

# 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

### THE LESSON OF HISTORY.

WE do not say "a lesson from history," but "the lesson of history;" for there is but one great lesson that history teaches, yet it is one that is rarely learned. For want of learning this one lesson, thousands study history in vain; while he who learns the simple, fundamental

wisdom," and the Bible is the book that teaches the fear of the Lord; therefore it is in the Bible that the beginning of wisdom is found. It is the simplest book in the world, as would naturally be expected of a book of beginnings. That it is really a book very easy to be understood is proved by the fact that it teaches the way to the kingdom of heaven, which can be entered only by children and those who become like children. See Matt. 18:3. It is manifest, therefore, that the Bible can be understood by children, and consequently must be an easy book. It is the first book that children should study. But the

the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam [man], in the day when they were created.

"And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begat sons and daughters; and all the days that Adam lived were nine hundred and thirty years; and he died. And Seth lived an hundred and five years, and begat Enos; and Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters; and all the days of Seth were nine hundred and twelve years; and he died. And Enos lived ninety years, and begat Cainan; and Enos lived after he begat Cainan eight hundred and fifteen



VALLEY AND SITE OF THE ONCE GREAT CITY OF JERICO.

Jericho, once one of the strongest and greatest cities of Palestine, in the midst of a fertile district, is one of the prominent things of earth, indicative of all, on which history has written, "Ichabod"—the glory is departed. The ancient city is long since gone. "Modern Jericho [on a site about two miles away] consists of a group of squalid hovels inhabited by about sixty families."—Schaff.

lesson in the beginning of his study will read to profit.

The reason why the lesson referred to is so almost universally overlooked, is that the records that are usually studied are so crowded with details that the mind becomes confused; history becomes to the student only a mass of occurrences, in which the underlying truth taught by history is lost. This melancholy result would be avoided if people began at the right place to study, taking the simplest history first, and afterwards that which is more complex.

"The fear of the Lord is the beginning of

whole of a thing is found in the beginning, just as the entire tree exists in the germ; and so the Bible, which teaches the fear of the Lord, contains the sum of knowledge, and may be studied by the gray-haired sage as profitably as by the little child. Its treasure of wisdom is inexhaustible.

Now for the first lesson in history. Very fittingly it begins with the beginning of time. We will quote a page from it, that we may clearly see what is the simple, underlying truth taught by all history since the creation of the world. Here it is:—

"This is the book of the generations of Adam. In

years, and begat sons and daughters; and all the days of Enos were nine hundred and five years; and he died." Gen. 5: 1-11.

Thus the record continues to the end of the chapter, of which we have quoted just one-fourth; yet the chapter covers a period of more than fifteen hundred years.

What is the sum of history, as indicated by this record?—Simply this, that men lived a certain number of years, and then died. With this first historical record agree all that have been written since. The whole of history can be summed up in the words, They lived so long, and then they died. The one thing, therefore,



that history teaches, is that a man's life is but "a vapor, that appeareth for a little time, and then vanisheth away." Yet this is the thing that is seldom thought of in reading history. Histories written by man are so filled up with accounts of the incidentals,—the things that people did, the battles fought, the kingdoms established, the cities built, and the "glory" gained,—that unless one has begun the historical study with the primary book, that is, the Bible, he will lose the main point.

Secular history alone is sufficient, if one reads it thoughtfully, to show that it is utterly impossible for man to inherit or possess this earth. "For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others." Notwithstanding this, "their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names." "This their way is their folly; yet their posterity approve their sayings." Ps. 49:10-13. Each generation imagines that it is an exception, and that its works will stand forever.

#### Dull Students.

People refuse to learn the lesson of history, even when it is spread out before their eyes. They contemplate the ruins of former greatness, and even while looking, think: "How superior we are to those who lived in ancient times! Their empires have all vanished, and their cities are in ruins, or utterly extinct." But that is most short-sighted reasoning. A man might as well claim to have more vitality than Methuselah, because he himself is living, in the possession of full strength, while Methuselah, forsooth, is long since dead! Ah, but wait, my friend, and time will tell a different story! You will not have to wait one-tenth the length of Methuselah's life, to learn your mistake.

So with the works of which men boast today. There are now no structures so massive and so strongly built as many of those of ancient days, that have been utterly demolished by time. Should time continue as much longer as it has already continued, nothing would remain of the glory of the nations that now inhabit the earth, and their names would be forgotten unless some new fragments of stone preserved them.

No; this earth is under a curse, and unsuited for man's dwelling-place. He can not live here. Do what he will to establish himself here, he is swept away before he can fairly get a foothold. The princes of the earth are brought to nothing, and the judges of the earth are as vanity. "Yea, scarce are they planted, scarce are they sown, scarce hath their stock taken root in the earth, when He bloweth upon them, and they wither, and the whirlwind taketh them away as stubble." Isa. 40:24, R. V., margin.

In spite of this truth, which is the one thing that is most evident in all history, men go on planning for this earthly life as tho they were to abide here forever. We see them throwing all their energies into a political struggle, fiercely excited over the outcome, scrambling and crowding for a place, perfectly oblivious to the fact that even if they succeed in attaining the coveted object, it will disappear, and they themselves with it, almost as soon as they seize it. So it always has been, and so it will be to

the end. They are as foolish as children on the beach, fighting over the sand houses they have built, which the next wave of the incoming tide will wash away, and at the same time overwhelm them.

What hope is there then for man?—Much, every way. Go back again to our elementary history book. Surely we can believe a record that is so conclusively substantiated by facts. That tells us that God created the earth not in vain, but to be inhabited (Isa. 45:18), and that when he had completed it, with man upon it, he "saw everything that he had made, and, behold, it was very good." Gen. 1:31. The critical eye of the Master could detect no flaw, nothing that could be improved, either in man or his condition and circumstances. Everything was as good as God himself could make it.

Now we know that "whatsoever God doeth, it shall be forever." Eccl. 3:14. Therefore the condition of the earth in the beginning, and of man as well, is that which is to be through all eternity. God did not place men on the earth in order that they should be swept away like gnats, but that they should *possess* it forever, even forever and ever. Therefore, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Even tho there were not many repetitions of that promise, the fact that in the beginning God placed a perfect man in a perfect earth, is sufficient promise that so it will be. In view of this promise we can confidently say, even when about to be carried away by the flood of time, "God will redeem my soul from the power of the grave; for he shall receive me." Ps. 49:15.

Who will begin to read history from the beginning, and learn the great lesson that it teaches? Who will cease to chase the bubble that collapses as it is grasped, and begin to plan and live as citizens of a better country, that is, an heavenly, whose capital is a city that has everlasting foundations, whose builder and maker is God?

E. J. W.

#### FOR WHOM IS THERE HOPE?

FOR every soul who truly desires God's pardon, God's fellowship, God's righteousness, there is hope.

There are many who desire pardon for sin, who desire to have the shame relieved, and the pangs of conscience relieved. They do not wish to reap the logical fruit of their sin; and yet they do not want the righteousness of God after all. They do not care to be filled with the Spirit of God. There are certain things in their possession, in their life, in their habits, which they do not wish to relinquish. Based on such desires there can be no sure hope.

But for every soul who desires to be forever free from sin, who longs to be made like Christ, there is all hope. It matters not what he has done, how deeply he has sinned, the Lord will receive him. Hear what the Lord says to all:

"Come now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18, 19.

"For God so loved the world, that he gave his only-begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." John 3:16.

"This is a faithful saying, and worthy of all accep-

tation, that Christ Jesus came into the world to *save sinners*; of whom I am *chief*." 1 Tim. 1:15.

In the light of these assurances (and there are many more), who then may not be saved?

#### "But What about the Backslider?"

Well, there is hope for the backslider. Hear the Lord:—

"With the Lord there is mercy, and with him is *plenteous redemption*." Ps. 130:7.

"He is good; for his mercy endureth forever." Ps. 107:1.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he *will have mercy* upon him; and to our God, for he *will abundantly pardon* [he will *multiply* to pardon, margin]." Isa. 55:7.

"He *delighteth* in mercy. He will *turn again*, he will have compassion upon us; he will *subdue our iniquities*." Micah 7:18, 19.

Man's idea of great mercy is to forgive a brother "seven times," but God says man ought to forgive "seventy times seven," evidently an unlimited number of times. Matt. 18:21, 22. Our Lord is infinitely more merciful than man.

#### "But Those Texts."

"But what about those texts, Heb. 6:4-6; 10:26, 27, and Matt. 12:31, 32?" asks a correspondent. We print those scriptures below:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12:31, 32.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. 6:4-6.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; 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. 10:26-29.

The Holy Ghost, or Spirit of God, is the power of God. It is that by which God operates. By it he created the earth, and garnished the heavens. By it every miracle has been wrought. By it man is changed from sin to righteousness. The Spirit of God and the sacrifice of Jesus Christ is God's means for saving men,—"through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2); "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

To express the matter in a few words: He who rejects God's means of salvation, leaves himself without hope. He who sees as did the Jews the most marked manifestations of the Spirit of God, who heard such teaching as the world never before heard, and then right in the face of it all says that Jesus wrought his miracles by the prince of devils, puts himself where God can not save him. Having rejected the mightiest evidence, nothing else will move him.

Having known in himself the mighty power of God and the deep experience indicated in Heb. 6:4, 5, if he choose in the light of that



the things of the world and Satan, by what means can he be renewed? He has turned from God's means; there is nothing left by which he can be reached. He counts the blood or life of Christ as common with sin; and he slights the Spirit of grace as of no account. He who would save all by his gracious Gifts, is rejected. It is as tho a life-boat should rescue a drowning man, and he should deliberately plunge from the boat. The life-line is thrown him, but he will not grasp it. He who perishes without hope perishes of choice.

"The Lord *taketh pleasure* in them that fear him, in those that *hope in his mercy*." Ps. 147:11. If you have desire for the holiness to be found in Christ, God is drawing you. John 6:44. Follow on. "Him that cometh to me," says Jesus, "I *will in nowise* cast out." Verse 37. The trouble is not that God will fail, but man will harden his heart against God. Hope in his mercy, and keep the heart tender by obeying his will through faith.

### WHAT WAR IS.

It is a most singular thing, yet it is a fact, that the loudest calls for war that have been heard within the last two or three years, have come from the ministers of the Gospel. From thousands of pulpits appeals have been made for any or all of the Powers to proceed to annihilate the Turks, in the interest of the Armenians; later, the Cretans have been encouraged in their efforts to throw off Turkish rule, and Greece has been applauded for taking the part of Crete in order that she might get the whole; while many of the same preachers unsparingly berated the English Government for not joining the Greeks in their war with Turkey.

What a strange spectacle,—professed ministers of the Gospel of peace, to say nothing of thousands of church-members, clamoring for war! Do you know what war is? Let us just take the barest glance at it, as it really is. One of the war correspondents with the Turkish army, in the course of his description of the battle of Mati, says:—

The guns were already clouded in smoke and dust. Now and again a dot came traveling up towards us with painful slowness—a wounded artilleryman; now moaning convulsively; now silent, and swallowing an invisible lump, with twitching eyes.

Who can not see the picture of the strong man striving to repress any expression of the pain that was nevertheless overmastering him? Later on, the correspondent says:—

The ambulances drove forward to pick up our wounded, and Edhem Pasha pushed on behind his victorious troops. I passed a Turkish soldier who lay with both legs broken, sobbing piteously with pain. And then I hated war.

And who would not? For war means those same scenes magnified, and multiplied a thousand times. It means men helpless and suffering with wounds, lying in some spot for hours and even days, in the heat and cold, famishing for water. In short, it means wholesale murder, aggravated by the fact that many of the victims are not killed outright.

We are charitable enough to believe that most of this call for war, from the lips of professed Christians, would cease if those who do the calling could be placed for a season in the front ranks. Not that they are cowards, but that they do not stop to think what they are talking about. The fact is that every man

who shouts for war is simply an aider and abetter of murder. One famous general declared that "war is hell," and it is a fact that the spirit of war is the spirit of Satan. An officer in the Franco-Prussian war said that if he had led a regiment of angels into the battle they would have come back devils. How can Christians be in any way whatever accessories to such fiendish work?

It is for the purpose of warning, not of condemning, that we write. We know that there are thousands of sincere Christians who "know not what manner of spirit they are of" when they call for war, to avenge wounded honor or even outrage; and some with whom we have talked have been shocked, on having their attention called to the matter, to find that they were unconsciously being inspired by the spirit of the devil; for it is the spirits of devils that go about to stir up war. See Rev. 16:14. The man who shouts for and applauds murder is at heart a murderer. In this time when the nations are preparing war, "great plainness of speech" is necessary, in order that some at least may be awakened to their danger, and may forever break loose from the fierce, murderous, Satanic spirit that is benumbing the senses of the world's millions, and carrying them to everlasting destruction. E. J. W.

**Falling Away.**—"If they shall fall away" (Heb. 6:6), does not imply falling because of discouragement or ignorance. It is deliberate apostasy. The class indicated by the pronoun "they" had been enlightened, had tasted of the heavenly gift, Christ Jesus, had been made partakers of the Holy Ghost, had eaten of the good Word of God, and the powers of the world to come had come into their lives. Verses 4, 5. Their falling away is deliberate choice of sin. Having known God's means of salvation, and turned from them, by what means can God or his servants renew them again? Only the Word of God can truly point out sin (Rom. 7:7), but they have turned from that. Only the Spirit of God can bring conviction (John 16:7-11), but this they have relinquished after knowing its power. It is deliberate choice of sin. It is sinning wilfully, or willingly, that is, of choice (Heb. 10:26), and God will not force our will.

