

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."

Volume 23. Number 50.
Fifty Numbers a Volume.

OAKLAND, CALIFORNIA, DECEMBER 23, 1897.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

(Entered at the Post-office in Oakland.)

For Publishers and Terms, see page 15.

Editorial

"Where Is He?"—This is the question asked by the searchers of light of Herod of old. "Where is He that is born King of the Jews? for we have seen his star in the east, and are come to worship him." Matt. 2:2.

Who Were They?—Who these wise men, or magi, were we need not now stop to inquire. Suffice to say they were searchers after truth; they were looking for the Truth, Jesus, the Son of God. Following perhaps the light of Balaam's prophecy (Num. 24:17), and other predictions of Holy Writ, they became convinced that the coming of a Saviour (Isa. 9:6), the Anointed of God, the Messiah (Dan 9:25), "the Desire of all nations" (Hag. 2:7), was at hand; and following the supernatural light, doubtless a cohort of shining angels from the courts of glory, they were led to Jerusalem. They represent seekers for light in all ages.

To Whom They Came.—Where should they come save to those in the providence of God high in authority? Herod had greatly enlarged and beautified the earthly temple of the Jews; why should he not know of Him who was coming to that temple to glorify it with his own presence? Yet he did not know. Was it a mistake that the magi were led to him?—Not at all; for God wanted Herod to know and receive Jesus. He gave him the privilege of finding and worshiping with the learned wise men. So also Naaman the Syrian was in the providence of God sent to the king of Israel to find divine deliverance from the leprosy. (See 2 Kings 5:1-8.) The king could not do it; moreover, he was ignorant of God or his prophet. The Lord wanted to teach the king that God yet lived to deliver, and so lead him to turn to the one only true God. To high and low God gives light and the privilege of choice.

The Result of the Inquiry.—Herod was troubled; his throne he thought was in danger.

Not knowing in himself the principles of the divine government, he feared the government itself and hated its Ruler, as subsequent events demonstrated. Matt. 2:16. Yet he manifests a show of interest. He feigns loyalty to God. He calls those who are versed in the prophetic writings, and asks where the Messiah should be born. They tell him in the little city of Beth-

and shed we know not how much innocent blood, that he might retain his brief place. A high position and great opportunity do not make men divinely wise, but it leaves them without excuse before the bar of God.

The Finding of Jesus.—But the magi found the infant Saviour. When priests and rulers will not guide the earnest searcher, God will send his angels. When the magi departed from the king, the star went before them and stood over the place where the young Child lay. They found him hemmed in by no earthly guard. He was surrounded by no insignia or tokens of royalty. He came to be one among his brethren, Divinity veiled in humanity; and before him these learned men bowed in humble adoration, feeling themselves honored with the privilege. They then opened their treasures, and poured out gifts fitted for a monarch, gold and frankincense and myrrh. It did not seem to surprise them that they found Jesus so humbly situated and so meanly environed; they were not looking for outward pomp or glory, but for truth and holiness, and they found both in the Babe of Bethlehem. They did not come to receive honors from him, but to give him themselves, to acknowledge his right to rule.

"Where Is He?"—Men are asking the same old question to-day, "Where is Jesus?" Thousands are pointing at this season of the year to a day called Christmas. Is Jesus in the festival? We have no objection to the telling on December 25 of the sweet old story of God's love in giving his Son for the children of men; let it be told on that day and all days. But this is not the lesson which Christmas teaches, as it is generally, almost universally, observed. There are several reasons

why the festival can not teach the true lesson, and it will not hurt the Christian readers of the SIGNS OF THE TIMES to pause for a moment in the mad rush of the world to inquire as to the truth of the matter, and to learn whether or not a day should be set apart for such service.

Not Born on That Day.—In the first place, Jesus was not born on December 25. This is shown from two facts: (1) The shepherds were



THE WISE MEN BEFORE HEROD.

"Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matt. 2:2.

lehem, and Herod tells the magi, bidding them when they had found the young child to let him know that he might "come and worship him also." And this Herod might have done if that Child had come in transcendent glory and mighty power. But his submission would have been feigned; for immediately after he sought the young Child to destroy him. He could brook no rival to his plaything of a throne, and he bartered the eternal reign with Christ,

watching their flocks in the field (Luke 2:8); which they would not have been doing in the cold days of midwinter. (2) The ministry of Jesus lasted three and one-half years. Dan. 9: 25-27. He began his public ministry according to the law when thirty years of age. Luke 3: 23. He was crucified at the last Passover he attended, in A.D. 31. Matthew 27 and "Hale's Chronology," vol. 1, pp. 69, 70; vol. 3, p. 230. He therefore began his ministry six months before the first Passover he attended, John 2: 13. At this time he was thirty years of age. The Passover occurred probably about the last of March in the month Abib. Six months previous to this would be at that season of the year indicated by the month Tisri, probably in our September. Christ came in "the fulness of the time" not only as regards the time of the ages, but the time of the year. His birth was in the season of fruitage, and he the most precious fruit of the earth.

Not Remembered by a Day.—God has not revealed to us the day of Christ's birth either in the week or month or year. He reveals the great fact that the Word was made flesh; that God became incarnate in Christ Jesus; and he did this that through Christ he might become incarnate in every one of us. He was the Son of man, as well as the Son of God; and God would through him have us become the sons of God as well as the sons of men. "But when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. 4: 4-6, R. V. But this great and blessed truth is not for one day in the year, but all days, and all hours of all days. And for that reason God never designed that the remembrance of his great gift should in any sense be confined to a day.

The Origin of Christmas.—"But what is the origin of Christmas?" asks one who has come to think the day is almost holy. "Did it not come down from Christ and the apostles?"—No, it did not. We have not even the slightest trace of it in the Scriptures. Its first mention in "Christian" literature is said by Schaff to be in Clement's "Miscellanies," written about A.D. 200. But Clement was a half-converted heathen philosopher. Says Neander, in speaking of the second century of the Christian era: "The idea of a *birthday* festival was foreign to the Christians of this period generally; they regarded the second birth as man's true birth. . . . It was, in truth, unknown at what definite time the celebration of the remembrance of Christ's birth should be placed, as nothing definite was ascertained respecting the date of his birth."—*Vol. 1, p. 301 (Houghton and Osgood)*. The simple fact is that teachers like Clement, Eusebius, and others wished to conform to heathen customs as much as possible, so as the more easily to convert the heathen. For every heathen festival of note they invented a corresponding festival in the Christian church. For the pagan Easter festival the apostatizing church set apart a yearly day in remembrance of our Lord's resurrection, but retained many pagan customs and the pagan name. For the day or the customs they had no Scripture.

Christmas, first called "The Nativity," was the counterpart of the great day of the Roman Saturnalia, a feast connected with the grossest sun-worship, connected with which was the giving of gifts, feasting and revelry, and the grossest licentiousness. About December 20 the Saturnalia began, when the days were the shortest, and life in the vegetable world least manifest. Beyond that the days lengthened, the sun seemed to smile with favor upon the world, and the heathen celebrated the lengthening day with the wild orgies and indecencies of nature-worship. The giving of gifts, the Yule-tree and Yule-log, the holly berries and evergreens, are all of pagan origin, and certainly no one can deny but that the day is frequently kept in a purely pagan spirit, ministering only to selfish pleasure.

