever I command you."

The Place To Grow Tobacco.—It seems to us that the alkali regions of California would be just the place to grow tobacco. Why?—Because the alkali destroys the nicotine, the deadly poison of the debasing weed. But, strange to say, this very fact is what is disappointing to the growers. This is what a press despatch headed, "Tobacco Ruined by Alkali," says:—

"San Luis Obispo, November 23.—Dr. R. L. Breck, who for the last year has been making extensive experiments in the culture of tobacco at points north and south of this city, has just had experts pass upon the product and has found the tobacco almost entirely devoid of nicotine. The experiment was being watched by agricultural chemists and tobacco factories all over the State, and the result will prove widespread disappointment. The failure of the nicotine to materialize is attributed to the presence of alkali in the soil."

The essential of tobacco then is nicotine, one of the deadliest poisons known, which if not present in tobacco renders it worthless. Men therefore use and love tobacco because of its poison. Would it not be better to quit it forever? It would be a blessed thing for the world if alkali were distributed in all tobacco-growing districts. But then the abnormal appetite of man would substitute opium, hashish, the betel-nut, or some other poisonous product of perverted nature.

A False Report.—There was reported some time ago and quite extensively circulated in various papers that Captain Barker, of the battle-ship Oregon, gave orders that on last Good Friday no meat should be eaten on the vessel and that a number of the marines were punished for not saluting the Catholic priest who held religious service on board. The *Independent* tells us that "Captain Barker declares that there were no orders given forbidding meat that day, that there was no special religious services of any sort held, that no priest came aboard, and that nobody was punished for not saluting a priest, and that the whole story is a fabrication. Some one seems to have lied, and the lie has traveled far and wide."

It Is One Book.—"It is a well-known fact that the severest test of a railroad engineer relates to the question of his ability not to take his engine apart, but to assemble its parts together if once they are disjoined. The good colored brother was perhaps cognizant of this fact who remarked of the critical attempts of his own pastor: 'He can take the Bible apart as good as any man I ever seed, but he can't put it together again.' It is a pity that anybody should want to take such a grand old Book apart. But the Bible can never really be dismembered and destroyed."—*New York Observer*. And why?—The Word of God is bound together by the one life.

The first edition of the December, or mid-winter holiday number, of *McClure's Magazine* will be a third of a million copies. Besides special features, it will contain the late Charles A. Dana's judgment on the generals in Grant's army before Vicksburg. These opinions were formed in the field, and most of them were written from the field, and to Secretary Stanton. The price of the magazine is 10 cents. For sale by all news agents.