**Sincerity.**—The apostle desired that God's children should be "sincere till the day of Christ." "Sincere" comes from the Latin *sine*, without, and *cera*, "wax," and means without wax. Wax can be molded. It takes the imprint of the last thing with which it comes in contact. God would not have a wax people, a people molded by worldly opinion, expediency, or policy. Without wax he would have them. His description of Christians is "living stones," grown onto the foundation Rock, Christ Jesus. Reader, what are you for Christ, wax or a stone: one whose character is molded by every change of environment, or one which is unchanged save by the life of Christ within? This is a question worthy of consideration.

"ALMOST every one in his turn has lamented over something which afterwards turned out to be the very best thing for him that could have happened, or rejoiced at an event which became the source of his greatest sufferings."

## General Articles

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

### FAR AWAY WHERE THE ANGELS DWELL.

I LONG for a home where sin is not,  
And o'er me comes the spell;  
My heart yearns so for the blessed spot  
Far away where the angels dwell.  
I long for the mansion He's gone to prepare,  
The beautiful mansion that's "over there,"  
And the bridal robes we all shall wear  
To the heavenly city of rest.

There's a glorious day that soon will come  
When we'll walk through the gates ajar;  
The angels, too, will welcome home  
The pilgrims from afar.  
Far away, away where the angels dwell,  
And notes of heavenly music swell,  
Where sin comes not with its blighting spell,  
O, there is the home I love!

Far away where the angels dwell—  
O, I long for an entrance there,  
The glory whereof no tongue can tell  
Till we pass through the gates so fair!  
There then is rest for the pilgrim's feet,  
There is joy for the saved at the mercy-seat,  
And the music of heaven divinely sweet,  
No sorrow from earth shall mar.

O, the music of God forever rolls  
Far away where the angels dwell,  
And the fathomless longings of our souls  
No mortal tongue can tell!  
When the ransomed ones are welcomed there  
The harpers of God strike a higher air.  
Then come with me to that land so fair,  
Far away where the angels dwell.

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### THE WORK OF CHRIST.

It may be surprising to some that Christ's work was confined to so small a circumference, that it was not extended to the heathen nations surrounding Palestine. But the heathen nations were not prepared for his work. And had he devoted his time to the conversion of the Gentile world, he would have closed the door whereby he could bear his message to the Jewish nation. As it was, Jewish prejudice against him was strong. One discourse given by him in Nazareth so enraged the people that they would have killed him if divine power had not saved him from their wicked purposes. The mob drove him out of the synagog, and pushed him hither and thither, quarreling among themselves as to how they could stop his voice entirely. But presently they lost sight of him. He was gone, they knew not whither.

Christ was surrounded by religious enemies. "He came unto his own, and his own received him not." Why did not the Jewish people receive their Lord?—Because truth did not languish on his tongue. They were displeased with him because he did not receive his instruction from the religious teachers of the nation. Yet he showed that he had a perfect knowledge of the Jewish economy as represented in the Scriptures.

The scribes and Pharisees taught the law, but they taught also the commandments of men, mingling human traditions with the divine precepts, covering the genuine requirements of God with man-made forms and ceremonies. Thus their true religious service was corrupted.

Christ gave the true interpretation of the law and the prophets, and the true significance of every type and symbol. While the professed teachers of the law made this law a rigorous burden by their unimportant exactions, Christ stood alone, living the law of God. Altho



rejected by his own people, he did not fail nor become discouraged. His discrimination between true and false religion was so clear and sharp that the Pharisees were reproached by his words. He did not spare their pretentious godliness, which was mingled with selfishness, hypocrisy, covetousness, and unfair dealing. He did not try to obliterate the distinction which should exist between the righteous principles that should ever govern the lives of those who claim to be children of God, and the principles of the world.

Christ taught that the idea of remodeling the religion of the scribes and Pharisees was out of the question. A new piece of cloth can not be sewed on an old garment; for the new will draw away from the old, and the rent will thereby be made worse. So the religion of Christ could not be joined with false religions; for the new principles to be introduced would not harmonize with the old.

The temple service, formed after the divine pattern, and once so pure, so sacred and so holy, had been tainted with evil. It could not be remodeled. It was mingled with the defective plans of men, and could not be rebuilt by human power. The true heavenly Architect, he who created men, "so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One sent from heaven came to restore the ruined temple to its sacred and beautiful proportions.

While the Pharisees loaded the people with grievous, man-made exactions, Christ revealed the love of God. The untainted purity of his life, his humility and meekness, his sympathy with all classes, high and low, rich and poor, showed the Pharisees to be whited sepulchers, deceiving the people by their profession of sanctity. The contrast between Christ's life and the lives of the religious teachers shed rich light on the pathway of those who claimed to worship God. In his person and mission he revealed the love and holiness of God, and priests and rulers should have set before him an open door; but they chose darkness rather than light.

While Christ's field of labor lay among the Jews, he instructed his disciples to go forth to those without the camp, bearing to them the message of a Saviour's love. Frequently the people of other nations came to him to be healed, or to make some request for their relatives and friends. They listened to Christ's instruction, and as they heard his words of truth, they were deeply impressed. These people represented the great human family, who knew not God or the truth, but who felt a soul-longing for something they had not. In speaking words of hope to these weary, unsatisfied souls, in healing their infirmities, Christ was setting an example to be followed from one end of the world to another. He was speaking and acting for humanity at large. He was giving a message to those who would afterward become his disciples. In the few years of his work he must set forth the object of his mission, and lay the foundation of the work that was to be taken up by his disciples. He must show that his work was to set souls free from the slavery of sin. And, altho generation after generation would pass away, his lessons of practical service would be repeated by his witnesses. He was to ascend to heaven, but his work was to be carried forward with greater power than before, because he and his Father would co-operate in doing greater things for his people than they had seen while he was among them.

"Go ye into all the world, and preach the Gospel to every creature," is Christ's command to his workers. He himself descended from heaven in the garb of humanity that he might give power to man, enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust. His long human arm encircled the race, while with his divine arm he grasped the throne of the Infinite. By living, not to please himself, but to please his heavenly Father, by spending his life for others, by seeking to save suffering humanity, Christ gave practical lessons of self-denial and self-sacrifice.

We are to work while it is day; for the night cometh, in which no man can work. Our life is represented as a day. When night comes to us, we fall asleep. But tho the worker ceases his busy activity, the work goes on; for others take it up. Human agents may pass away, but Christ's work does not cease; it goes forward, each worker doing God service by working as Christ worked.

We often feel that in the work of God there are greater interests to be handled, that we are unable to touch. We seem to be bound about. Let all remember that Christ's work while on earth was confined in a narrow compass. Yet multitudes from all parts of the world heard his lessons.

Christ worked out before his disciples and before the world a perfect example of true religion. And when men show that patience, sympathy, and love for the souls of their fellow-men that Christ showed, Christ will be revealed in his followers. "We are laborers together with God," writes Paul; "ye are God's husbandry, ye are God's building." By his Holy Spirit God is framing the building, using sanctified men and women to compose his temple. But none can do a good work, at home or abroad, unless they receive power from above. If we would work as Christ worked, we must look to Christ to give our work efficiency and perfection. We must depend upon Christ, our risen and ascended Saviour, our substitute, our surety, our power, and our sufficiency.

MRS. E. G. WHITE.

#### SATAN AND HIS ANGELS.

It has been shown in the preceding article that there are spiritual beings in the universe called the angels of God. These are ministering spirits, assistants of the Father and the Son, in the accomplishment of man's redemption. To every struggling soul the thought that just beyond the curtain of his vision, working in the unseen, but working just as really and truly, are friendly intelligences, is indeed cheering. But the happiness of this thought is somewhat marred by the further thought and knowledge that there are likewise evil agencies at work, counteracting the efforts of the good.

As our world is now constituted, the influence of every positive power is counteracted in a degree by the influence of a negative. There is darkness as well as light; misery as well as bliss; evil the same as good. And while there are good angels, the angels of God, there are also evil angels, the agents and emissaries of Satan, the arch deceiver.

The study, from the Word of God, of the origin of evil, and the course it has run in connection with the history of man, is more interesting than a fairy tale or a story of adventure. There was a time in the history of God's fair universe when no chilling breath of winter or darkening shadow of night blighted springing hope or clouded the luster and glory of right-

eousness divine. The universe of God was peopled with myriads of holy, happy, and guileless beings. Hence there was a time when Satan, in his character of to-day, did not exist. The lot he chose was of his own seeking, free and voluntary on his part. In God's providence, his creatures were made free moral agents. This was necessary to the development of character. God chose not to be worshiped by machines, or in slavish fear, but voluntarily and of free choice. He says of Satan, through the prophet Ezekiel, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." And then the reason for Satan's downfall is indicated as pride of heart on account of the beauty of his person and the position he occupied. Eze. 28: 12-19. That position, next to the throne of God, that beauty, made resplendent by the beams of glory radiating from the person of divinity, should have inspired in the heart of Satan deeper love and gratitude to his great Benefactor. On the contrary, it led to exaltation of self. He fell from his high and holy estate of purity, and for the first time in the history of heaven, the presence of sin and death was felt in its quiet and peaceful domain.

#### Satan's Ambition.

The designs of Satan in his departure from God are brought to view in the fourteenth chapter of Isaiah, verses 13 and 14. His heart led him to desire equality with God, to become ruler of his companions, "the stars of God," the angels of heaven. In thus seeking to establish an independent rule and government of his own, and in drawing away followers from the government of God, he must, in the very nature of the case, have brought charges against the Most High, representing his government as unjust, oppressive, and tyrannical, and promising to those who would accept his own leadership increased privileges and greater freedom. A division was created in the heavenly host. The issue was sharply drawn, and every intelligence took his stand for or against this usurper of God's prerogatives. When the pleadings of love could no longer avail, and divine forbearance could be no further prolonged, Satan was expelled from the heavenly courts. 2 Peter 2: 4; Rev. 12: 3, 4. He and his evil host were separated from the loyal and true.

He who had created the angelic host by the word of his mouth could have forever blotted from existence this arch-rebel and his wicked followers. Why did not God do this? Perhaps an answer may be found to this inquiry in the consideration that God performs all of his acts not alone with reference to himself, but with reference to the minds of his created intelligences throughout the universe. God understood the designs and purposes of Satan. Not so, however, with many who had still remained loyal to the right. Loyalty to God and integrity to principle had kept them from joining forces with their former companion. But while they deprecated his course, his charges against God and his government had not been without effect. The minds of the loyal and true were still harrowed with the thought that possibly there was a shadow of truth in the representations of Satan. Should God destroy at once the arch deceiver, it would but strengthen this doubt in their minds. Hence God proposed to let Satan run his course, to permit him to follow his own plans and policy, demonstrating to all the universe the falseness of all his charges and the integrity of the divine government. Hence God does not restrain Satan, but allows



him untrammelled liberty in the pursuit of his purposes.

This earth is created in its Eden beauty and freshness. Man in the image of his Maker is given it as a possession. He likewise is placed upon probation. In an evil hour he falls a prey to the wiles of the deceiver. In love the plan of salvation is devised, and Christ is promised as man's Saviour and Redeemer. He comes to the earth as a representative of the government of God. At every point he is besieged by Satan and his minions. With hellish cunning and fury they dog his footsteps and seek to sully his integrity. But at every point they are repulsed. Again and again Christ reiterates the statement, "I came not to do my own will, but the will of the Father that sent me." In his forbearance, his love, his patience, he demonstrates to the inhabitants of this earth, and to the intelligences of all the universe, that the government of God is built on principles of love and liberty. Satan accomplishes His death, but that death was in itself a victory. From it he rose in glory triumphant, ascending to the Father, to forever stand as man's advocate against the charges and representations of the "accuser of the brethren." That lowly life on earth, a living representation of the character of God and of the principles of his government, that ignominious but triumphant death on the cross, that glorious resurrection from the tomb and ascension to the Father, together with the spirit of malignity, hatred, and wicked design exhibited by Satan, showing more strikingly its utter wickedness in contrast with the pure, spotless life of Christ, sounded the death-knell of sin, and presaged future redemption from sin's contaminating influence.

In the person of his followers, Christ is still crucified by Satanic hatred. With an intellect strengthened by exercise and sharpened by use, Satan will work with all deviousness until the end of the world. When every soul shall have taken a stand, then shall the final expression of divine justice take place. Satan and his followers will have proven themselves unworthy of further mercy or leniency. It will have been demonstrated to the entire universe that the effects of sin are only baneful in their results, that a further prolongation of Satan's existence would be an insult to justice, a blot upon the fair escutcheon of heaven.

Satan and his host are summoned forth to their doom. The fires of the last day that restore the earth to its Edenic beauty consume sin and the originator of sin. God says of Satan (Eze. 28:19) that he shall never be any more. He, with the wicked hosts who have followed him in his mad career, shall be as tho they had not been. Once more the banner of heaven will float over a clean universe, and from every heart shall rise songs of praise and adoration to the One who has demonstrated his love and proven the integrity and justice of his government. Col. 1:20; Eph. 1:10. Then will it be that every creature that is in heaven, and in the earth, and such as are under the earth, and those that are in the sea, will be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. May the reader and the writer have a part in that glorious praise service at that time. F. M. W.

PATIENCE is the pure gold of character, smelted from the ore of humanity in the furnace of affliction and cast in the mold of obedience. —Bowman.

## THE COVENANTS AND THE SABBATH.

### The New Covenant Plan.

THE new covenant plan is simply the "plan of salvation." This plan was formed in the council chambers of heaven by the Father and the Son. The counsel of peace was between them both. Zech. 6:13. God gave his Son (John 3:16), and his Son gave himself (Titus 2:14). The very first provision of the new covenant is, "I will put my law in their inward parts, and write it in their hearts." This implies conversion. The law may be written on stone, but that does not affect the life or the heart. By conversion we are brought in harmony with God's law, for it is a part of us. The children of the new covenant are all born after the Spirit. Gal. 4:29. They all "know the Lord."