The Spirit of Christianity.—The Spirit of Christianity is a spirit of self-denial for others' good; and there is much of this manifest, especially among the poor, at this season of the year. Children deny themselves for parents, and parents for children, or both for some poor unfortunates of earth, expecting nothing again. This is the true Christ-spirit. But how much more frequently persons give that they may receive! They receive oftentimes selfishly, enviously. They purchase and prepare and feast gluttonously, and gorgeously, to minister to the lusts of the flesh, and the gluttony is not infrequently followed by drunkenness and licentiousness. How many during this festival season would be glad to have the holy Christ as a guest, a personal witness to all the doings of the day or night—to not only know that he was looking upon all outward acts, but that he saw deep down into the secret recesses of the heart? This question, dear reader, may be a good test of how much of true Christian motive is in your celebration of the day. Would you welcome him with a glad heart? Would it make any difference in your preparations and expenditures if you knew that he was going to be there personally? But he will see it all, tho you may not see him. More than this: Are you looking for Jesus on that day? If you have found some of his sweetness and light, are you still seeking for more? Are you inquiring, "Where is *he* that is born King of the Jews, my King? for I would worship him." And then are you ready to pour out before him, whether you find him in a hovel, a stable, a prison, or anywhere in need, the heart's best homage and your stewardship's best treasures? If you are, you will find Jesus, not only on December 25, but on all days of the year, precious to your soul, and you will receive from him more than you gave, even life, joy, and salvation.

ONLY A SHADOW.

EVERY shadow of darkness, every cloud of gloom, every fear of whatever kind, is simply the shadow of death, and of the devil. He has cast his hellish shadow over the world. Now, as Zacharias prophesied by the Holy Ghost at the birth of his son, the Lord has visited us and delivered us out of the hand of our enemies that we "might serve him without fear."

He has delivered us from every tremor of fear, and hath sent the Dayspring from on high "to give light to them that sit in darkness and in the shadow of death." If you have his life you have his light. What is there to be afraid

of? To the one in Christ death itself is only a shadow. The sting is gone. Satan can cast the shadow over him, but there is nothing in a shadow to be afraid of. He is delivered from the power of darkness. He is going through an enemy's land, whose weapons are all broken. He is going into a nest of scorpions, whose stings have been removed. He is going into a prison-house, the key of which is held by One who loves him.

E. J. W.

"HE HATH BLINDED THEIR EYES."

"THEREFORE they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." John 11: 39, 40.

Many people are more inclined to find doubt and despair in the Bible, than to find hope and comfort, altho the Bible contains none of the former, and is full of the latter; so when they read the words of the prophet Isaiah, they at once begin to complain against God, and to say that he is unjust and partial, and they will feel sure that they can not believe, because God has made it impossible.

Now the Bible claims to be the Word of God. It exists for the sole purpose of revealing God to men, that they may see in him the One altogether worthy of worship and affection. Everybody knows that this is the object of the Bible, whether they believe what it says or not. That being the case, how can it be supposed that anything can be found in the Bible that would tend to depreciate God in the estimation of men? Considered from a human standpoint, and as a merely human production, no one would be so foolish as to write things derogatory to his hero, in a book published for the sole purpose of honoring him. We may therefore be sure that none of the men who had to do with the production of the Bible saw in such statements as the one first quoted anything except such goodness and mercy as is consistent with the character of an all-merciful God, a God who not only loves, but who *is love*.

That there is comfort in even such texts as that quoted from Isaiah, and that they were written for the sole purpose of producing hope and comfort, is proved by Rom. 15: 4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." And that the words of the prophet Isaiah do not teach that there are some who can not be saved even tho they wish to, is shown by the inspired words of Peter, concerning Christ: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

When we read that God has hardened the heart of any person, then we should read the story of Pharaoh. God hardened his heart; but every one who reads the account carefully, will see that it was only by the manifestation of kindness and mercy that he did it. When God sent judgments upon Pharaoh and his land, he humbled himself, and confessed his sin, promising repentance; but as soon as God showed him favor and prosperity came again, then his heart was hardened. It was because Pharaoh hated truth and righteousness that as soon as special mercy was manifested toward

him he took advantage of it to sin yet more. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26: 10.

Read the verses in connection with John 12: 39, 40, together with the eleventh chapter, and you will see that the way the Lord blinded the eyes of the people was by sending great light to them, which was not according to their previous experience. Jesus declared himself to be the Light, and his mighty works had showed how great was the light. But the greater the work that he did, the more the people hated him and his teaching. Everybody knows the effect that great light has upon the eyes of those who are not accustomed to it; it blinds them, or causes them to close their eyes. The more they have accustomed themselves to live in the darkness, the more does the light blind them.

The Jews, like all the rest of the world, sat in darkness; but their blindness was even greater than that of the rest of mankind, because they had had great light; and everybody knows that the darkness is much more intense to one who goes out of the light into it, than to one who has always been in the dark. But while others came to the light that shone in the darkness when Jesus came, the Pharisees and the principal part of the Jews rejected him. "He came unto his own, and his own received him not." John 1: 11. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3: 20, 21. The Jews had loved darkness, and persisted in walking in darkness so long that the light was much more blinding to them than the darkness itself.

The very same statement by the prophet Isaiah we find thus quoted in Matt. 13: 13-15: "They seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and *their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*" The same spirit of truth prompted Matthew to make this quotation from Isaiah, that moved Isaiah to write the words in the first place; therefore we know that what we read in Matthew is the exact meaning of what we read in Isaiah. God blinded the eyes of men, only by sending them wonderful light.

Is it therefore God's fault that they can not see?—Not by any means. How can it be? If men complain because God shows mercy, what would they say if he manifested wrath? If they reject the love and mercy of God, what can he do for them? Shall we complain of God for sending light that caused men to close their eyes? Shall we say that if he had not sent light, they would not have closed their eyes? Well, what then? is it better to have one's eyes open in the pitchy darkness, where there is not a ray of light, than to have them shut in the sunshine? The last condition of the

man is just the same as the first, and his possibilities are infinitely greater; for nobody can possibly see in the darkness, but all can see in the light if they will accustom their eyes to it. Let us open our eyes, and praise the Lord for bringing us "out of darkness into his marvelous light."

E. J. W.

CRIME AND SIN.

"Odd Philosophy."

WHAT an odd philosophy religion brings about sometimes! Take Clara Fallmer's case, for instance. Before she murdered La Due she was a sinner of the most crimson brand and her chances for heaven were nit, according to the teachings of the theologians. Then came her crime, and her incarceration in jail has led to her embracing Christianity in the most fervid manner. According to every accepted theory of religion she is therefore now eligible for heaven, from which she was barred before. It may be said in consequence that the committing of a murder has brought about her eternal happiness. The same conditions apply to Ben Hill, and lots of other noted criminals.—*Oakland Tribune.*

As compared with the philosophy, or the logic, or the reasoning, or the judgment, of the world, Christianity or the plan of salvation is indeed an "odd philosophy." There is nothing like it in nature. Theoretically, and sometimes practically, the world's judgment grades crime and grades the penalty. The lesser crimes bring light punishment, or are passed over, and the greater ones the heavier retribution. This is the theory, and the correct theory regarding crime, and it is crime only that civil authority has a right to punish.

The philosophy of the world confounds crime with sin, and reasons from that standpoint in its criticism of God's dealing with sin and sinners. But crime is not always sin. It was crime when Peter and John disobeyed the order of the rulers that they should not preach in the name of Jesus; but it was not sin; for, as Peter said, "We ought to obey God rather than men." Now the penalty of all sin, whether men deem it great or small, is death. Whether the sinner be beaten with few stripes or many, his end is death. But "the blood of Jesus Christ cleanseth us from all sin." The plan of salvation, which was conceived in the love, grace, and mercy of God, includes in its scope the chief of sinners. "Tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

It is possible, then, for the vilest sinner to be justified by faith in the Lord Jesus Christ. Tho it be deemed necessary for the protection of society that he suffer life-imprisonment or even the penalty of the gallows, his sin may be all washed away in the blood of Christ. True, this is "odd philosophy," for it is the "mystery of godliness." God has not asked us to *comprehend* it; he appeals to us to *believe* it, because it is his Word, and our faith will be counted for righteousness.

The thief on the cross is a case in point. He was convicted of crime, and by his own confession he was suffering justly. His act was also sin against God, being a violation of the law of God, the penalty of which is eternal death. He was not converted till he was hung upon the cross, and knew that his profession of faith would bring only derision from the greater part of those who heard it. Yet, great as was his sin, and late as was the hour of his profes-

sion of faith, it was accepted by the Lord, and he was assured of a place in the eternal kingdom. As a matter of "philosophy," the incident was indeed "odd;" but as a manifestation of the love and saving power of God, through Jesus Christ, there was nothing strange about it, for "God is love," and has all power.