In the formation of this plan God knew that it would be impossible for man to save himself by works that he might do, so he sent Christ to prepare a "robe of righteousness" for us to put on by faith. His life is a spotless robe. It was prepared by faith, the "faith of Jesus." The righteousness of Christ is the righteousness required by the law. The law bears witness that it is righteousness. Rom. 3:21. The robe of Christ's righteousness has Sabbath-keeping in it. This "robe" is unto all, and "upon all" them that believe. Rom. 3:22. We do not make our own garment of righteousness, under the new covenant, but we get a garment ready made. We do not need to go dressed in "filthy rags" (Isa. 64:6; Zech. 3:3, 4), but can put on the "fine linen" (Rev. 19:8), by faith in Christ. This change takes place at conversion. Rom. 3:26. After putting on this righteousness, shall we then transgress the law? God then desires that the "righteousness of the law" be fulfilled in us (Rom. 8:3, 4), and this is done by the power of a risen Saviour, who dwells in us and works through us (Phil. 2:13; Eph. 3:17).

This is the plan of the new covenant. What a wise plan it is! It only could be devised by infinite wisdom, and executed through infinite love. The law of God is the standard of righteousness in the new covenant, which standard we reach by faith in Christ.

### The "First Covenant" and the Decalog.

It is claimed by many that the Decalog is the "first," or "old" covenant. Finding that the first covenant has "vanished away," they conclude that the Decalog is abolished. While it is true that the Ten Commandments are called "the covenant of the Lord," and the tables of stone called "the tables of the covenant," yet they are not the "first covenant," and never so called in the Bible. What is the first covenant? Is there a distinction between the "first covenant" and the "covenant of the Lord"?

The old covenant was a compact formed between God and Israel at Sinai, and then ratified by the blood of a sacrifice.

The old covenant dates from Sinai, as several expressions of the Bible indicate. It was made with Israel when the Lord "took them by the hand to bring them out of Egypt."

"It is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar [Hagar]. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." Gal. 4:22-26.

In this allegory, Agar, a bondwoman, is

made to represent the old covenant, and it is expressly stated that the Hagar-covenant dates from "the Mount Sinai." It was not made until the children of Israel came to Mount Sinai. If the law of God and the Sabbath existed before the children of Israel came to Mount Sinai, then it can not be the Hagar-covenant which dates from Sinai.

The Sabbath is an institution as old as creation. Gen. 2:1-4. We have record where it was kept thirty-three days before the Hagar-covenant was made. Ex. 16:4, 5, 22-26. The law of which the Sabbath is a part existed at the same time, and "the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" The moral law must antedate sin (1 John 3:4; Rom. 5:12, 13); and as sin existed before the Hagar-covenant was made, so the law must antedate that covenant. In the beginning the law was written in man's very nature. Rom. 2:14, 15. It has been almost obliterated by sin. At Mount Sinai God rehearsed his law, and wrote it with his own finger upon stone (Ex. 20:1-17; 31:18), but he gave to them that which had existed before. The Hagar-covenant had not existed before Sinai, and therefore the law of God, including the Sabbath, can not be the "first," or Hagar, or "old" covenant.

Sarai was Abraham's wife, and, in the allegory, represents the new covenant. God promised to them a son. Gen. 15:1-4. Sarai became weary in waiting for God to fulfil his promise, and at last formulated a plan by which she thought to fulfil the promise of God. She had an handmaid, an Egyptian, whose name was Hagar. In order to fulfil the promise of God, Sarai gave Hagar to Abraham and she became his wife. Gen. 16:1-3. Hagar bare a son, and his name was called Ishmael. Gen. 16:11. Sarai also bare a son, and his name is called Isaac. Ishmael is born after the flesh, and Isaac is born by promise. Hagar represents the "old" covenant, and Ishmael represents the children of that covenant. With these facts before us, we can very easily determine what the Hagar-covenant is.

"Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine." Eze. 16:8.

Hagar was a bondwoman and an Egyptian, yet she became Abraham's wife. The Jewish nation were in bondage in Egypt, yet the Lord led them out, and when they came to Mount Sinai, he "entered into covenant" with them, and they became married to him.

"Turn, O backsliding children, saith the Lord; for I am married unto you." Jer. 3:14.

The Jews, after the flesh, were once God's chosen people, and they became such by a covenant "entered into" at Mount Sinai. This is the "first," or "old" covenant. Ishmael was born after the flesh, and as he represents the children of the old covenant, the Jews after the flesh are the children of that covenant. Before calling attention to the marriage vows, or covenant "entered into" at Sinai by God and the Jews, we call attention to the character of Israel after the flesh. Of her the Lord says, "Thou becamest mine."

### Character of Israel after the Flesh.

1. She is represented as a bondwoman. Gal. 4:24, 30.

2. She was born after the flesh. Gal. 4:23, 29. She was a bondwoman because she was born after the flesh. All who are born "after the Spirit" are free. John 8:36.



3. She was stiff-necked, or stubborn. Ex. 32:9; Deut. 9:6; 10:16.

4. She was a murmurer and complainer. Num. 14:2; 1 Cor. 10:10.

5. She was an idolater. 1 Cor. 10:7.

6. She committed fornication and adultery. Eze. 16:26, 32.

7. She was a murderer, and murdered her Lord. Acts 7:52.

Is it any wonder that the Lord should find fault with her?

"For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:8.

#### Making of the Covenant.

After Israel had encamped at the base of Mt. Sinai, Moses went up into the mount, and the Lord said unto him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, *if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people* ["thou becamest mine"]; for all the earth is mine; *and ye shall be unto me a kingdom of priests, and an holy nation*. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

The foregoing text presents the following important facts:—

1. God set forth a proposition for the Jews to accept or reject.

2. In this proposition the Lord requires them to obey his voice and keep his covenant.

3. If they agree to the terms of the proposition, they become a "peculiar treasure" unto the Lord. "Thou becamest mine." In this proposition the Lord has in mind the Levitical priesthood and the Jewish theocracy.

This proposition must be presented to the Jewish nation, and so "Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. *And all the people answered together, and said, All that the Lord hath spoken we will do*. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

This is the covenant "entered into" by which Israel became the Lord's. God would not take advantage of his people, and so before the covenant is ratified by blood, God speaks to them his holy law, which is the embodiment of all morality, and which was the constitution of the Jewish theocracy, and then gives them other precepts through Moses, which "were only the principles of the Ten Commandments amplified and given in a specific manner, that none need err."

"And Moses came and told the people *all the words of the Lord, and all the judgments*; and all the people answered with one voice, and said, *All the words which the Lord hath said will we do*." Ex. 24:3. This is now the second time they make this important declaration.

In this transaction we have a mutual agreement between two parties, namely, God and the Jews. The Jews have agreed to obey all the words of the Lord. Upon these conditions the Lord promises to make them a "peculiar treasure" unto himself, and to make them a kingdom of priests, and an holy nation. This form of agreement is recognized as a covenant in the Word of God. Ex. 23:32; 34:12, 15; Deut. 7:2.

#### The Covenant Ratified.

"And Moses wrote all the words of the Lord, and

rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. *And he took the book of the covenant, and read in the audience of the people*; and they said, *All that the Lord hath said will we do, and be obedient*. And Moses took the blood, and sprinkled it on the people, and said, *Behold the blood of the covenant, which the Lord hath made with you concerning all these words*." Ex. 24:4-8.

Note the following facts in the above text:—

1. Moses wrote in a book "all the words of the Lord," and then read them "in the audience of the people." This is called the "book of the covenant," for it contained the "covenant" and the laws which the Jews agreed to perform in the covenant. The Hagar-covenant was made at Sinai, but in the formation of this covenant the Jews agreed to keep God's law, which existed before the covenant was made, and still exists, altho that covenant has ended.

2. Just before the ratification of the covenant, the Jews the third time promise to obey all the words of the Lord.

3. Moses took blood and sprinkled it on the people, and said, "Behold, the blood of the covenant," which the Lord hath made with you.

4. The statutes and laws written in the book were not the covenant, but the covenant, or agreement, was "concerning those words." The "book" contained laws of a moral, civil, and ceremonial nature (Joshua 8:34, 35; Exodus 21; 22; 23), and were given to regulate the Jewish theocracy.

All can plainly see that the above scripture is a description of the ratification of a covenant. Have we positive evidence that this is the "first," or "old" 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. *Whereupon neither the first testament [covenant] was dedicated without blood*. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, *This is the blood of the testament [covenant] which God hath enjoined unto you*." Heb. 9:16-20.

Paul is here describing the ratification of the "first testament," and gives the same facts as are given in Ex. 24:4-8. Therefore the compact formed at Sinai between God and Israel, and ratified by the blood of a sacrifice, is the "first" covenant. Many consider this covenant a small affair, and fail to see that it was the foundation of the Jewish theocracy and the Levitical priesthood. The "new covenant" plan is the plan of salvation. The "old covenant" plan is the plan of the Jewish theocracy.

All that God can require of his creatures in any age is perfect obedience to his requirements. There is only one way that man since the fall can render obedience, and that is by faith in Jesus Christ. Faith brings Christ to our aid, enthrones him in the heart (Eph. 3:17), and he then works in us that which is well pleasing in his sight (Heb. 13:21; Phil. 2:13). As the Jewish nation enter into this covenant, they do "not realize the sinfulness of their own hearts, and without Christ it is impossible for them to obey God's law." "Feeling that they were able to establish their own righteousness, they declared, *All that the Lord hath said will we do, and be obedient*."

The object and purpose of this covenant is to lead the Jewish nation to the blessings and privileges of the new covenant. The promises God made to them could not be fulfilled until

they had faith in Jesus Christ. A self-righteous nation can not be "an holy nation." A self-righteous people are not "a peculiar treasure" unto the Lord. The Christian church is "a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Peter 2:9. As God requires obedience in both the old and new covenants, and as the promises of God set forth in the old covenant can only be realized when Israel comply with the Gospel or new covenant, therefore, if the Jewish nation had accepted of Christ and the Gospel, it would have established the "first covenant."

#### Duration of the Covenant.

"I entered into a covenant with thee, and thou becamest mine." The covenant entered into must last as long as the union formed or resulting by the covenant. Marriage vows are made binding until death. Altho one party may break their marriage vow, that does not divorce the parties. The Jews soon broke their agreement, and worshiped the golden calf. Through the prayer of Moses God still retained them as his chosen people. Had he consumed them (Ex. 32:10), the old covenant would have ended. After this event, God still recognized the covenant as binding.

"And yet for all that, when they be in the land of their enemies, *I will not cast them away*, neither will I abhor them, to destroy them utterly, and *to break my covenant with them*; for I am the Lord their God. *But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God*." Lev. 26:44, 45.

"*My people are bent to backsliding from me, tho they called them to the Most High, none at all would exalt him. How shall I give thee up, Ephraim? how shall I deliver thee, Israel?*" Hosea 11:7, 8.

"He came unto his own [thou becamest mine], and his own received him not." John 1:11.

All through the old dispensation, or from the time when the old covenant was made until the cross, God recognized the Jews after the flesh as his people. The marriage covenant made at Sinai ended when Christ died upon the cross.

"For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband." Rom. 7:2.

Christ was Israel's husband. Jer. 31:32; Hosea 2:7, 19, 20. With cruel and wicked hands she murdered her own husband (Acts 7:52), and thus the covenant "entered into" at Sinai forever ended, and the Jews as a nation were no longer God's chosen people.

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#### EFFECTUAL PRAYERS.

A GOOD example of joining works to "faith and "answering one's own prayers," is given in an incident told by *The Argonaut*:—

"One hard winter, when sickness came to the poorly-paid pastor of a certain New England church, his flock determined to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened, a stout farmer-boy was seen. 'What do you want, boy?' asked one of the elders. 'I've brought pa's prayers,' replied the boy. 'Brought pa's prayers? What do you mean?' 'Yep, brought his prayers an' they're out in the wagon. Just help me, an' we'll get 'em in.' Investigation disclosed the fact that pa's 'prayers' consisted of potatoes, flour, bacon, corn-meal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order."



### "THE MOST HIGH RULETH." NO. 8.

WHEN Daniel told King Nebuchadnezzar his dream and showed him the interpretation, the king acknowledged that Daniel's God was "a God of gods, and a Lord of kings." He made Daniel ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. Daniel's three friends, Shadrach, Meshach, and Abed-nego, were also given prominent positions. But, notwithstanding his acknowledgment of the superiority of the God of heaven, the king was not satisfied with the prophecy that his dynasty was to be overthrown. So he thought to thwart the purpose of the Almighty as foreshadowed in the great image.

With this purpose in mind, Nebuchadnezzar made a material image, and set it up on a high pedestal. Remembering that his kingdom was represented by the *head of gold* in the dream-image, he made his image *all gold*. Then he "sent to gather together the princes, the governors, and the captains, the judges, the treasures, the counselors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image." Dan. 3:2.

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." Verses 4-6. Now that the king had set up an image all gold, indicating the continued supremacy of his dynasty until the end of time, he proposed to add to its security by having the image dedicated as a universal deity.

But when the signal was given for all to bow down and worship the image, three men remained standing, in defiance of the king's command. These were Shadrach, Meshach, and Abed-nego, the three captive companions of Daniel. As Daniel is not mentioned in this connection, it is supposed that he was absent from the city. Then some of those Chaldean wise men, who were no doubt jealous of these Hebrews who had proved to be so superior to them in every qualification for preëminence, were quick to tell the king of this disregard of his command. Of course Nebuchadnezzar was furious, and immediately called the dissenting officers before him. He then repeated the order, and the penalty of disobedience, adding, "And who is that God that shall deliver you out of my hands?" He evidently thought that the God who had placed the Hebrews in his hand *would* not take them from him, and that no other god *could* do so.