In giving his life for sinners, Christ certainly proved his willingness, and in his resurrection was demonstrated his power, "to save to the uttermost all who come unto God by him." The fact that God has set such a hope before us, should be a matter of rejoicing rather than a cause of encouraging skepticism in regard to his promises. Whether Clara Fallmer, or Ben Hill, or any other "noted criminal" is "eligible for heaven," depends entirely upon the completeness of their surrender to God, the genuineness of the conversion, and the continuance of faith, and not upon the philosophy of the world or the judgment of man.

W. N. G.

The Secret of Life.—Dr. Virchow, one of the greatest of the world's physicians, is reported to have said that he **firmly believes** that the time will soon come when man will have obtained the key to the prolonging of life. Dr. Cyrus Edson says:—

Any physician can enormously lengthen the life of any physically perfect man who will agree to abstain entirely from intemperate and vicious habits. The difficulty is to find the man who is willing to sacrifice his inclination for vice to his mere wish to live a long life. But, given a man and woman who are willing to devote themselves to such purely hygienic lives, and whom these appliances show to be minutely physically and mentally perfect, their offspring will be healthier than the average man, and consequently longer lived.

The secret of life is with God, tho Dr. Edson hints at it. But God has not kept the secret to himself. He has revealed it in his Word. "In the *way of righteousness* is life, and in the pathway thereof, there is no death." On the contrary, "The wages of sin is death." Sinful tho mortal man may be, if he is willing to conform his physical life to the laws of health and hygiene, he will greatly prolong it. Vice, sin, transgression of law, shortens it. But God proposes by the mighty power of the law of his love in Christ Jesus to transform man's character from sin to righteousness, and so to life, even to life forevermore through a resurrection of the dead. In God is the secret of righteousness and life, and he will bestow the gracious gifts upon all who will come to him by faith.

God's Wonderful Law Written.—Sometimes the Ten Commandments are written on large charts or walls, so that they may be easily read at a long distance. Sometimes they are in ordinary print, and recently, in New York City, Mr. William Miller has engraved them on the inside of a ladies' watch-case in a space scarcely more than a half an inch square, and under the microscope the letters are clear and distinct. So God writes that law on the heart of every one—great or small—who will submit to him. In the life of Jesus they were as tho they had been written on a great mountain in letters miles long. In his common followers they are inscribed in common characters which all may read if they will. In many little hearts the Spirit of God has engraved the same precious law, equally distinct to spiritual vision. It is equally adapted to all ages and all nations, if the subject will but submit to let the Spirit of God write the law.

General Articles

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

THE END.

THE twilight is fading,
And the night is shading
The earth with gloom.
A day disappearing!
How fast we are nearing
Earth's final doom!

All nature is speaking
That we should be seeking
Christ and His way,
God's Word is declaring
That we should be wearing
White robes to-day.

Soon Christ will be reaping;
And then—lo! what weeping!
What sad regret!
Sinner, time is flying!
Are you still denying
His mercy yet?

Earth reels, tumbling, shaking!
The dead are awaking!
How the seas roar!
What terrible groanings,
Sobs, curses, and moanings!
Lost, evermore!

From dense clouds the lightning
The lost of earth frightening,
Foretells God's wrath.
Great mountains are crashing,
Seas, foaming and lashing,
Threaten thy path.

Fear-stricken and flying,
Some fainting and dying,—
O, what a sight!
O sinner, 'tis coming!
Turn! turn! from thy roaming,
And seek the light.

Then "peace as a river"
Will bear and deliver
Thy soul from death.
Come! come! you are needing;
While Jesus is pleading,—
Turn thee from death.

ARTHUR C. BEAUCHAMP.

San Francisco, Cal.

THE LOVE OF GOD.

BUT I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory."

The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son. "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." The Majesty of heaven, the King of glory, would become a servant. The only-begotten Son, in whom the Father delighted, was given for the ransom of a fallen race.

Those who represent God the Father as unloving, ready to break forth on his sinful creatures in vindictive wrath, do not speak the truth. In his prayer to his Father, Christ said, "O righteous Father, the world hath not known thee: but I have known thee." The world has measured God by their own finite measurement. They have misjudged and misinterpreted his truth and righteousness. But Christ could say, "I have known thee, for

I have been in the secret chambers of the Most High." If the world had been admitted into the counsels of God, they would have one and only one testimony to bear, and that is, "God is love."

The Father gave himself to the world in the gift of his Son. It was the love of the Father for fallen man that devised in union with the Son the plan of redemption. And in this great gift the character of God is exemplified to all who shall receive the world's Redeemer by faith, as a God of holiness and a God of love. In the crucifixion of his dear Son upon the cross of Calvary, he gives to all the sons and daughters of Adam an expression of his justice and his love. This offering made manifest the immutability of the holiness of his law. In the cross of Calvary justice and truth have met together, righteousness and peace have kissed each other.

The Lord God omnipotent is the God of his people. He is also a tender, loving Father, ready to hear their prayers; for God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. God sent forth his Son to be the propitiation for them through faith in his atoning blood.

The Cause of Christ's Suffering.

What was the cause of the suffering of God's dear Son in the garden of Gethsemane—suffering so intense that it forced from his lips words that revealed the greatest mental distress: "My soul is exceeding sorrowful, even unto death?" Christ had often sought the Father in his trouble and anguish of Spirit, as he beheld with keen distress the situation of the inhabitants of Jerusalem. Often in the lonely mountains he had prayed most earnestly, with strong crying and tears, because of all the people on the face of the earth, none were so filled with bitterness and hatred against him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure-house of rich truth, to impart the same to the world. And this people, who claimed to know God, were opening their hearts to the attributes of Satan.

To Christ these things were a terrible trial. He had suffered insult from the hands of the men whom he came to bless and save, he had been charged with being linked with Beelzebub, that his miracles of healing were wrought through Satanic agencies, but these things did not cause him the intense agony of soul that he was now suffering. He was bearing the penalty of transgression for a guilty world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones."

The spirit that the Pharisees manifested toward Christ has been manifested through all ages by those who claim to believe present truth. They have watched for some word or action which they could use to the disadvantage of the messengers whom God has sent to reprove, rebuke, and reform them from their evil works. And when sin has been reproved, their hatred has become as deeply rooted as it was in the hearts of the Pharisees.

"And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory

in the highest. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

This demonstration on this occasion was answering to the prophetic past: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" The priests and elders would fain have robbed Jesus of this adoration, but prophecy must be fulfilled. If the voice of his people were silent, Christ declared God would put a voice in the stones, and the proclamation would be made in his behalf, "Behold your God."

"And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." At the time when the enthusiastic multitude were gazing upon Jerusalem, the metropolis of the world, the temple with its towers rising toward heaven, gilded with the rays of the fast westering sun, a strange note was brought in amid the general rejoicing, a cry of human agony, followed by the irrevocable sentence upon Jerusalem. Jerusalem's day will soon be ended.

God's Message Now.

Who now will hold their peace when the very work which God has foretold should be done is being accomplished? "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The truth of the third angel's message has been proclaimed by some as a dry theory. But we must all place in that message Christ, as the first and the last, the I AM, the bright and morning Star. The message must be given, "Behold the Lamb of God, that taketh away the sin of the world." The second coming of Christ is near, even at the door. Who are prepared to look upon the bright and Morning-star? Who are ready to glorify God? Who will bring the bright and morning-star of hope, of mercy, of forgiveness, and of peace into their own hearts, and proclaim the last message of mercy to be given to the world? "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

God's people must give to the world a representation of the character of God in Jesus Christ. The Christian churches are fast losing their knowledge of God. His character has been misunderstood and misinterpreted. But a message has come from God which must be proclaimed. The trumpet must give a certain sound. "I Jesus have sent mine angel to proclaim these things to the churches." The truth, the revelation which Jesus gave to John, must be sounded forth everywhere. "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

I Jesus have sent mine angel to testify unto you that these things shall come unto this generation. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

Our work is now to rouse the people. Satan with all his angels has come down with great power, to work with every conceivable deception to counterwork the work of God. The Lord has a message for his people. This message will be borne, whether men will accept or reject it. As in the days of Christ, there will be the deep plottings of the powers of darkness, but the message must not be muffled with smooth words or fair speeches, crying, Peace, peace, when there is no peace, to those who are turning away from God. "There is no peace, saith my God, to the wicked." "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice; they take delight in approaching to God."