But Shadrach, Meshach, and Abed-nego could neither be swayed by the multitude nor coerced by the wrath of the king. Knowing Him in whom they trusted, they answered: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom

we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." This was very plain speech to be addressed to one who was monarch of the world, and already angry because of wounded dignity. But the speakers were full of faith in Him who is able to remove and to set up kings. With such the commandment of God is always held above any civil law, no matter what the penalty may be.

Then the king was "full of fury;" his wrath knew no bounds. He commanded strong men to cast Shadrach, Meshach, and Abed-nego into the fiery furnace, which was heated seven times hotter than ever before. They were cast into

However, the fourth person walking in the midst of the fire was the Son of God.

Then the king called to Shadrach, Meshach, and Abed-nego to come out to him, and they came forth from the fire. And all the king's officers "saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." This remarkable deliverance drew from King Nebuchadnezzar another acknowledgment of the true God, and of the faithfulness of his servants: "Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have *changed the king's word*, and yielded their bodies, that they might not serve nor worship any god, except their own God."

Thus easily and ingloriously came to naught the great Nebuchadnezzar's pompous effort to override the purpose of the Most High, who "ruleth in the kingdom of men." All that was necessary to do this was for the Lord to send his angel at the critical moment when the greatest power on earth had thought to overrule the commandment, "Thou shalt have no other gods before me." And God is just as jealous of any other commandment of his when antichrist in any form shall think to change it. The time will come when his Sabbath commandment, just as he gave it, will find as signal vindication as has any other.

But almost in the same breath with which Nebuchadnezzar acknowledged the supremacy of the "Most High God," he went to the other extreme, and issued the following edict: "Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill; because there is no other god that can deliver after this sort." Verse 29.

This was a characteristic National Reform (or Church-and-State) decree, inasmuch as it was designed to annihilate as far as possible the memory of the offender. See also chapter 2:5. Under the rule of Papal Rome, under whose sway the Church-and-State principle reached the climax of cruel penalty, the remains of

John Wycliffe were disinterred forty years after his death, and burned, and the ashes cast into the river Swift, to be carried to the sea. Under this régime, for hundreds of years, burning and other modes designed to effect as far as possible utter obliteration from the minds of men, were in vogue. And in our day, in our own United States, certain National Reformers, in their advocacy of Sunday laws and other forms of State religion, have held up the same principle. One prominent leader openly suggests *banishment* for opponents of national religion. He classes *all* such opponents, Christian or unchristian, as atheists, and emphasizes the statement that "atheism and Christianity are contradictory terms. They are incompatible systems. *They can not dwell on the same continent.*" Other expressions from the same



THREE HEBREW WORTHIES AND FIERY FURNACE.

the fire bound in all their clothing. The fire was so hot that it immediately slew the strong men who cast the condemned ones into it. Then, to all human expectation, the doomed men would be instantly killed by the heat, and quickly consumed. Soon, however, the king "rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The Revised Version reads, "a son of the gods," and as the king knew nothing of the Son of God as Christians know him, the latter rendering is no doubt the true one.



source indicate in very positive terms which party would have to go or be coerced were the State religion party in power. In this mania of human nature to rule or ruin, not only in secular but in religious matters, is made clear the ground of the oft interposition of the providence of God in removing kings and setting up kings. In "man's inhumanity to man" we find the necessity to "overturn, overturn, overturn" (Eze. 21:27), in the empire of the world, till the God of heaven shall set up a kingdom that will "fill the whole earth," and that "will never be destroyed" (Dan. 2:35, 44).

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22:20.

W. N. G.

## Bible Readings.

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

### SPIRITUAL GROWTH.

#### Where There Is Life There Must Be Growth.

1. WHAT does the Lord promise to his people?

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree; and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine." Hosea 14:5-7.

2. How do the flowers grow?

By receiving the blessings of the Lord. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth." Isa. 55:10, 11.

3. What should be our first desire when we are born again?

"As new-born babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:2.

4. In what are we to grow?

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

5. What does the Saviour declare his words to be?

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

6. What does the psalmist say the Word had done for him?

"Thy Word hath quickened me." Psal. 119:50.

7. What is Jesus to his disciples?

"I am the bread of life." John 6:35.

8. What invitation does he give?

"If any man thirst, let him come unto me, and drink." John 7:37.

9. Until what time are we to grow?

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:13.

G. A. I.

## Question Corner

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

### No. 679. Against the Holy Ghost.

PLEASE explain Matt. 12:32: "And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." J. V.

The Holy Ghost, or Holy Spirit, is the manifestation of the Deity in operation. It is the life-force of God operating for the salvation of men. To save

man it must be received by faith. Gal. 3:14. If so received it sanctifies and regenerates, and it is the only power that can. 1 Peter 1:2; 2 Thess. 2:13. If man rejects this manifest power of God, there is no other means by which God can reach him. That Spirit was manifest in Jesus Christ, even to the casting out of devils. The Jews said that the power was of Beelzebub. So when they thus rejected the only power that could save them, there was no more hope, nor forgiveness. There could be none. Compare with Mark 3:28-30.

### No. 680. Ministration of Death.

THE expression "ministration of death written, and engraven in stones" (2 Cor. 3:7), is considered a figure of speech, I understand, meaning "ministration of death concerning things written, etc." Can you give a parallel figure of speech having a similar grammatical construction? W. H. S.

The only figure of speech claimed for it so far as we know is metonymy, in which the effect is put for the cause,—the ministration of that which caused death, because man sinned, as, "There is death [that which causes death] in the pot." "Man shall live by the sweat of his brow," that is, by the labor which causes sweat. But the transgression of God's law is sin, and the holding of that law simply in tables of stone, outside of the heart, is condemnation and death. See Bible Students' Library, No. 149, "From Glory to Glory," for a discussion of 2 Corinthians 3; 24 pp.; price, 1½ cents.

### No. 681. The Passing of Paganism.

IS THERE any history to show A.D. 508 as the exact date for the taking away of the "daily" (paganism)? W. H. S.

See "Thoughts on Daniel," chapter 11:31; and chapters 21 and 22 of "Two Republics."

### No. 682. What Sanctuary?

IS THE "sanctuary" in verse 11 of Daniel 8 the same as that in verse 14? W. H. S.

Both words come from the same root, and we see no reason why they may not refer to the same thing.

### No. 683. Who Are Referred to? 1 Tim. 4:1-5.

WILL you please explain 1 Tim. 4:1-5. The text reads: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer." G. G. M.

The Lord here pictures a class of people that shall arise. It is the duty of each to see that he is not one of the class, by avoiding all teaching which would make him one. The text clearly teaches: (1) That the Spirit expressly gives this warning. (2) That it is applicable to the latter times. It certainly, then, has its application in our day. (3) Some shall depart from the faith. The true faith, the only faith, is the faith of Jesus, that which led him to obey God, and which, if we possess, will enable us to live his life. (4) Those who depart from the faith are led away by some form or forms of Spiritualism, and follow the teachings of demons. That is, they do not follow God's Word. (5) They do not do all that they do honestly; but "speak lies in hypocrisy." In doing this their conscience becomes hardened, seared, benumbed. (6) They forbid marriage, thus opposing an ordinance of God. Whether this is in respect to the celibacy of a class, or is general, matters not. (7) They will enjoin or command fasting, "commanding abstain from meats," better from foods. The Greek word is *broma*, food. See its use in John 10:34; 1 Cor. 10:3 (the manna); Matt. 14:15; Luke 9:12. (8) This food is that which would and should be received with thanksgiving. (9) The reason is given in verse 5, "for it is sanctified [set apart, appointed] by the Word of God and prayer." The abstaining from foods must have reference to commanded fasts. The creatures which God has given for food may be eaten always by his people, and no one has a right to forbid them. In God's true church there are no enforced fasts; all fasting is voluntary. And he who eats will eat for strength not drunkenness, having re-

gard for all that the Lord has said on the subject. He will not be longing for such a corrupt, unhealthy product as pork, nor lusting for the flesh pots of Egypt. But if so be that he can get no other food, he may believe that the life of God can make wholesome that which is unwholesome, even as he made the bitter water sweet. But he will not do this for him who eats to lust and not to God's glory. The only right rule is 1 Cor. 10:31.

## The Outlook

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

### THE W. C. T. U. AND NATIONAL REFORM.

AT the late W. C. T. U. Convention for the State of Pennsylvania, held at Williamsport, the National Reform cause was given considerable attention. Mrs. H. H. George reports the matter to the *Christian Statesman*, and says:—

"The convention gave support to the work by making the National Reform a separate department and appointing a superintendent. Heretofore the departments of Sabbath Observance and National Reform were united under one superintendent, Mrs. R. J. George, who sent in a request asking that National Reform be made a separate department. Already a letter has been sent to each county president asking that a superintendent be appointed in each county of our State."

In mentioning the fact of her addressing the convention on the subject of National Reform, Mrs. George's report says:—

"At the close of the remarks, one woman arose and asked that those present join in singing, 'All hail the power of Jesus' name.' We hope that the time is not far distant when all who join enthusiastically in singing, 'Crown Him Lord of all,' may put forth every effort to have the crown of this nation's honors put on his head."

It is strange how well-meaning men and women will persist in tempting the Lord with the empty honors which this world affords. They will "enthusiastically" sing, "Crown Him Lord of all," and then offer him the crown of a very small portion of this little sin-cursed earth, which he has long ago declared must be melted with fervent heat, and the works that are therein burned up, before it will be a fit dwelling-place for righteousness. See 2 Peter 3. The Saviour King was once offered "all the kingdoms of this world, and the glory of them," if he would worship the power that offered it to him, but he spurned the offer as a blasphemous temptation. But by a species of adherence, little if any short of worship of the power that places him there, is the only means any one has of obtaining a high position in this nation.

The rulership of this nation is a political position, and the W. C. T. U. has long been working on the theory that "the kingdom of Christ must enter the realm of law through the gateway of politics." So that if Christ were to stoop to accept the "crown of this nation's honors," he would place himself under obligation to some political party or power. And if he should attempt to carry out in his official position the principles of the Golden Rule, or the Christian principle of forgiving offenders who say, "I repent," even to "seventy times seven," it would not be long before his administration would be denounced as a failure. The people who clamor for government interference in the affairs of Turkey, or Cuba, or for the maintenance of a large army or navy in order to combat for prestige, would not long endure such a passive administration as Christianity would give. In fact, no earthly government would long stand the test of such an administration.

Christ wore this world's crown once, and it was a crown of thorns. And if he were to come again to endeavor to inculcate the same principles that he then advocated, the world would give him just as cool a reception as it did on that occasion. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. This world never will endure Christ as a ruler, in this or any other nation. No one knows this better than he himself. He not only refused its crown when offered it by "the prince of this world," but he declined it when the people would make him king. There is but one throne in



this world of sin that is acceptable to him, and that is in the heart of the penitent sinner. "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. W. N. G.

#### REASON FOR REMOVAL OF ARCHBISHOP KEANE.

THE removal of the Catholic Archbishop Keane from the head of the Catholic university at Washington, D. C., has quite generally been believed to have been because of his liberal principles, which the reactionary, or ultramontane, party in the Catholic Church could not bear. This view of the case is now confirmed by the words of Archbishop Keane himself. At a late banquet tendered him in Washington by very many distinguished statesmen and ecclesiastics, in anticipation of his immediate departure to Rome, the archbishop, in his response to the eulogies upon him and his work, had this to say:—

"For the realization of so vast and noble a purpose (the welfare of America), I have been not only anxious to do conscientiously my own humble part, but ready to give just recognition to whatever any believer in Christ, or even any believer in God, might be striving to do toward the same great end. Carping critics have asserted that in this I minimized Catholic truth, and dragged it down to the level of man-made and imperfect Christian systems, or even of heathen unbelief. In so saying they have totally and, I can not but fear, wilfully misrepresented me. I have always been glad, and even proud, to utter the fulness of the truth in any assemblage of human beings who care for the truth; for I hold with St. Paul that to believers and unbelievers, to Gentiles and to Jews, the church of Christ is still a debtor; but I have never forgotten that the power of the truth consists in its presentation in all its symmetry and beauty and fulness; I have never sacrificed or compromised one tittle or iota of it; and they who assert that I have, assert what is false. May God forgive them; I have no controversy with them."

Ordinarily the removal of a Catholic archbishop would be of no particular interest to us; but this is of interest to us, since it shows that the head of the Catholic Church at Rome is afraid that the American Catholic Church is in danger of casting off some of its medieval trappings, and coming more into harmony with the spirit of the age. It also shows that the Catholic Church of America to-day is under the control of that element in the church that looks to the times of Gregory VII. and Innocent III. as the best and brightest illustrations of what the Catholic Church should teach and do. Surely this bodes no good to American freedom.

As for Archbishop Keane, he has been promoted(?) to an office in Rome, where he can be carefully watched, used to good advantage, and prevented from doing any mischief. M. E. K.

THE *Tribune* of this city says that "the local union of Christian Endeavor Societies has taken up the movement which is becoming general in regard to the closing of the post-office on Sunday. The pastors will be requested to preach on the subject December 12, when the Endeavorers will also take it up. January 2 it will again be the subject in local pulpits, and a petition will be circulated to be signed by those who are in favor of the movement. The petitions to have the office closed on Sunday will then be forwarded to Washington, D. C. Mass-meetings will also be held to advance the cause."

THE New York *Herald* has sent George Hughes Hepworth, D.D., one of its staff, to Armenia, to learn all about the Armenian question from A to Z, and report the same through the *Herald*. One writer in the *Herald* says that "he will write as a Christian man, the representative of a Christian nation." The first he can do if he is truly a Christian: but the second he can not do; for no nation as such sends him, and there is no recognized nation on this earth that is Christian. However, it will be of interest to read the results of Dr. Hepworth's investigations.