A Warning Example.

This whole chapter is applicable to those who are living in this period of the earth's history. Consider this chapter attentively; for it will be fulfilled. At this time the message is to come to the people to warn them against being one of the number represented by Jesus Christ as fulfilling the prophecy: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." "Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

The life of Christ, in its self-denial and self-sacrifice, is to be made manifest at this time. This is the time when there should be decided testimonies borne by all of God's commandment-keeping people. "Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh." This is our message to every family who claims to know the truth, "Be ye also ready." Self must die. The appetites and passions must be brought into

strict conformity to the Word of God. Selfish indulgence is weakening physical, mental, and moral power, so that there is no distinction between the sacred and the common. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." MRS. E. G. WHITE.

THE COVENANTS AND THE SABBATH.

(Concluded.)

Contrast of the Two Covenants.

"THEN verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1.

Many consider this text as positive proof that the sacrifices and offerings connected with the sanctuary were the first, or old, covenant. This text does not say that the first covenant *was* ordinances of divine service, but that it *had* these ordinances. We have a similar expression in the third and fourth verses of this chapter, to which we call attention: "And after the second veil the tabernacle which is called the holiest of all [most holy place]; which *had* the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." The "first covenant *had* ordinances of divine service." The "most holy" place *had* "the golden censer," and the "ark of the covenant," which contained the tables of the covenant. The "golden censer," the ark, and the "tables" were not the "most holy" place, neither were the "ordinances of divine service" the "first covenant." The first covenant *had* the "tables of the covenant." That which the first covenant *had* can not be the covenant itself. Therefore the covenant written upon the tables is not the "first covenant."

Christ was the foundation and center of the sacrificial system in both the patriarchal and Jewish age, and it therefore pertains to the Gospel or new covenant.

"For those priests were made without an oath; but this [Christ] with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever after the order of Melchizedek; by so much was Jesus made a surety of a better testament." Heb. 7:21, 22.

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:6.

The new covenant is as much better than the old as Christ, our high priest, and his ministration, is better than the priests and their ministration of the old dispensation. The first covenant was established upon the promise of the Jewish nation to obey God. It was only the promise of sinful man, and the ministration connected with that covenant (this ministration is not the covenant) was only the works of man. The new covenant was established upon the promise and oath of God, and the ministration connected with the new covenant is the work of the Son of God. The success of the old covenant depended upon man fulfilling his promise, but the success of the new covenant depends upon Christ, for he is the "surety."

The Covenant of the Lord.

The Ten Commandments are called a covenant, and the tables of stone upon which they were written are called "the tables of the covenant." Many, without any Bible authority, in order to destroy the Sabbath of the fourth commandment, call them the "first covenant." The Bible nowhere calls them the "first covenant." That they are called the "first covenant" in order to destroy the Sabbath is evident; for, declaring them all abolished at the cross, it is claimed that all but the Sabbath command was re-enacted. We most emphatically deny that the Ten Commandments constitute the first covenant, which has "vanished away," and shall show that there is a distinction made between the Ten-Commandment covenant and the one which has "vanished away." The first covenant dates from Sinai, but the Sabbath and the law existed before the first covenant was made. As soon as the Jews reached Sinai, God offered them great blessings on the condition that they would obey his voice and keep his covenant. Ex. 19:5. Here is a covenant referred to that existed before the first covenant was made, and the Lord calls it "my covenant":—

"And he declared unto you *his covenant*, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13.

How can this commanded covenant be the same as the one "entered into," by which Israel became the Lord's people? The covenant of the Lord was written upon the tables of stone by the finger of God (Ex. 31:18), and therefore they are called the "tables of the covenant." They are not the tables of the "first covenant," but they are the tables of the "covenant of the Lord." The "first covenant" *had* the "tables of the covenant." Heb. 9:1-6.

The first covenant and that which pertained to that covenant were written by the hand of Moses in a book. Ex. 24:3-8; Deut. 31:9, 24. It is then called the "book of the covenant." Paul tells us that when the first covenant was dedicated, this book was sprinkled with blood. Heb. 9:18, 19. Therefore the "book of the covenant" is the book of the "first covenant." If the Bible makes a clear distinction between the covenant of the book and the covenant of the tables, then we can safely decide that the Decalog is no part of the "first covenant."

"And Moses wrote this law ["in a book," verse 24], and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel." Deut. 31:9. The ark is called "the ark of the covenant of the Lord," because it contained the tables of stone (1 Kings 8:9) upon which was written the covenant of the Lord. The priests had the ark in their possession, with the covenant of the Lord already in it. Moses delivered to them something entirely separate and distinct from that which they already had, and that was "the book of the law," called also "the book of the covenant." That which the priests had in their possession can not be the same as that delivered to them. Therefore the "book of the covenant" is different from the "tables of the covenant." The "tables" were kept in the ark, but the "book of the covenant" was kept on the outside.

"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side [not inside, but in *the side*] of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. 31:24, 26.

In the above text we have the same fact revealed as in the ninth verse, viz., that Moses delivered to the priests the "book of the law," or "book of the covenant," when they already had the ark, and the tables of the covenant of the Lord in it. We also have the additional fact revealed that the "book of the covenant" was kept outside of the ark, while the "tables of the covenant" were kept in the ark. The book contained laws to regulate the government of Israel. The tables of stone contained commandments which are the standard of righteousness in all ages, and for all people.

The law of God is also called the "testimony" (Ex. 25:16), and the ark is also called the "ark of the testimony" (verse 22). The sanctuary of the new covenant (Heb. 8:1-4) has an ark, and in that ark is the covenant of the Lord,—the "testament" (Rev. 11:19), or the Ten Commandments. Therefore the Ten Commandments were the standard of righteousness required of the Jewish nation during the existence of the old covenant; and it is the standard of righteousness required of the Christian church, whose sins have been washed away by the precious blood of the new covenant. The Sabbath of the law is the Sabbath of the new covenant. "The seventh day is the Sabbath of the Lord thy God."

W. L. ILES.

Boulder, Colo.

INSPIRATION; WHAT IS IT.

It appears to the writer that the meaning of the word "inspiration" is not as well understood generally as it should be, more especially as it applies to God's Holy Word.

The following question was asked by a deputed minister to the flock of Christ, "Do you think all the psalms of David are inspired?" He also answers his own question, thus, "I do not think so."

Webster gives us this meaning to the word "inspiration," "breath, influence," and to the verb "inspire," "to breathe into, animate, or infuse into." The meaning of "inspiration" in 2 Tim. 3:16, 17 is "God-breathed." It is there declared:—

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

The truly regenerate child of God, therefore, has no business to *think* about these *vital matters*, but to *affirm*, and trust to the great searchlight, "God's eternal Word," to bear him up. "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might *know* the things that are freely given to us of God" (1 Cor. 2:12); and now, having no longer the spirit of the world, we cease to conform to the things of the world, but are transformed by the renewing of our minds (having the mind of Christ, 1 Cor. 2:16); "that we may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Having been brought by God's love and mercy into this blissful condition, what is our most reasonable service?—To copy our divine Master by presenting *our* bodies a living sacrifice, holy, acceptable to God. Verse 1.

Mark, that this reproof, correction, and instruction are for the man of God, in order that he may be *perfected*. Is it not necessary, then, that he should be inspired, or, in other words, have the Spirit of God breathed into him, to enable him to comprehend the inspired Word?—It certainly is; because "the natural man receiveth not the things of the Spirit of God, for

they are foolishness unto him, neither can he know them, for they are spiritually discerned. 1 Cor. 2:14. Are they discernible to the regenerate?—Most positively; God has revealed them to us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. Verse 10.