## 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."

#### SOMETIME.

SOMETIME, we shall know why  
Our sunniest mornings change to noons of rain;  
And why our steps are shadowed so by pain;

And why we often lie  
On couches sown with thorns of care and doubt;  
And why our lives are thickly hedged about  
With bars that put our loftiest plans to rout.

Sometime, we shall know why  
Our dearest hopes are swept so swift away,  
And why our brightest flowers first decay;

Why song is lost in sigh;  
Why clasping fingers slip so soon apart—  
Estrangement, space, and death rend heart from heart,  
Until from deepest depths the tear-drops start.

Sometime, we all shall know  
Each other, aye, as we ourselves are known;  
And see how out of darkness light has grown.

And He—who loves us so  
Despite our wilfulness and blind complaint—  
Will show us how his kind and calm restraint  
Can mold a human soul into a saint.

Sometime, our eyes shall see  
The silver lining to the darkest cloud,  
While silvery echoes follow thunders loud.

Sometime, our hearts shall be  
Content, forgetting all our restless mood,  
And knowing everything has worked for good—  
The how, and when, and why, be understood.

—Lillian Gray.

#### CHRISTMAS DOIN'S.

It had ben nigh onto eighteen years sence I had seen Hester Rogers (she wus a Brown), an' so as I wus comin' home from sister Melisse's, in Kansas, I stopped off an' made her a visit. She was powerful glad to see me, an' I had a real good time; fur she hadn't changed much sence we went to school together, if she did show her age right smart, an' her man wus real clever. He didn't talk much, but I've thought sence 'twas because we kep' it a-goin' all the time—Hester an' me.

While I wus there Christmas come, an' they had a powerful sight of goin's on. I got there nigh onto a week before, an' Hester kep' speakin' about it all along, an' sayin' 'twus to be hel' in their church. I'd never ben to no sech doin's to Bean Blossom an' Nubbin Ridge, nur they didn't hev 'em to Bolton where I wus brung up, but then everything changes but truth, an' some folks try to change that. I'd always heerd about Cath'lics an' 'Piscopalians kep'in' Christmas an' Easter an' Good Friday an' Lent an' St. Patrick's day, but I never thought Hester did, till I wus there. I never let on to her but what I knowed all about how they wus carried on, tho; but I didn't. She tol' me about 'em buildin' their new church that summer, an' jest dedicatin' it the Sunday before, so I s'posed it wus some kind of a sacred service or other.

We dedicate churches in Bean Blossom; but as Hester had one of Noah Webster's dictionaries, an' I didn't have much to do but jest knit, I looked up "dedicate," an' it means "to consecrate; to devote;" an' "consecrate" means "to declare to be sacred," an' "sacred" means "holy." So I knowed that in that new church that they had declared to be holy to God, they wouldn't think of havin' anything but a sacred service, for you know how Jesus drove the merchants out of the temple an' stopped its desecration, not even allowin' them to carry

any vessel through it. If it hadn't ben I thought of that, I'd have ben sure they wus startin' a store in the lobby or somewheres, the way the folks went in an' out of the church fur a couple of days beforehand, carryin' boxes an' bundles, only they took 'em in instead of out. It wus right close to Hester's, so I could watch 'em.

I didn't say nothin', tho, an' when the night (eve they call it) come, we got fixed an' went. When we got into the lobby, Hester's man went over to a man that wus behind a table that had a basket onto it (jest like the ones the deacons take up collections in to our church), an' handed him some money, an' he dropped it into that basket. I jest thought that wus their way of castin' into the Lord's treasury, till I saw him take two or three little silver pieces out of the basket, an' give 'em an' some cards to Hester's man, an' him give 'em (the cards jest) to a man at the door where we went in, jest like Baker an' me do when we go to the Brush County Fair. My, but I felt queer! Christ an' the tables of money-changers come to my mind like a flash. I didn't have long to think, tho, fur we went in an' got a seat. When we got settled down, like, I looked up to the pulpit, an', sir, up there, right under a arch, in the end of the church that had "Holiness to the Lord" painted on it in queer-shaped gilt letters, wus a white tent with toys an' clothes an' sech things hangin' all over it. There wus a evergreen tree, too, a little to one side, with 'em on, an' little candles burnin' onto the ends of the limbs. Well, I jest set and looked.

After a spell, when the house wus so full that men an' boys wus perchin' onto the pulpit steps an' standin' in the aisles, the minister got up an' said they would begin. He prayed, an' then spoke about Jesus bein' born in Bethlehem, an' the herald angels an' everything so nice, an' said that wus why they wus havin' the meetin'. I wondered why Parson Jones had never had 'em to Bean Blossom, an' thought to myself I'd speak to him about it when I got home. Jest as I thought that the minister said that he didn't know *fur sure* whether it wus Christ's birthday or not, so I reckon they jest played it wus, as the children say. I thought that would spile it fur me, unless 'twas certain, an' I could read it in the Testament jest what day he wus born, an' how it should be celebrated, if celebrated at all. Well, pretty soon 'they begun to sing, an' make speeches up there. Some of the little children spoke, an' real nice, too. I liked the music first rate, but I wus surprised that they sung songs, fur Hester had tol' me how they didn't think it wus right to sing anything but psalms in her church, an' I'd had a time of it all week chokin' 'em down, fur I'm always singin' 'round home. Hester an' the rest settin' back didn't sing with 'em, but I don't know whether 'twas because they wus agin' it or not; they didn't look mad nur nothin'.

They quit that, an' then the minister said something about presents, an' some men an' women went to takin' the toys an' things offen that tent an' evergreen an' handin' 'em to a man that roared out somebody's name as he hel' each one up, an' some young folks kep' takin' the things from him, an' carryin' them back to the folks they wus fur. This went on a spell, when, all to onct, all the folks begun to laugh right out in meetin'. When I looked, he wus holdin' up a white cotton nightcap. I watched the girl that took it, an' she give it to a man about forty-five years old, with a sleek bald head; an' he jest put it on, an' they all laughed agin. I did, too; fur I furgot about bein' to church, an' he looked so queer with that cap on, an' his face all over red whiskers an' grins.



Some got nice presents, too. They give Hester the nicest kind of a work-box, with spools an' needles an' a cushion in it all ready, an' I jest thought to myself I'd have one like it when I got butter an' eggs enough ahead at the store.

The first thing I knowed they was callin' out "Mrs. Priscilla Baker," an' Hester's man got up an' motioned, an' they brought me one jest like hers exactly. It's awful nice an' handy, an' I keep it on a shelf Baker made me to one side the bay-winder.

Every onct in a while they'd laugh an' clap their han's an' stomp the floor like the boys used to to lyceum when I was a girl. I didn't always know what was the matter, tho. Onct it was at a box of collars an' a bar of soap they give a man that Hester said needed 'em mighty bad. One young man got a old parasol an' a mince pie, an' another a emp'y beer bottle, an' the minister got a fine comb.

"Santa Claus, Santa Claus!" the little boys hollered, as a man all rigged out in a buffalo robe came out of that tent an' down the aisle, throwin' nuts and candy to the children in every seat. But I didn't enjoy it much more, and was glad when we got outdoors, where we could have a good breath agin. Hester an' me didn't talk much about the goin's on that night, fur it was past bedtime when we got to her house, an' I started home early next mornin'. But it was on my mind constant while I was sailin' along on the railroad cars that day. After we'd past a few little towns, we come to a big one, an' a man got on, an' set down in front of me, an' 'twa'n't long till he tuck out a paper jest like the ones Hester showed me that her church prints, an' begun to read. I 'lowed from that he was a gentleman, an' would know all about that service, so I jest tol' him all about bein' there, an' asked him where in the Bible it tells us how to do at 'em. He jest laughed kind of quiet like, an' said he didn't know unless it was in some of the new version Bibles. When I got home I tol' Baker about it, an' he said, "Why, that hain't nothin' very new, mother, I've ben readin' fur some time that they're hol'in' 'em into most all the churches, back east, anyways." He wa'n't much tuck up with it, but I tol' him if we'd ben neglectin' something in the Lord's worship, we'd best fin' it out, an' commence.

Well, we read the Testament clean through, an' couldn't fin' one place where it says to keep Christmas, nur to have tents and gifts fur everybody, an' laugh an' stomp into churches. We can't even find out what day or month Christ come into the worl'. If anybody's got one of them new version Bibles with it in, I'd like to get it. The Lord killed Nadab and Abihu fur having strange fire 'round the tabernacle "that he had *not* commanded." So I want to see it in the Bible, an' be shore to get everything exactly like it's commanded, when we go to have 'em to Bean Blossom, an' so does Baker, an' I think Parson Jones.

PRISCILLA ANN BAKER.

#### AN EXPERIENCE WITH TOBACCO.\*

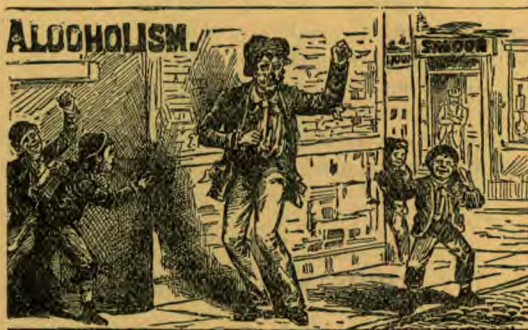
I LEFT my native country (Holland) when I was twenty-five years old, and, like very nearly all of my countrymen, I smoked a great deal of tobacco. It seriously affected my nervous system, but I did not know it. Well did I know that my arm was unsteady and my hand trembling, but the cause of it I did not understand. About two or three years after coming to this country, and while I was engaged as janitor in the public schoolhouse in Montague, Mich.,

I chanced to pick out of a waste-box a piece of the SIGNS OF THE TIMES. The main article in it was an exposition of the effects of tobacco on the human system. I was told my nervousness was caused by the use of tobacco, and that unless I gave it up at once I would soon be a physical wreck. I at once saw the force of the argument and realized the danger I was in. At once I resolved to give the matter a trial, and see whether the writer knew whereof he was affirming.

I smashed my pipe, and threw my idol in the furnace. Results: I am now almost fifty years old, my arm is steady, my hand is firm, my nerves are restored to their normal condition. And, altho I threw away the filthy weed in my own strength, without ever praying God to deliver me from the power and influence of the stuff which is most esteemed among men, and is an abomination to the Lord, I feel grateful to him for the strength to keep it from me all these years. And I also feel grateful to our Adventist brethren for publishing said article, through which, and by which, I was made a man once more.

GEO. VANDERPILE.

Harriman, Tenn.



It is not necessary to tell the reader that the above picture is a representation of a drunkard. Such a man is recognized at once as a victim of alcoholism or inebriety, a vice-disease which is scarcely known outside of civilized countries, but which is recognized as a real malady, with symptoms as distinct and characteristic as those of smallpox or cholera.

We recognize the man who is afflicted with this disease by his trembling hand, his tottering gait, his bleared eyes, his haggard or bloated and repulsive visage, and his generally debased and besotted appearance. His muscles are soft, relaxed, feeble, and the subject of fatty degeneration. His stomach, liver, kidneys, heart, lungs, and other "internal arrangements," are all degenerated and demoralized as the result of his long indulgence in the poison of the cup. When he awakes in the morning, he seems to have scarcely power to raise his head from the pillow until he has had an "eye-opener" to whip up his flagging energies and goad them on to the complete exhaustion of his vital stamina. Another glass is needed to wake up his benumbed and crippled stomach sufficiently to produce a suggestion of an appetite. After breakfast, another glass is needed to digest the meal and steady the nerves for work.

So the poor fellow goes on. He may have no liking for the taste of liquor, perhaps he even loathes it; but his long use of the poison has created a diseased condition which nothing but liquor will remove, and to which the accustomed dram gives immediate and complete relief, altho each time the malady is "cured" in this way the disease strikes its roots down deeper into the constitution, and the necessity for the repetition of the remedy becomes more urgent and more frequent.

Thus the malady progresses until the victim of this disease becomes a total physical and

moral wreck, and ends his wretched existence with apoplexy or delirium tremens, and is buried in a drunkard's grave.

The effects of alcoholism are mental and moral as well as physical. As the physical tone is lowered, the mental tone goes down also. The will is gradually weakened, until the victim of the disease becomes wholly a prey to the wild caprices of his depraved appetite.

A lowered nerve and mental tone implies a lowered moral tone as well. A benumbed conscience and a paralyzed will are the best possible preparation for all sorts of lapses from morality. Undoubtedly, alcoholism is responsible for a much larger share of the crimes annually committed in enlightened and civilized lands, than the majority of people suspect. A man whose instincts are naturally pure, and who has been previously a law-abiding citizen, under the baneful influence of alcohol gradually loses his respect for morality and his sense of obligation to his fellow-men. His own self-respect is lost, and he becomes an easy prey to temptations and to evil deeds of all sorts.

*Alcoholic Insanity.*—That inebriates are, of all classes of men, the most subject to diseases of the mind, is a fact which has been long established as a medical and scientific fact. The effect of alcohol is to produce a temporary insanity which does not differ essentially from the condition which constantly exists in the insane person. The different degrees of alcoholic intoxication exhibit in the most perfect manner all the different phases of real insanity. The man who "is fighting drunk" is the maniac. The man who is silly drunk or stupidly drunk, is the pathological analog of that stage of insanity known as dementia. A similar analogy exists between the other phases of insanity and intoxication. It is easy to see how the inebriate becomes insane. The frequent repetition of the temporary insanity of alcoholic intoxication after a time establishes the chronic condition, through impairment of the nutrition of the brain and its functions. The marvel is that a larger number of intemperate men do not become insane. It is highly probable that the forms of insanity produced by drink are far more common than is generally supposed, even by physicians. Many of these persons pass as cranks and eccentric individuals, and are not adjudged insane, simply because their insanity happens to assume some comparatively harmless form, altho they are always just upon the border line of complete mental derangement, and liable to develop the most dangerous forms of lunacy at any moment.

*Hereditary Insanity.*—Strange as it may appear, the worst injuries inflicted upon the mind by alcohol are not suffered by the intemperate man himself, but fall upon his children. We have in the hereditary effects of alcoholic intoxication the best possible illustration of the truth of the ancient proverb, "The fathers eat sour grapes and the children's teeth are set on edge." The statistics of insanity show beyond the possibility of controversy that the greatest number of recruits for our insane asylums come from the families of drunkards. The temporary physical condition resulting from the use of alcohol and causing temporary insanity in the parent, becomes a fixed and often hopeless condition in the child. Here is the undoubted source of a great share of the notable increase in the number of the insane which has of late attracted the serious attention of many eminent physicians and philanthropists.

The two greatest difficulties which stand in the way of the reformation of confirmed inebriates are the weakened will and the physical

\*The writer is a member of the M. E. Church.



suffering which is occasioned by the withdrawal of the narcotic poison which has benumbed the nerves and which is capable of producing a delusive freedom from pain and a seductive comfort for which nothing else is a perfect substitute. Every confirmed drunkard ought to be regarded and treated as a diseased man, a man who is infirm in body and in mind. A cure of the drink habit can not be effected without a cure of the alcoholic disease first, as in all old drinkers the disease is the real foundation of the habit and the chief obstacle to the cure.

Let every young man who has not yet become a victim of the terrible soul-and-body destroying disease, alcoholism, consider well before he exposes himself to the risk of becoming another on the list of so many thousands of victims whom it annually carries into poor-houses, prison-houses, mad-houses, and then at last to that narrow house which bears the ignominious epitaph, "A Drunkard's Grave."

J. H. KELLOGG, M. D.

### GOD'S ENGINEERING.

WHAT is believed to be one of the greatest engineering feats on record was accomplished recently in Philadelphia. The old iron span in the Pennsylvania railroad bridge, crossing the Schuylkill River, in Fairmount Park, was replaced by a new structure of steel in the space of two minutes and twenty-eight seconds, accurately timed. The substitution of the new bridge for the old was effected between the passage of two way trains over the bridge only nine minutes apart, that is, one train went over the old bridge, and nine minutes later the train that followed ran over the new bridge. Seventeen hundred tons was lifted out and into place by adequate machinery without delaying a train. That is surely a wonderful piece of engineering for a man to perform, but how slight compared to the engineering of Him who takes care of all the worlds, and never misses track of one! Even in our own little world how marvelous is the engineering skill that brings the sunrise always on time, and never permits the restful night to be delayed a moment overdue. The seasons come and go in orderly precision; seed-time and harvest do not fail. Surely we may trust the affairs of our little lives with perfect confidence in the hand of the Great Engineer.—L. A. Banks, D.D.

### THE PEANUT IS THE FRUIT.

THE peanut, says the *Farm News*, is coming into greater prominence every year as a factor in the world's supply of things needful, and there is hardly any limit to the predictions of the uses to which it may be put. At the same time, the territory in which it may be grown is rapidly extending and it is not too much to hope that it soon may become a really important crop in this country. Peanut oil is now highly valued in Europe, and peanut flour, said to be extremely nutritious, is used extensively in Europe, especially in hospitals. An oil factory, with a capacity sufficient to use five tons of peanuts daily, has been established at Norfolk, Va. In a prospectus issued by the company it is calculated that the receipt from five tons of peanuts will amount to 235 gallons of refined oil, at \$1.00 per gallon; 175 gallons of crude oil, at 50 cents; 3,680 pounds of flour and meal, at 2 cents, and 3,300 pounds of stock feed, at 60 cents per 100 pounds, making the total gross receipts \$415.90 per day, which, it is estimated, would give a yearly profit on a five-ton factory of \$19,725.

## 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.*

### PROMISES.

SINFUL soul, why longer wander  
As an exile on life's sea,  
Burdened with thy sins so many?  
Hear what Jesus says to thee:

"Come to Me, ye heavy-laden,  
Come, ye weary and distressed;  
I will welcome, I'll forgive thee;  
Come, My child, I'll give thee rest."

Let not grief thy soul o'erburden,  
Or thy sorrows heavy weigh;  
There is comfort near thee ever,  
Hear, O hear, thy Saviour say:

"I have borne thy griefs and sorrows,  
Then be joyful, O ye sad!  
I'll have mercy on My people,  
I have comforted, be glad!"

FLORA WARREN.

Niles, Mich.

### OUR WORK AND WORKERS.

Six new members were added to the church at Moravia, Iowa, on the 20th ult.

As a partial result of tent-meetings held at South Webster, Ohio, fourteen persons have taken their stand on the truths presented.

ON Monday, the 22d ult., a German church of eight members was organized at Sherwood, Defiance County, Ohio, by Elder S. S. Shrock.

FOUR persons have recently begun to observe the Sabbath of the Lord as a result of labor on the part of members of the church at Saginaw, Mich.

ELDER C. N. SANDERS reports the baptism of four persons at Mancelona, Mich., who have been keeping the commandments of God for three years as the result of Bible readings.

THE laborers in the work with the SIGNS OF THE TIMES in Toronto, Ont., report excellent success. They had about three hundred short-term subscriptions at last account, and the list was still increasing.

OUR Spanish paper, *El Amigo de la Verdad*, published at Guadalajara, Mexico, has entered upon its second volume. Monthly, 50 cents a year. It is a good missionary document to send to Spanish people, and ought to be well patronized by our people.

AT Macksburg, Iowa, November 19, Elder H. M. J. Richards baptized nine candidates, having the use of the Baptist Church baptistry for the occasion, and a large audience to witness the administration of the ordinance. A new church building is now under way.

ON Thanksgiving day the church in this city sent out seventy-five baskets of provisions and about two tons of coal to needy families. The blessings of such work are always mutual; yet the giver has somewhat the advantage, for "it is more blessed to give than to receive."

A SPECIAL course of ten weeks, commencing January 5, has been prepared at Union College, Nebraska, for workers in the field who feel the need of better preparation for their work, and for others who desire the privilege of such a course, in order to enter some department of the work.

MRS. M. C. KENYON, of Lansing, Mich., writes to *Field Echoes*: "We report for the Earnest Workers' Band at this place, twenty-seven members. Thirteen of these are working with the SIGNS OF THE TIMES. . . . We are hopeful that the effort will result in much good, not only to those outside of our circle, but to the spiritual good of the church."

BROTHER WARREN LATHAM, of Spokane, Wash. has "demonstrated that the papers [SIGNS OF THE TIMES] can be sold successfully, and a good living can be made from the papers, thus making one independent." But he has been called from this work to take charge of the Workingmen's Home in that city, and must needs give up the paper work as a specialty. Of the work to which he has been called, he writes, under date of November 24: "We had nearly 100 men sleeping on the floor of our reading-room Thursday night, and thirty-one to our five-cent dinner to-day."

A CONVENTION of conference presidents and physicians is held in Chicago, December 7 to 17, in the interests of city mission and Christian help work. Elder W. T. Knox and A. J. Sanderson, M.D., respectively president of California Conference, and physician-in-chief of the St. Helena Medical and Surgical Sanitarium, are in attendance from California.

THERE is a Christian Help Band at Marshalltown, Iowa, "only a few," so the report in the *Workers' Bulletin* says. They are evidently helpers indeed. In the past year they have sent two boxes to Chicago and one to the South, and have now sent one to the Haskell Home, at Battle Creek, Mich. This last box contains 35 new garments, 7 new quilts, and 15 partly-worn garments.

THIS, among other instances of rescue work in Cleveland, Ohio, is told in the *Welcome Visitor*: "One poor fellow was on his way to Lake Erie to end his miserable existence. He felt as tho he were forsaken of all. Passing by the mission and seeing a cheerful fire within, he came to the door, was welcomed as a brother, and saved. He testified in one of the meetings, with tears running down his cheeks, of the kindness and love shown him, and this had saved him from a watery grave."

THE "Special School Number" of the *Christian Educator*, published at Battle Creek, Mich., is replete with matter pertaining to our educational work. It contains forty pages, eight of which are of illustrations of our various denominational institutions, mostly educational. The *Educator* is filling an important place in our literature, not the least of which are the departments pertaining to home teaching. Its low price of forty cents a year is not to be compared with its true value in the family.

ELDER I. H. EVANS, president of the General Conference Association (the business arm of the General Conference), arrived in California on the 3d inst., and left for Texas on the evening of the 7th. He visited the sanitarium at St. Helena, the college at Healdsburg, and the publishing house here in Oakland. It was his first visit to the coast, and, altho he was on a flying tour, those who had the privilege of a personal meeting were glad to see him, and hope he will come again, and stay longer.

IN reporting to the *Review* his labors in the Caucasus, Elder H. P. Holser says: "It is in this field that in one of our companies both men and women were imprisoned two days for every time they attended Sabbath meeting. They were a large majority of the village, and among their men were all the strong ones physically; yet a small, weak minority could bring all this hardship upon them for more than a year. This illustrates the injustice that may be wrought by a few unprincipled men when the State makes laws concerning religion. Such laws discriminate against the righteous in favor of the wicked. But for some time these brethren have been left to meet undisturbed; and in general there is less persecution than formerly in the Caucasus; the enemy, having experienced that the truth has come to stay, has abated his fury. It was in this vicinity that the truth first entered among the Russians; and, tho the first man to embrace it was soon banished, the seed sown by him has continued to grow and multiply until there are now over a hundred Sabbath-keepers in this vicinity."

### THANKS.

EDITOR SIGNS: I wish to thank, through the SIGNS, all who have so kindly and promptly sent me the paper for use in the canvassing work.

L. A. HOLOBAUGH.

Jackson, Ohio, Dec. 1, 1897.



## Story of Pitcairn Island

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ROSALIND AMELIA YOUNG

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# The Sabbath School

## International Series.

LESSON II.—SABBATH, JANUARY 8, 1898.

### THE CONFERENCE AT JERUSALEM.

Lesson Scripture, Acts 14:23 to 15:12, R. V.

- 23 "AND when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the Word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.
- 1 "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phoenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.
- 6 "And the apostles and the elders were gathered together to consider of this matter. And when there had been much questioning, Peter rose up, and said unto them,
- "Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the Word of the Gospel, and believe. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.
- 12 "And all the multitude kept silence; and they hearkened unto Barnabas and Paul rehearsing what signs and wonders God had wrought among the Gentiles by them."

#### QUESTIONS.

1. Name in their order the places in which Paul and Barnabas labored after they were sent out together, up to the point where the last lesson left them.
2. What did they do for every congregation of believers? In whose care did they leave them? Acts 14:23.
3. Describe the course which the apostles took back to Antioch. Verses 24-26.
4. What testimony is given to the faithfulness of their labors? Verse 26.
5. When they arrived in Antioch, what did they do? Verse 27.
6. Where did they continue to labor? Verse 28.
7. Who came to Antioch while Paul and Barnabas were there? From what place did they come? What did they begin to teach the brethren? Chapter 15:1.
8. How did Paul and Barnabas regard their teaching? What did the brethren finally decide? Verse 2.
9. What is said of the journey to Jerusalem? What did the apostles do on the way? With what result? Verse 3.
10. How were they received at Jerusalem? What did they do there? Verse 4.
11. Who offered objections? What did they say was necessary? Verse 5.
12. What did the apostles and elders therefore do? Verse 6.
13. What was the nature of the meeting at the first? Who afterwards gave important testimony? To what did Peter first refer? For what had God a long time before chosen Peter? Verse 7.
14. What did God do as the Gentiles believed? What had he given them? Verse 8.
15. How had God treated the Gentiles as compared with the Jews? (What does God know which caused him to treat them thus? Verse 8.) What did he do for their hearts? How did he purify them? Verse 9.
16. What question did Peter therefore put to the assembly? In what way could they tempt God? Verse 10.
17. What did Peter say that he believed would be accomplished by the grace of God? Verse 11.
18. To whom did the assembly then give attention? What did Barnabas and Paul declare? Verse 12.

#### NOTES AND QUESTIONS.

1. "Certain men came down from Judea." Were

these brethren representatives of the believers in Judea? See verse 24, especially in the Revised Version. What kind of men were they? Compare Gal. 2:4. What did these false brethren say was necessary? For what purpose did they claim that circumcision was necessary? Were they preaching salvation by faith or by works? What were they in reality teaching and doing? Gal. 1:6, 7; 2:4. "Paul and Barnabas had no small dissension and disputation with them." Why was this? Gal. 2:5.

2. The brethren "determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem." Was it in consequence of this decision of the brethren that Paul went up to Jerusalem at this time? See Gal. 2:2. Who was one of the brethren who accompanied Paul? Gal. 2:1.

3. As they went they declared "the conversion of the Gentiles; and they caused great joy unto all the brethren." Note that instead of dwelling on the new opposition that had arisen, they proclaimed "good tidings of great joy." "God, which knoweth the hearts, . . . put no difference between us and them, purifying their hearts by faith." What can we learn from this as to the nature of the controversy? What all-important question was involved?

# The Sunday School

## International Series.

LESSON I.—SUNDAY, JANUARY 2, 1898.

### JESUS AND JOHN.

NOTE.—"In studying the life of Christ as reported by Matthew, we need first of all to put in our minds the whole scheme of his life, and keep it there while we are studying the details. See that each lesson finds its place and meaning in the life and work of our Redeemer. . . . The Word, who became Jesus on earth, was the eternal Son of God. By him the worlds were created. From his glorious home he came to this world to reveal to us our Father in heaven, to express his infinite love, to bring us messages of forgiveness and hope, to give his life in atonement for our sins, to redeem the world from sin to holiness and heaven."—*Peloubet*. Jesus was born in the latter part of the Jewish year B.C. 5, a little over four years before the beginning of the era marked by his name. Study in connection with the lesson scripture Isa. 40:1-5; Matt. 1 and 2; Mark 1:1-11; Luke 1-3; John 1:1-18. For prophecies concerning Jesus, see Isa. 7:14; 9:6; 11:1; Micah 5:2.