To what extent do we find Scripture inspired?—*All*. Could we then debar any portion of the Psalms of David?—Certainly not.

Our merciful and loving Father in heaven, in whom are all things, does not leave his trusting ones in a helpless condition, but reconciles us to himself by Jesus Christ. 2 Cor. 5:18. When man accepts this reconciliation, he enters, as it were, a new school, God's Holy Spirit being the usher, the inspired Word, the corrector, reprover, and instructor, and Jesus, our loving Saviour, going before as our example, saying, "Follow me." Let us *delve*, then, into this *inexhaustible mine of treasure fearlessly*, as *all* things revealed therein belong to us and to our children *forever*. Deut. 29:29.

JOHN AP. WILLIAMS.

GOD'S WAY OF REFORM.

EVERY great reform that has blessed and benefited mankind has had a humble origin. Rich and titled personages rarely lead out or take part in reforms. Such persons are too engrossed with the things of the world to take anything more than a passing interest in the great problems of society, or to lay plans for the betterment of mankind. When the greatest Teacher that the world ever saw inaugurated a reform, the introduction of which has marked the greatest epoch known in the history of the world, he chose twelve men from among the common people,—men of humble occupations,—to disseminate his doctrines. He was compelled to this because no others at that time believed in him or in his doctrines.

This feature of the reformation wrought by Christ has been repeated in his church every time it has been necessary that a great reform should be wrought in it, and for the same reason, that the great, possessing so much to enjoy, have no disposition to enter upon a path where sacrifice and suffering must be experienced for the defense and propagation of the truth.

Moreover, there is a divine purpose underlying every true religious reform, which necessitates that it be carried on in this way. God is the real originator of every true reform, and it is ever his purpose that its strength shall be in its inherent truthfulness and righteousness, that it may attract and draw to it those who love the right and the truth; that those who will not receive the truth for the love of it alone may be repelled from it, so that each era of reform may also be an era of separation, and thus by the cleavage which the truth makes God's host may be separated and known from all others. An apostle has therefore truthfully said, and his words apply to every succeeding age and era as well as to his own: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. 1:26-29.

Those who engage in such works of reform,

working in union with God and under his direction, tho perhaps looked upon by the world with contempt, and derided as imbeciles or fanatics, are really benefactors of mankind. The world persecuted and put to death the apostles, but what would the world have been to-day had they never lived, preached the Gospel of Christ, and attested in life and death their faith and the power of the Gospel? And whenever in any age there may be found men who are willing to die, if need be, for the defense and propagation of a righteous principle, we may be sure that that principle will not die, but that it will grow stronger and stronger.

"They never fail who die

In a great cause; the block may soak their gore;
Their heads may sicken in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. Tho years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom."

In illustration of the truths above stated we can do no better than to insert here the words of a well-known historian: "The multitude lays its homage at the feet of those for whom the world has done much; whose path it has made smooth with riches; whose head it has lifted up with honors; and for whom, while living, it provided a stately palace; and when dead, a marble tomb. Let us go aside from the crowd; let us seek out, not the men for whom the world has done much, but the men who have done much for the world; and let us pay our homage, not indeed to them, but to Him who made them what they were. And where shall we find these men? In king's houses? in schools and camps?—Not oft. In gaols, or at the bar of a tyrannical tribunal, or before a bench of Pharisees, or on a scaffold, around which mobs hoot, while the executioner stands by to do his office. These are not pleasant places; and yet it is precisely there that those great examples have been exhibited which have instructed the world, and those mighty services rendered which have ennobled and blessed the race."—*Hist. Prot.*, vol. 1, p. 383.

Such scenes have often occurred in the history of the world, but the cause for which these witnesses for the truth gave their lives has always survived them. "The blood of the martyrs is the seed of the church." Paul stood before Nero in Rome, and, witnessing to the truth, went to his death; but the truth he preached survived, and planted Christianity in Rome. Later, that Christianity becoming corrupted, Louis Pashole, a Vaudois pastor, a man upon whom the mantle of Paul had fallen, stood in Rome in the presence of Pope Pius IV. as Paul had stood before Nero, and died as Paul had died for the Gospel. But the Gospel light has been passed on and is still preached as the "power of God unto salvation," a savor of life to those who love and embrace it.

At the present time we see in the fulfilment of the proclamation of the Gospel warnings and messages predicted in Rev. 14:6-12, the peculiar reformation necessary to prepare a people for the coming of the Lord. This reformation is being carried forward in a similar manner to those which have preceded it. Calvin, in the dedication of his "institutes" to Francis I. of France, declared that if the reformers whom the king was burning at the stake were in the king's eyes but the "scum of the earth," yet their cause was great, for, said he, "it is exalted far above all the power and glory of the world; for it is not ours, but that of the living God and his Christ, whom God has made king to rule from sea to sea, and from the rivers to the ends of the earth."

And we may say the same of the proclamation of the soon coming of Christ in the fulness of the preaching of the everlasting Gospel, and the reform upon "the commandments of God and the faith of Jesus." Rev. 14:12. The men who are engaged in this work may be small in the eyes of the world, as the world measures greatness by its own standard, but their cause, being God's cause, is great, and those are honored of God who have a part in it. That in this age of science and worldly wisdom God's special work in the earth can, and is, being done by humble and unpretentious men attests the holy character of the work and the power of God, which is its support.

This work being the last work of reform wrought in the earth before the coming of Christ, its victory will not be celebrated in the same way as have the preceding victories of the Gospel, but in a far better and grander way; for, translated to heaven, and standing upon the sea of glass before the throne of the infinite Creator, those who have engaged in it, with the true saints of God of all ages, who like them have fought the good fight and gained the victory, will celebrate the triumphs of redeeming love, which in many ages, and through great tribulations, has blessed, comforted, and sustained those who, in obedience to God's Word, and under the influence of his Spirit, have separated themselves from the world in the acceptance and defense of the Gospel.

M. E. K.

"THE MOST HIGH RULETH."

NO. 9.

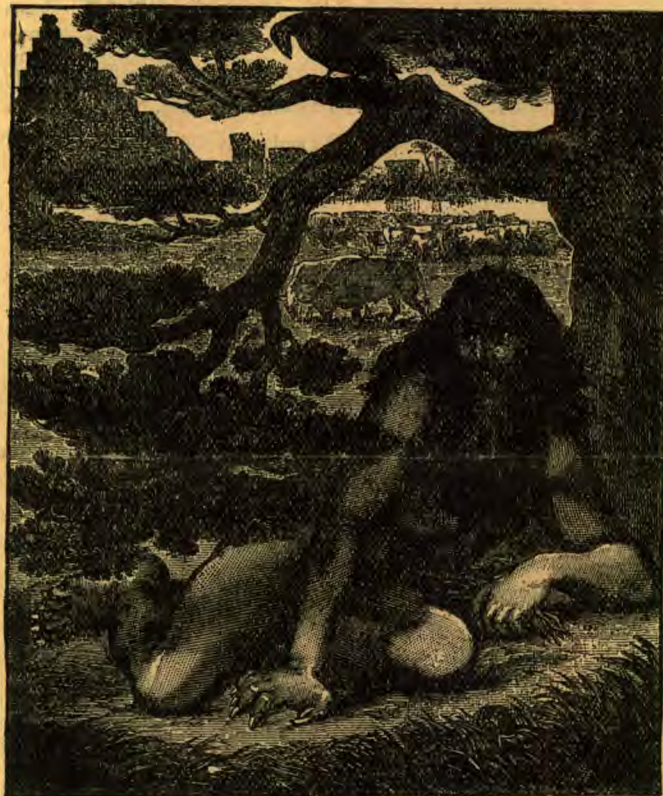
ALTHO Nebuchadnezzar had twice been compelled by overwhelming evidence to publicly acknowledge that "the Most High ruleth in the kingdom of men," his pride of heart would not permit a full surrender. It was not until he was brought under the chastening hand of the Lord that he really learned the lesson that his loving Superior in authority would teach him. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:6.