Lesson Scripture, Matt. 3:7-17, R. V.

- 7 "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance; and think not to say within yourselves, We have Abraham to our Father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the ax laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.
- 13 "Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway from the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased."

Golden Text: "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

#### SUGGESTIVE QUESTIONS.

- (1) Who among others appeared at the place where John was baptizing? Verse 7. (2) What question did he ask of them? Same verse. (3) What test did he give by which they might show their sincerity? Verse 8. (4) In what were they evidently placing their trust? Verse 9. (5) How did John show that God was not dependent upon them for the fulfilment of his promise to Abraham? Same verse. (6) What warning did he give them in regard to the work which was now being done? Verse 10. (7) What might those expect who did not heed what is quoted in verse 8? Same verse. (8) With what and unto what was his baptism? Verse 11. (9) What did he say of the One for whom he was preparing the way? Same verse. (10) With what would he baptize? Same verse. (11) What would he do with his threshing-floor? Verse 12. (12) How would the wheat and chaff be disposed of? Same verse. (13) Who else came to be baptized by John? Verse 13. (14) What did John seek to do? Why? Verse 14. (15) What reply did Jesus make? Verse 15. (16) What occurred after Jesus had been baptized by John? Verse 16. (17) What accompanied the opening of the heavens and the descent of the Holy Spirit? Verse 17. Note 4.

#### NOTES.

1. **Offspring of vipers.**—It was a strong comparison. The viper was the most dangerous of the poisonous snakes of Syria. The Pharisees and Sadducees were in a position to do great harm, and were doing it constantly. They had come (or some of them at least) to be baptized, to go through the form, not that they were repentant or had a desire to change their nature. Compare with this expression of John what the Saviour says in John 8:44.

2. **Ax laid unto the root of the trees.**—Ready to cut down the tree if it continued to bear unprofitable fruit. The last special work was now being done for the Jewish nation as a nation. "The forces were already in operation which led to the destruction of the Jewish nation forty-four years later."

3. **With the Holy Ghost, and with fire.**—The baptism of the Holy Ghost began to be experienced on the day of Pentecost, and its reception is elsewhere mentioned in the records of the early church; but the baptism with fire will be experienced by those who have rejected every ray of light and thereby become cumberers of the ground, or, as in the other figure, the chaff of the threshing-floor. This seems evident from the verse which follows.

4. **This is my beloved Son.**—Three times did the voice from heaven bear witness to Christ and his work on earth: at his baptism, at his transfiguration (Mark 9:7), and during his prayer to the Father recorded in John 12. See verse 28. As many times as Peter denied him the Lord indorsed his mission.

LESSON II.—SUNDAY, JANUARY 9, 1898.

### JESUS TEMPTED.

NOTE.—The temptation in the wilderness, while designed by the tempter as a means of destroying Christ and his work, was the crowning test in Christ's preparation for his work. It was a real temptation—not a sham battle against the hosts of evil. "Jesus knew that he could choose good or evil, and the result depended upon his choice. There was no fore-ordained certainty of victory."—*Peloubet*. "How is he an example to us, if his temptation is an unreality? No; they dishonor Christ's work who think thus."—*Woolsey*. The purpose of these temptations was in direct line with the purpose of Christ's assumption of the flesh of humanity: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted;" also "that he might be a merciful and faithful high Priest." Heb. 2:17, 18.

Lesson Scripture, Matt. 4:1-11, R. V.

- 1 "THEN was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down; for it is written,
- He shall give his angels charge concerning thee; And in their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.
- 7 Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him."

Golden Text: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

#### SUGGESTIVE QUESTIONS.

- (1) After coming up out of the water at the baptism, where was Jesus taken? Verse 1. (2) For what purpose? Same verse. (3) How long did he fast in the wilderness? Verse 2. (4) What was his condition? Same verse. (5) Who appeared to him to take advantage of his condition? Verse 3. (6) What did the tempter say to Jesus? Same verse. (7) How did the Saviour answer him? Verse 4. (8) Failing in this what did Satan next do? Verse 5. (9) What did Satan ask Jesus to do to prove that he was the Son of God? Verse 6. (10) What did Satan then do in his attempt to induce Christ to perform this act? Same verse. (11) How did Jesus reply to this deceptive reasoning? Verse 7. (12) What was Satan's next move? Verse 8. (13) What tempting promise did Satan then make? Verse 9. (14) How did Jesus reply to him? Verse 10. (15) What commandment did the Saviour call to Satan's attention? Same verse. (16) Having completely failed in his designs, what did Satan then do? Verse 11. (17) How did the Lord show his approval of the course the Saviour had pursued? Same verse. Note 7.

#### NOTES.

1. **To be tempted of the devil.**—Christ had in him



the infirmities of the fallen flesh in which he was born. He was not deprived of appetites, desires, or the powers of pleasure and pain. It was this that made temptation possible; but their possession was not sin. To have yielded to a wrong gratification of them, as Satan tempted him to do, would have been sinful.

2. **Command that these stones be made bread.**—If Christ had performed this miracle to relieve his hunger, his temptation would not then have been like the temptations of men, for they have no such power. But the real wrong would have been in yielding to Satan's suggestion, in performing a miracle at his command; for Satan needed no proof that Christ was the Son of God. The Lord was able to sustain him, and Christ had the faith to trust him.

3. **On a pinnacle of the temple.**—The margin reads "a wing" of the temple. "Herod's temple had two wings, the northern and southern, of which the southern was higher and grander, hence probably the wing."—*Vincent*. "The roof was flat, and surrounded by a balustrade."—*Peloubet*.

4. **If thou be the Son of God.**—This is the second "if" that Satan uses in his attempt to thrust a doubt into the Saviour's mind of his divine mission.

5. **Showeth him all the kingdoms.**—It was Christ's mission to win back to God the whole world. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. Satan would show Christ the glory of these kingdoms which would one day be his, and would then show him an easier way of obtaining them, and obtaining them at once, without his suffering, humiliation, and death. It was a temptation.

6. **All these things will I give thee.**—Satan had won from man all that he was now showing Christ, and it was his until Christ redeemed it. Christ calls Satan the "prince of this world." John 14:30; 16:11.

7. **Angels came and ministered unto him.**—"He who would not turn stones into bread was now fed; he who would not call upon angels to uphold him, in rash confidence, was now sustained by them."—*Schaff*.

—The army bill will take precedence over all others in the coming session of the British Parliament, it being the intention of the government to work strenuously for the increase of the army, as the fighting force of England is now considerably smaller than that of any of the great powers.

—The pope is reported to feel very despondent over the small collections throughout the world to the Peter's pence fund, and has ordered that a statue of St. Peter be erected in every church of prominence, with a small collection box beneath, into which the faithful will drop their pennies.

—The town of Guiza, Cuba, was recently laid in ruins by the dynamite gun of the insurgents. It is reported that the forts were literally blown to pieces, and every house in the town is destroyed. The garrison of 800 men refused to surrender, and all but 41 are said to have been killed by the bombardment.

—The Turks have not succeeded in quelling the disturbances in Albania, and the Albanians are reported to be committing great excesses in several districts. The wholesale arrests of Bulgarians by the Turkish troops on the opposite border of Turkey bids fair to bring about complications between these two countries.

—A report from Egypt states that the khalifa at Khartoum is disposed to conclude peace with Egypt, to evacuate the Nile valley, acknowledge the suzerainty of Queen Victoria, and open his domain to British commerce, on condition that he be granted hereditary rights over Cordovan and Darfur, and that his followers be pardoned.

—The conference between the committee of striking English engineers and their employers has resulted in failure, no agreement having been reached between them. As a result of this the Amalgamated Society of Railway Servants has issued strike notices to 120,000 of its members, and the cotton weavers also threaten to strike. If the two latter organizations go out, great suffering this winter will be unavoidable.

—Two German school ships arrived at Port-au-Prince, Haiti, on December 6 to enforce the demands of Germany for reparation in the case of the imprisonment of a German citizen. The Haitians were given eight hours in which to comply with the demands, which included a salute to the German flag, and the "gracious reception" of the German minister, as well as indemnity. Haiti complied, and the incident is closed.

—Another combination of nations in Europe is being consummated which is worthy of attention. It is between Turkey, Germany, Bulgaria, and Roumania, against the influence of Russia. King Charles of Roumania is a member of the same family as Emperor William of Germany, and it is said that his sympathies are German rather than Muscovite. If this combination is effected, it will form a strong factor in the politics of Europe.

—An attempt is being made by the Austrian legislators to harmonize the discordant factions in the government by a compromise over the language question, but the attempts are meeting with little success, and rioting continues. A movement is now on foot, headed by Francis Kossuth, for the independence of Hungary, and with the animosity between the different peoples constituting the empire, a disruption of the Austrian nation seems imminent.

—At the Paris exposition in 1900 there is to be constructed a mammoth revolving palace, 350 feet high, divided into twenty-five stories. The palace will be covered with nickel plate, aluminum, ornamental tiling and glass, and will be decorated with 20,000 incandescent lights and 2,000 arc lights of varied colors. The whole gigantic structure will turn upon a pivot, making one complete revolution every hour. The object of the construction of this palace is to illustrate the superiority of the mechanical and inventive genius of the opening of the twentieth century over that of the past.

—It is stated that the pope is about to afford a special proof of his good-will toward the United States. Heretofore ecclesiastical affairs in the United States have been under the supervision of the Propaganda, as this nation has been regarded as a missionary field, or heathen country. When the new order goes into effect, the United States will be on a footing with full-fledged Catholic countries of the Old World, with whom the pope deals direct. This would indicate that America's course during the last few years has been more pleasing to the pope than the integrity of its institutions would warrant.

—The German force in the vicinity of Kaiouchau Bay has marched inland eighteen miles and captured several villages. The garrison of one village fired upon the Germans, but fled at the first reply. China, in the hope of securing the immediate evacuation of Kaiouchau, has agreed to all of Germany's demands, which includes an indemnity of about \$785,000. This will leave no valid excuse for the retention of Chinese territory, altho the German consul at Shanghai had been ordered to proceed to Kaiouchau and establish a regular German administration there, while the number of volunteers for the second China expedition has been increased to 1,000 men.

—Toru Hoshi, the lately recalled minister of the Japanese Government, has returned to Washington, with orders from his government to preserve the same attitude toward the annexation of the Hawaiian Islands as that expressed by Japan before his recall. His special charge now is to see that Japan's interests in the Hawaiian Islands shall receive the respectful attention of the American government.

## DOMESTIC.

—The Christian Scientists have dedicated a new church building in Chicago, at a cost of \$108,000.

—The government has put up \$900,000, the sum necessary to qualify it as a bidder in the sale of the Kansas Pacific Railway.

—The Nicaragua Canal Commission sailed from New York, December 5, on the gunboat Newport, for Greytown, Nicaragua.

—Mrs. Nancy Alison McKinley, the President's mother, is reported to be sinking fast. President McKinley left Washington immediately after the opening of Congress to be with her in her last hours.

—The twelve Alaskan prospectors, who were reported drowned last week between Dyea and Skagway, were driven to sea and picked up by another vessel, after having drifted around for several days.

—It is reported that an agreement to consolidate has been entered into by all the manufacturers of wire nails and iron rods in the United States. J. Pierpont Morgan has been selected as president of this new trust.

—At the late general conference of the Mormon Church, statistics were read which show that during the past year the increase in church-membership was greater than for any previous year in the history of that church.

—Professor Perrine, of the Lick Observatory, has been awarded the Lalande medal, a prize given annually by the French Academy of Science for conspicuous achievements in astronomy and astronomical research.

—Rev. John Atkinson, pastor of the Methodist Episcopal Church at Haverstraw, New York, and author of the well-known hymn, "We Shall Meet beyond the River," died at his home on December 8, at the age of 62.

—Governor John W. Griggs, of New Jersey, has been tendered and has accepted the office of Attorney-General of the United States, which will be left vacant by the appointment of Attorney-General McKenna to be Associate Justice of the United States Supreme Court.

—The battle for the recognition of Cuban independence or belligerency began in the Senate on December 8, by a bill introduced by Senator Allen, of Nebraska. A bill for the prohibition of pelagic sealing by Americans in Alaskan waters was also introduced in the Senate and a similar one in the House.

—A poll of the United States Senate has developed the fact that the advocates of Hawaiian annexation have not friends enough in that body to ratify the annexation treaty, which requires a majority of two-thirds. The Morgan Bill, which was introduced at the last session, will therefore be taken up and rushed through both Houses as speedily as possible, bringing the islands into the Union in the same manner that Texas was acquired.

—Mrs. Charlotte Smith, president of the Woman's Rescue League of Boston, has prepared a memorial to the President and Congress in behalf of unmarried women. She proposes the establishment of a national marriage bureau and the enactment of laws which shall compel unmarried men to take wives, or pay a yearly fine equivalent to the support of a family; or in case the bachelor is not able to do this, that he be sent to jail until he shall comply with the law. Marriageable women who refuse to marry are to be dealt with in a similar manner.

—At the convention of the National Prison Association recently held in Austin, Texas, a report was read from the committee on criminal law reform, which stated that the progress of crime was something frightful. The report made several suggestions for checking the increase, some of which are as follows: Greater severity of punishment; abolishment of juries and technicalities in trials; abridgment of the right of appeal to a higher court; sterilization of defectives both moral and physical; prohibition of the use of intoxicating liquors; development of scientific motherhood; the colonization of criminals, etc.