In the fourth chapter of Daniel we read the king's statement of a dream, which he said made him afraid and troubled him. He called in the wise men of Babylon—the magicians, the astrologers, the Chaldeans, and the soothsayers—to learn of them the interpretation of the dream. Notwithstanding their former failures, he still kept this retinue of impostors. Notwithstanding his acknowledgments of the inferiority of the gods from which they claimed to receive their inspiration, he still clung to them. He still called Daniel by the name of Belteshazzar, as he said, "according to the name of my god." When the king had his former dream (chapter 2) these "wise men" had assured him that if he would tell them the dream they would show the interpretation. So this time he told them the dream, but they were just as powerless to give the interpretation as they had been before to tell the dream. Then Daniel was called and the dream was repeated to him, as follows:—

"Thus were the visions of mine head in my bed: I saw, and behold a tree in the midst of the earth, and the height thereof was great. The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth; the leaves thereof were fair, and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it, and the fowls of

the heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches; Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."

Daniel understood the dream at once, but he was loath to acquaint the king with its terrible import. He "was astonished for one hour, and his thoughts troubled him." The king evidently suspected the cause of Daniel's hesitancy, so he said, "Let not the dream, or the interpretation thereof, trouble thee." Daniel then went on with the interpretation:—



"The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation; it is thou, O king, that art grown and become strong; for thy greatness is grown, and reached unto heaven, and thy dominion to the end of the earth. And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: that they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity."

Nebuchadnezzar was a servant of God (Jer. 27:6); that is, God had chosen him to carry out a certain purpose in the "kingdom of men." This being the case, he desired that the king might himself be benefited by the high privilege bestowed upon him. God would give him even more than the high temporal honors that fell to his lot; he would have him enjoy the spiritual blessings which are in store for all who will heartily yield themselves to his authority. But before attaining these, he must know that "the heavens do rule." His high position (he having received authority such as no man had enjoyed since Noah) could not give him any prestige over the poorest subject in the enjoyment of spiritual blessings. We are also reminded here that "showing mercy to the poor" stands high in the sight of God as a work of righteousness. This is also especially emphasized in Matt. 25:31-46; Luke 14:21-23.

But Nebuchadnezzar did not heed the warning sent to him in this remarkable dream. A year afterward we find him still filled with worldly ambition and puffed up with pride because of his great achievements. But for his own welfare, as well as for the honor of Heaven's authority, God could withhold his chastening hand no longer.

"At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

"Seven times," as is shown from other scriptures, and so reckoned in Josephus' "Antiquities," means seven years. The humiliation of Nebuchadnezzar consisted of his being deprived of his reason, and his mania was to act like a beast. This affliction came upon him the same hour in which the voice from heaven announced the decree. But the kingdom was preserved for him during all the years of his affliction, as indicated by the "stump" of the tree in the dream. He tells the story of his restoration, and of his entire submission to God, in the following graphic language:—

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase." Dan. 4:34-37.

It will be noted that the king did not make any more decrees of extermination against

those who did not acknowledge the God of heaven. He had at last seen the necessity of humbling *himself* before God, and the man who does this will not make or advocate laws to coerce the consciences of others. The man who has a heart to truly "praise and extol and honor the King of heaven," will love his neighbor as himself. And none but the most deluded fanatic will think of inflicting bodily punishment upon *himself* as a means of securing peace with God. There is a wide difference between the acknowledgment of God on the part of Nebuchadnezzar actuated by policy and Nebuchadnezzar converted.

W. N. G.

WHO IS YOUR EXAMPLE?

"HEAR this, all ye people; give ear, all ye inhabitants of the world; both low and high, rich and poor, together" (Ps. 49: 1, 2); "Know ye that the Lord he is God; it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture" (Ps. 100: 3); "He is our God" (Ps. 95: 7); "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all" (Neh. 9: 6).

God manifested his wonderful creative power in six days, and "spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works" (Heb. 4: 4); "Wherefore the Lord blessed the Sabbath day, and hallowed it" (Ex. 20: 11).

God's power was not to be forgotten. "He hath made his wonderful works to be remembered." Ps. 111: 4. "The Sabbath was made for man" (Mark 2: 27), by which to remember the creative work of God.

"We are the people of his pasture, and the sheep of his hand." Ps. 95: 7. If we are his sheep, *he* certainly must be our Shepherd.

"I am the Good Shepherd." John 10: 11. Are the sheep expected to guide the Shepherd? "When he putteth forth his own sheep, *he goeth before them, and the sheep follow him; for they know his voice.*" John 10: 4.

"And the sheep follow him." They are not leaders, but are being led. The Saviour adds, "A stranger will they not follow" (*Id.*).

Are you following a stranger, or the "Lord Jesus, that great Shepherd of the sheep"? Heb. 13: 20. If you are among those addressed as, "Fear not, little flock," you are safe; for "a stranger will *they* not follow."

Christ left you an example, "that ye should follow his steps." 1 Peter 2: 21. "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2: 6. Who is your example? Is Jesus? Are you walking as Jesus walked, following in his steps? If so, you will not keep Sunday, for "as his custom was, he went into the synagogue on the Sabbath day." Luke 4: 16.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8. Scripture records no command of Christ or apostles to change the observance of the Sabbath; hence such a change must be "after the tradition of men," "and not after Christ." "A stranger will they [the sheep] not follow." Listen not to obey the beguiling words of friends, teachers, pastors, or any one else save God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

If you are a sheep, you will follow in the steps of the Shepherd, Jesus Christ; and he did not observe the first day of the week, nay, or even mention the day in any way. "If thou

wilt enter into life, keep the commandments." Matt. 19: 17.

The same plan of salvation has been held through all ages, faith in, and love to, God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3.

"Why halt ye between two opinions?" "Choose ye this day whom ye will serve." "My sheep hear *my* voice." "A stranger will they *not* follow."

Whose example will *you* follow?

CLINTON DE W. SHARP.

Rochester, N. Y.

Question Corner

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as *we believe* to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

No. 684. The Everlasting Covenant.

A CORRESPONDENT (E. B.) sends us the following clipping, and asks for a short answer:—

"I WILL make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me." Now you can see that this third point has never taken place. At no time in the history of the Jews has such a covenant existed. For God has turned away from them for many, many years, and has not done them good. And at no time in their history has God put his fear in their hearts, that they have not departed from him. The Jews at this day still reject their Messiah, and as a nation have cast him out. Therefore this covenant is still a thing of the future, so far as the Jew is concerned.

The wrong ideas held by many concerning the return and restoration of the Hebrew nation come from wrong conception of what a true Jew or a true Israelite is, and of the nature of God's covenant and promises. The right conception of these things may best be learned by looking at the earlier prophecies through the later declarations. Only so can we arrive at truth; but if we utterly ignore what is said by our Lord and his apostles, we shall ever interpret Israel and the promises to Israel, *after the flesh*.

In the first place, God's "everlasting covenant" is the covenant of mercy, which has existed from the beginning, coextensive with "the everlasting Gospel." It was promised to Adam, confirmed to Noah by the bow of promise, to Abraham by God's promise and oath, and ratified at last by the death of Christ, the "surety" of that covenant. On God's part it has ever existed, and it is sure to every soul who will grasp its mighty provisions by faith. The center of this covenant is Christ Jesus. Isa. 55: 3, 4; Ps. 89: 27, 28; 105: 8-10; Heb. 7: 22; 8: 10; 9: 15-17. The "making" of the covenant on God's part refers to its ratification at the death of Christ, but the promise was sure before. And many hearts that feared God through all the years of the Hebrew nation have been established by it, and have not departed from God all their days.