—William G. Hubbard, president of the Peace Association of Friends of America, has issued the following announcement to clergymen throughout the country: "It has been decided by the World's Peace Congress and the great national peace societies on both sides of the Atlantic, that the third Sunday in December shall be Peace Sunday, and that ministers of the Gospel be invited to preach on peace and arbitration on that day." The sermons are to be principally appeals for arbitration treaties, and are to be followed by resolutions to the President and Secretary of State upon that subject.

(Continued on page 15.)

## News and Notes

### FOREIGN.

—Three French cruisers have been ordered to China, presumably to watch the Germans.

—The British troops in India have captured the positions of the rebellious Chamankis, after inflicting upon them a loss of thirty killed.

—A French force under Major Marchand has been massacred on the Kongo, near Bahrelghezal. The survivors of the party retreated to Bomau.

—The Italian cabinet tendered its resignation on December 6. King Humbert has intrusted to the Marquis de Rudini the task of constructing the new cabinet.

—A despatch from Bucharest, Roumania, states that a fanatical mob of 20,000, armed with iron bars and cudgels, attacked and pillaged the Jewish quarters of the city.

—The Catholic bishop of Havana has sent an urgent appeal to the American people to furnish food and clothing for the destitute and starving reconcentrados of Cuba.

—A German expedition sent out to punish the Mboulies, a warlike West African tribe, has met defeat, and a German war ship has been sent to that vicinity to re-enforce another expedition which is planning to carry out the object of the first.

—The schooner White Wings landed a cargo of 1,600 rifles and a large quantity of small stores and munitions, at Neuvas, Cuba, on December 3. The schooner, which was in a leaky condition, was beached on the approach of a Spanish vessel.

—It is rumored that England is reaching out for control of the Panama canal, now in process of construction. The canal has been dug about one-third of the distance across the isthmus, and there has already been expended a total of \$275,000,000.

—Heavy storms have prevailed for three days, ending December 6, over large parts of Italy. In the bay of Naples twenty-five merchant vessels have been wrecked. The storm was so serious on land that railway communication has been seriously interfered with.

—England has despatched a regiment of Bombay infantry to the island of Mombasa, off the east coast of Madagascar. The expedition is under the direct orders of the British War Office, and will be accompanied by 10,000 coolies. The object of this expedition is not stated.



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## TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

**Articles Desired.**—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important truth clearly, in a short article, than many points vaguely in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

**How Prepared.**—Write plainly, with typewriter or ink, with wide space between the lines, to freely admit of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him furnish a pseudonym for the public. But we wish the name.

**Manuscript Returned.**—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript mainly for three reasons: (a) Sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought if their productions are returned. When we receive so much matter, we can not use all.

# Prospectus for 1898.

## Contents.

THE SIGNS OF THE TIMES will present in a special manner during the coming volume what its name indicates, and more. It stands pre-eminently as a watchman on the walls, to observe with vigilant eye the portentous events taking place within the world's horizon, faithfully to portray them, and quickly to warn against impending danger.

While it will thus earnestly call the attention of all to the signs of our times, it will at the same time give as prominent place to the great and important doctrines that are agitating the world more and more as the years go by, all of which, however, constitute remarkable signs in themselves. The Gospel of salvation of our Lord Jesus Christ is one, and its presentation demands practical instruction for the daily living, in view of the vast importance of the near approach of the great day of the Lord. The science of Christianity in its various phases will be our theme. Among other important and timely subjects, the following will find place:—

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The Millennium,  
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The SIGNS embraces the following departments:—

**Editorial; General Articles; Outlook**, discussing in short paragraphs the more striking events of the day; **The Fireside**, especially devoted to helpful hints and helps for the home life,—health and temperance; **Missions**, in which descriptive sketches and practical work find a place; **International Sabbath-school and Sunday-school Lessons**, giving the text of the Revised Version, with practical helps and thoughts; **News and Notes**, for the world's happenings, boiled down, carefully sought out, up-to-date; **Question Corner**, where honest queries will be honestly answered in the light of the Word; **Advertisements**, few and carefully chosen, reliable, suitable for a religious paper.

## Writers.

Contrary to the custom of many journals, we do not believe in exalting man, nor in holding up names as an inducement for would-be readers. So we publish no list of names accounted great by the world. But we do believe in securing the services of men of large experience in the Master's cause, and who are skilled in handling the Word and the pen. Such men have been secured, and we can confidently promise our friends a pleasurable feast of solid things for the ensuing year. We have added to our editorial force, and shall spare no pains nor expense to better the SIGNS continually. The Word of God, and that alone, is our foundation.

## Appearance.

Not least, yet not greatest, is the outward appearance. Commendatory words have come to us the past year as we have improved in the make-up of the SIGNS. With the help of improved facilities we expect, beginning with Volume 24, to surpass all former records in this respect. We shall use better paper and better ink, and shall give first-class service in the way of illustrations and general arrangement. Are you with us?

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## News and Notes—Continued.

—The first regular session of the fifty-fifth Congress of the United States was called to order by Speaker Reed in the House and Vice-President Hobart in the Senate at noon, December 6, and the message of the President was read simultaneously in both Houses. The message was long and dealt with many questions of national interest, especially the currency question and the matter of our relations with Spain and the island of Cuba. In the latter the recognition of either the independence or belligerency of Cuba was looked upon with disfavor, and the recommendation was made that Spain be given time to carry out her reforms in the island. The President advocates the annexation of Hawaii; the completion of the Nicaragua canal; a better merchant marine; more large docks for the use of our large war vessels; the purchase of the Kansas Pacific Railway in case the bids of private parties are not satisfactory; the establishment of a more thorough government for the territory of Alaska; and international arbitration.

—The Italian Government has recently closed a number of Franciscan monasteries, and this has induced the pope to advocate the establishment of a large Franciscan monastery in Washington, D. C. The Franciscans are one of the oldest and most powerful orders of the Catholic Church, and their American headquarters will be established in close proximity to the Catholic university in Washington, where they have purchased forty acres of ground. The colony to occupy this monastery will come direct from Italy under the instruction and with the special blessing of the pope, who has contributed largely from his own income to this undertaking. It is the design to make the seat of the American Government the center of Catholic influence in America.

**THE TALENTS.** By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.



# Signs of the Times

OAKLAND, CAL., DECEMBER 16, 1897.

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### News and Notes . . . . .

### Publishers . . . . .

Read our "Prospectus" for 1898, on page 15.

We printed last week two Sabbath-school lessons. We print this week two Sunday-school lessons. We do this because there will be no paper issued December 30. As we furnish but fifty numbers in a volume, as stated on our first page, December 23, our next issue, will be the last in the volume.

THE city chemist of Chicago says, after the examination of samples of cigarettes, that the cigaret contains nothing that need be feared by the smoker. But it contains tobacco, and tobacco contains nicotine, and what worse poison does one want? The greatest evil about them is that they contain tobacco.

WE had a brief, very brief, call from Brother I. H. Evans, president of the General Conference Association, December 7. He came in the morning, and left for Texas in the afternoon, just long enough for greeting and farewell. The people on the coast would like to have him come again and stay longer.

Our Manager, Mr. C. H. Jones, has been for two months in the East, principally in New York, in the interests of the publishing work, having in special regard the illustrating and betterment of the SIGNS OF THE TIMES for 1898. He is expected at this writing (December 8) to be at home the 13th instant. We shall be able to say more concerning this after his arrival.

An Interesting Series of Tracts.—There have been inquiries from time to time concerning the articles on hygiene and temperance, by Dr. J. H. Kellogg, M.D., which have been running through the SIGNS. We print the twenty-fifth to-day. We wish to say that the whole twenty-five may be obtained in tract or leaflet form in one package for ten cents. They are a valuable series, and worth many times their price in the useful information they impart. Address this office, or any of our State depositaries.

## TO OUR READERS AND FRIENDS.

### The Signs for 1898.

"In union there is strength." We wish your co-operation. Please listen to our proposition.

Here are some of the reasons why the "Signs of the Times" will be a better paper in 1898 than it has been in 1897. You will be interested in reading them.

1. It will have an enlarged editorial staff. Elder A. O. Tait, who has had years of experience in the field and in connection with our central publishing house, will be connected with the paper as assistant editor.

In addition to other matters of interest on various subjects, he will furnish a series of most instructive articles on the signs of the times as foretold in prophecy, and fulfilling in our day. These will be illustrated with cuts, new and original, prepared for these articles.

2. We shall publish from Dr. E. J. Waggoner, of London, England, a series of articles on the first chapters of the wonderful book of Hebrews, which so forcibly presents Christ's power, humiliation, oneness with us, and his work for us.

3. A series of articles will be presented on the Revelation, and others will be published on the prophecies of Daniel.

4. We have in hand already articles of striking interest and clearness on the Word of God and its power, the revelation of God in nature, and a large variety of other subjects, developing important Bible truth.

5. We shall have missionary correspondents in various parts of the world who will furnish us with fresh original matter, illustrated by photo-engravings of actual scenes and occurrences. In this we have the hearty cooperation of our Foreign Mission Board, as we are sure we shall have of our missionaries.

6. We shall endeavor to fill our home department with better, fresher, more practical, yet not less interesting, original matter.

7. We shall keep pace with the work for the low and fallen, as it is now carried on by so many noble souls, and will endeavor to make the Signs a faithful coadjutor in this labor of love.

8. We shall endeavor to improve all our various departments in the year to come by the continued aid of those who have so generously helped us in the past.

Thus much for the subject matter which the paper will contain. Last year the Signs came out in a new dress of clean, beautiful type. That type is as good now as then. But in addition to that we shall improve its mechanical appearance in the following respects:—

9. It will be printed on much better paper. In this way we can print better illustrations and print the better illustrations better. We shall be able to use reproductions from photographs.

10. It will be much better illustrated than ever before with original drawings and photographs, prepared and secured especially for the Signs. We have furnished a few of these during the year past; we shall endeavor to make the paper much better in this respect in the year to come.

11. The columns of the paper will be lengthened by about one-half an inch, making more than one-half a page more of reading matter to each number.

All these things will greatly increase the expense of publishing the paper. From a pecuniary point of view it will be the publisher's loss, while to our patrons it will be gain, and much greater gain we earnestly hope to the cause of Christ in winning precious souls to him.

The "Signs of the Times" is not published as a money-making scheme. If it had been, its publishers would not have refused the thousands of dollars which they have refused for space for questionable advertisements, and yet such advertisements as are run in religious papers generally. The paper is published to preach the Gospel and to save souls. This is its sole object. Because of this may we not earnestly plead for the aid and co-operation of our readers and every lover of truth? We are grateful, deeply grateful, for what has been accomplished. We wish here to thank our friends again for their help so freely given.

But we hope for greater success, for a wider circulation, for the privilege of reaching more souls for whom Christ died.

Here is what we propose and hope to do; what will you do to assist us?

Discouragement.—Disappointing facts do not warrant discouraging conclusions. It is not likely that Caleb and Joshua were delightfully exhilarated by the sight of the giants, and the walled cities, any more than the other ten spies were. The giants were actually no bigger, and the walls actually no higher, to the ten than to the two. The facts were the same, but Caleb and Joshua concluded differently. Why?—Because they included differently. The ten faced the situation by themselves; the two faced it with God. The "ten judged God in sight of their difficulties, and said, It can not be done." The two judged the difficulties in the sight of God, and said, "We are well able." If, in the bright lexicon of youth, there is no such word as fail, so in the records of our lives as Christians, who trust in the living God, there never should be written, "And they brought back a discouraging report." Let the odds be against us, and obstacles seem insurmountable, we have but to include the Almighty in faith, and ourselves in fidelity, and let God draw conclusions. "He shall not fail, nor be discouraged," is the divine intention concerning every soul, trustful and true.—*S. S. Times.*

Counterfeit Truths.—Men counterfeit that which is valuable. Satan and his minions have counterfeited truth. But he never introduced them as counterfeits, but as "harmless innovations," "politic expedients," which after lapse of time crowded out the true. So the Sunday as a holy day crept into the Christian church. But a counterfeit does not become genuine by lapse of years. Tho a counterfeit twenty-dollar note pass through the hands of a dozen expert bankers and be approved by every one of them, it is counterfeit still. An error may have been held by the theologians and the good of the church for centuries, but it is not less an error. He who knows a bill to be counterfeit and passes it for genuine, is a criminal, disloyal to the government. He who knows a theological dogma or an institution to be error, and still holds or teaches it, is disloyal to God. The white light of God's judgment throne will test all men and things. Let us bear in our hearts and lives such coin as will stand the test.

The people of to-day get weary of long services. What would they think of the following described fast-day service of more than 200 years ago: "We went into the church, where, in the first place, a minister made a prayer in the pulpit of full two hours in length, after which an old minister delivered a sermon an hour long, and after that a prayer was made, and some verses sung out of the Psalms. In the afternoon three or four hours were consumed with nothing except prayers, three ministers relieving each other alternately; when one was tired the other went up into the pulpit." Rev. Thomas Clapp, a graduate of Harvard, in the beginning of the eighteenth century, wrote a scheme of prayer containing five divisions with 240 subheads. We need not to say, public prayers should be short.

Christianity is not a cocoon, but wings. I weigh very little, I can not lift much, but I can carry the pollen of the garden of the Lord from life to life and touch them. What comes of it to them interests me certainly, but is no charge upon me. Christianity is activity. Toward God alone I must be passive; as to all mankind, it is the positive current of my life I ought to emphasize. In God's hands alone I must be clay, but as to every man a potter. So, through the whole circuit of my life, I am to be a giver. What I get will be the gift of God.—*J. G. Woolley.*

Man Can Not Reverse It.—When Balaam had tried to curse Israel and failed, he had the candor to say, "He hath blessed; and I can not reverse it." Now God has "blessed the seventh day, and sanctified it," making it his holy Sabbath. Men may try to evade it, to curse it, and trample upon it. But God has blessed, and no man can reverse it. The blessing is still there every week. That is why God says, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it." Isa. 56:2.—*Present Truth.*