2. The new covenant in promise and fact is open to all, both Jew and Gentile, seen more clearly since Christ; for thus the Scriptures declare: "How that by revelation was made known unto me the mystery; . . . which in *other generations* was *not* made known unto the sons of men, as it hath *now* been revealed unto his holy apostles and prophets in the Spirit; to wit, that the *Gentiles* are *fellow-heirs*, and *fellow-members* of the *body*, and *fellow-partakers* of the *promise* in Christ Jesus through the Gospel." Eph. 3: 3-6, R. V. Before the Gentiles exercised faith they were aliens from the commonwealth of Israel, but now in Christ Jesus are fellow-citizens with the saints and of the one household of God. See Eph. 2: 11-22.

3. The Jews as a nation rejected Christ and chose

Cæsar, but the remnant, and those saved out of apostasy have always been a remnant, accepted Christ, a proof that all might have done so. God did not cast them off, as Paul shows in his own person. Rom. 11: 1-5. "Even so then *at this present time*" (in his day), he says, "there is a remnant according to the election of grace."

4. The true Jew is the one who is a Jew inwardly, whose heart is cleansed by faith in the Shiloh of the tribe of Judah. Rom. 2: 28, 29; John 4: 24; Gen. 49: 10. The true Israelite is the one who, hearing and forgetting all else, pleads by faith with God, and obtains the victory. Gen. 32: 24-30; Rom. 9: 6-8. And all the prevailers by faith are the Israel, whom God is gathering out of all nations, Gentiles as well as Jews. Rom. 9: 24-26. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3: 29. "For there is no difference between the Jew and the Greek [Gentile]; for the same Lord over all is rich unto all that call upon him." Rom. 10: 12. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. 12: 13. "What God hath joined together let not man put asunder."

No. 685. Tithes—on What?

WOULD you kindly inform me through your Question Corner as to whether or not we should pay tithes on our profits or on full amount of money received? If I paint a house, am I to pay tithes on the cost of material plus profits, or just on the amount realized above the cost.

F.
Tithe is paid on the income. From the gross income necessary expenses involved in producing the income should be deducted. This, of course, would not include a man's own time. If you furnished the material for painting the house, you should deduct the cost. If your income is from a farm on which is a mortgage, the interest on the mortgage should be deducted, also expense of hired help.

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."

REVOLUTION PREDICTED BY A CATHOLIC.

IN a recent sermon preached by Rev. Thomas J. Ducey, rector of St. Leo's Church, East Twenty-eighth Street, New York City, the following were among the strong utterances given to the public, as reported in the *New York Journal*:—

"The great mass of the people are in revolt the world over, and unless the church of Christ, directed by the Spirit of Jesus Christ, becomes the advocate of the people's cause and rights, and forces into public life the truest and best men of the land, who can not and will not be purchased by trust kings and kings of monopoly—forces into public life men who will pass just laws, based on the Ten Commandments, the revolt of the people now before the world will swing into a most disastrous revolution."

"As a priest of the Catholic Church I say to you from this pulpit that the present conditions of the poor in the United States can not go on. The Catholic Church in these United States must lead for the emancipation of the people from the present social and economic slavery; the church must lead as the emancipator of the working classes, and the States, and the United States, its Senate, and its Congress, must make laws to protect the people's right and abrogate the laws that have been made by bribery in the interests of fraud."

Of course, it will be readily seen that the righteous laws, and the interpretation of the Ten Commandments, will be those approved by the Roman Catholic Church. We are often told that the Catholic Church is out of politics, but Father Ducey tells us that church "*must lead*" out of present conditions, and the governments—State and national—"must make laws," and that it is to that church we must look to "force into public life" the right men. In all these things which the Catholic Church aims to do and must do, it is not to be expected that she will do otherwise than follow her historic career, and do for this nation what she has done for others which she has led and forced. There is wrong and oppression everywhere, but it will not be met by a mere change in legislation. The form of the tyranny will be changed; the essence remains the same. The Ten Commandments can come into moral life only by faith.

SPREAD OF UNITARIANISM.

At the recent Unitarian Conference at Saratoga, N. Y., Dr. Minot J. Savage is said to have declared that "the greatest hindrance to the multiplication of Unitarian Churches is the spread of Unitarian doctrines in the other churches." The New York *Observer* thinks that Dr. Savage overestimates the conditions, but admits the claim in part. It says:—

"That there are signs of its working here and there, however, among those supposedly orthodox can not, unfortunately, be doubted. What might be called a kind of anonymous Unitarianism, a Unitarianism which does not frankly own itself, is but too prevalent in some local churches of nominally evangelical faith."

The *Observer* also concedes that the doctor is right when he says, "There are too many who remain in churches whose doctrines they repudiate; too many preachers who declare in their sermons what is contradicted in the creeds of their churches." Dr. Savage is also said to be bidding for recruits in the way of "union" and "independent" churches, and is quoted as saying: "There is really no need of so many independent churches outside of our lines. No more liberty can be found outside than within." But the only liberty in which Christians can "stand fast" is "the liberty wherewith Christ hath made us free" (Gal. 5:1); and that can hardly be expected in a church that ignores the divinity of Christ—a fundamental doctrine in the plan of salvation. The whole Gospel structure is based upon the fact that "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.

W. N. G.

PHARISAISM IN LEGISLATION.

DR. J. H. RYLAND, of the Church of Saint Mark, New York, lays the cause of Tammany's triumph and the defeat of the "reform" forces to the following, among other things. What he says is worthy of consideration by those who would reform men by law:—

"As citizens of an intelligent and powerful Christian commonwealth at the close of the nineteenth Christian century, it was really a very strange political life that we were living.

"It was a time of very promising appearance and of larger expectations; the severest laws for the suppression and extirpation of all vice and crime were inscribed on the State statute-books. Only men of the completest competency, and of an unimpeachable virtue, were to hold office, while the courts of law and the police were to be made terrors to all evil-doers.

"The ancient Mosaic Sabbath, with sundry vexatious features added by the Puritan fathers, was to be imposed upon a Christian community; all recreations and cheerfulness indulged in or exhibited on the first day of the week were to be treated as criminal. All signs thus betokening the very speedy coming of the kingdom of God.

"Just so. And if statutes and law courts and policemen with very ardent but blind fanaticism, inspiring tracts and lectures and pulpit effusions could bring it, God's kingdom might possibly be here.

"The period of 'reform' was the time when our police courts were crowded with petty offenders against Puritan enactments, and was not therefore a time for real hopeful promise. It was, on the contrary, an unreal, deceptive, hypocritical period.

"All that has been done or attempted by our Puritanical farmers has been well meant, but the zeal that has impelled them to the adoption of many of their measures has not been 'according to knowledge,' while the spirit of temper which some of them have exhibited has not been according to the 'sweet reasonableness' of Jesus.

"I try to console myself with the thought that our rising generation of reformers may be taught something by rebuffs; that they may have to 'walk prudently, not as fools,' in the prosecution of their high aims. And with this reflection I am somewhat comforted that a policy which sent forth hired men as spies to entrap petty shopkeepers into crime on a Sunday morning—the crime of sabbath desecration in selling a button or a bit of bread—which dragged before a magistrate for punishment a poor mother who bought a drop of milk for her sick child on the Lord's day—a policy which sets a detective in a man's way at every turn—such a policy deserved a rebuke, and we may be the better for the rebuke.

"We shall have done with making hypocrites, with putting a tyrannous pressure upon men to forswear themselves, with making law a thing for scorn, by making unreasonable and cruel demands upon the obedience of citizens, so tempting to sweeping evasions of the law, and so undermining and corrupting the conscience of the community. One thing I pray for, and that is that the religion of Jesus Christ shall not much longer be held responsible for such follies and fanaticisms."

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."

KEEP TO THE RIGHT.

KEEP to the right, as the law directs,
For such is the rule of the road;
Keep to the right, whoever expects
Securely to carry life's load.

Keep to the right, with God and His truth,
Nor wander tho' folly allure;
Keep to the right from the day of thy youth,
Nor turn from what's faithful and pure.

Keep to the right, within and without,
With stranger and kindred and friend;
Keep to the right, and you need have no doubt
That all will be well in the end.

Keep to the right in whatever you do,
Nor claim but your own on the way;
Keep to the right, and hold on to the true
From the morn to the close of life's day.
—Our Boys and Girls.

NIGHTSHADE OR MORNING-GLORY?

THE nightshade family is a large one. The member to which we are to be introduced at this time is called *Atropia Belladonna*, or, more commonly, the deadly nightshade. Perhaps if we did not know this familiar name we might be less shy of our new acquaintance.

Naturally we are quite apt to give him a warm welcome; for, altho we may never have met him before, we are well acquainted with two of his very near relatives. One, the potato, we know to have saved many lives in Ireland. The other, the tomato, upon making her first visit to England so attracted the gentlefolk that she received the endearing name, love apple, regardless of the fact that she behaved so unseemingly as to cause many a fair head to seek its pillow.

But with the nightshade we shall be a little cautious—he is but a stranger yet. "By their fruit ye shall know them." If we ask a druggist about the fruit of the nightshade, he will tell us that from it is produced belladonna, a drug whose active principle is *atropia*, a narcotic.

If an oculist wishes to examine your eyes he will doubtless put four or five drops of belladonna in them. At first you will experience no change but when this has been repeated a few times, like Mother Eve of old, you will see things in a new light. Everything will appear larger and more distinct. But, if you continue to look, the objects will grow larger and larger, while at the same time the outlines grow dimmer and the form less distinct until the focus of the eye is so great that nothing can be distinguished; the whole world is a blur. So with our spiritual eyesight. At first a sin appears large and hideous; gradually we come to tolerate it, and finally the angles and outlines have worn away and we see nothing very objectionable. Or, as Pope says, "We first endure, then pity, then embrace."

In the same soil where grows the nightshade, watered by the same dew and absorbing light from the same sun, twines the fragile morning-glory. We do not find it standing stiff and firm on a strong stalk as does the nightshade, but, delicate and tender, it confidently clings to some friendly branch for support.

Altho quite dependent, the little morning-glory has its mission in "this great world of ours." Besides the trailing vine of shapely leaves we have its beautiful flowers, from the milky-white through the delicate pink and pale

blue tints to the rich royal purple. True, its blossoms are but short-lived, while the dew is still on and the slanting rays of the sun are still tempered—but not the oldest nor the sturdiest gives the most lasting impression. "The keel plows ten thousand leagues of ocean and leaves no trace of its deep-graven furrows. The chisel scars only a few inches on the face of a rock, but the story it has traced is read by a hundred generations. The eagle leaves no trace of his path, no memory of the place where he built his nest; but a patient mollusk has bored a little hole in a marble column of the temple of Serapis, and the monument of his labor outlasts the altar and the statue of the divinity."

Which shall we be—a nightshade, seeking to cover our black, deadly fruit with leaves, or the morning-glory, with its sweet, simple blossoms? What shall we give to the world—a profession of life-giving power in the temporary quickening of the pulse, a knowledge of good and evil in the night of life, or a few bright flowers in the morning of youth?

LOTTA V. WALLAR.

Fresno, Cal.

AN APPEAL FOR PROHIBITION.

HERE is a part of a most eloquent appeal for prohibition made by John G. Woolley, at Danville, Va., November 19:—

Two hundred and forty thousand saloons yawn along your way. They are no temptation to you. You despise them, and pass them. But the man behind you, as brave as you are, and 10,000 times more anxious to do right, *hates* the saloon, but goes in and drinks his mind to a chaos and his heart to a clot, because he *has* to. You did not have to; is that your own good management? In such a fight as his, what would have become of you? By the mercy of God that has spared you that, I beg of you to lend a hand *for the other man*.

I telegraphed to my home in Boston, after a long absence on the west coast, "I will arrive at home to-night at 11." The train was late; long after midnight I came under *her* window. The light was burning, and I knew that she was waiting for me. I let myself in; there were two flights of stairs, but twenty would have been nothing to me, my heart was hauling away, like a great balloon. She stood in the middle of our room as pale and cold and motionless as a woman of snow, and I knew at a glance that the sweet, brave life was in torture. "What is it?" I cried, "what is the matter?" and in my arms she sobbed out the everlasting tragedy of her wedded life: "Nothing—at any rate, nothing *ought* to be the matter; I do believe in you; I knew you would come home; but I have listened for you for so many years, that I seem to be just one great ear when you are away beyond your time; I seem to have lost all sense but that of hearing when you are absent, unexplained, and every sound on the street startles me, and every step on the stairs is a threat and a pain, and the stillness chokes me, and the darkness smothers me. And all the old, unhappy home-comings troop through my mind, without omitting one detail, and to-night I heard the children sighing in their sleep, and I thought I should die when I thought of you having to walk in your weariness, and in this midnight, through Kneeland Street alone."

She thinks that I will never fall, and would deny to-day that she knows any fear, but yet, until the undertaker screws her sweet face out of my sight forever, that ghastly, unformed,

nameless thing will walk the chambers of her heart whenever I am unaccounted for.

By the mercy of God, that has given to you the unshaken and unshakable confidence of her you love, "I beseech you," make a fight for the women who wait to-night until the saloon spews out their husbands and their sons and sends them maudlin, brutish, devilish, vomiting, stinking, to their arms. And you, happy wives, whose hearts have never wavered nor had occasion to waver, and who, when your husbands fail to come on time, can go to bed without a fear and go to sleep with smiles upon your lips, and sleep the long night through too peacefully even to dream, by the mercy of God, that gives you that, I beseech you, band yourselves to help, at least to cheer, the wives who, their whole lives through, must walk the rotten lava-crust of burnt-out confidence—their very love a terror and a pain.

I shall never drink again, but one night in a New England train, and very ill, I met a stranger who pitied me and gave me a quick, powerful drug out of a small vial, and my pain was gone in a minute or two, but *alcohol* was licking up my very blood with tongues of flame.

I should have gotten drunk that night if I could. I thought of everything—of my two years of clean life; of the meeting I was going to, vouched for by my friend and brother, D. L. Moody, whose faith in me—withdrawn now, I fear—had gone out into all the world; of the bright little home in New York; of Mary and the boys; I tried to pray, and my lips framed oaths. I reached up for God, and he was gone, and the fiercest fiend of hell had me by the throat and shouted, "Drink, drink, drink!" I said, "But Mary—but my boys;" it said, "To hell with Mary—come on to the saloon!"

It was not yet daylight, Sunday morning, when I stood on the platform at Pawtucket, alone. I flew from saloon to saloon; they were shut, so were the drug stores; and all that day, locked in my room at the hotel, I fought my fight and won it in the evening, by the grace of God; and the people never knew that the man who spoke to them that night had been in hell all day.

What would you take, in cash, to have *that* put into your life?

By the mercy of God that has spared you that kind of peril and that kind of hate, "I beseech you," cast a vote next time in honor of the "Son of man," who died for drunkards, and to make the stations on life's highways safe for storm-tossed men to stop at, any day or any night.

AN ORIENTAL STORY.

AN eastern king was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages, and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves, and went away. After putting in one or two bucketfuls, one of the men said:—

"What is the good of doing this useless work? As soon as you put the water in on one side, it runs out on the other."

The other man answered:—

"But we have our day's wages, haven't we? The use of the work is the master's business, not ours."

"I am not going to do such fool's work," replied the other; and, throwing down his bucket, he went away.

The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had yet to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and, as he bade the man keep the ring, he said:—

"Thou hast been faithful in a little thing; now I see I can trust thee in great things. Henceforward thou shalt stand at my hand."

—*The Sunday Hour.*

IS IT LOYAL?

"I HAVE just had such a fine visit from my school chum."

"Yes, I saw him pass with you several times; he was a manly-looking fellow," was the reply.

"He is as good as he looks, too, and that's the best of it," answered my youthful friend enthusiastically.

"It is nice that you have such a friend, for, coming from a larger city, he could give you many helpful ideas in regard to your circle."

"O," the boy hesitated a moment, "he isn't good in the way you mean; he wouldn't wear a silver cross!"

"Well, never mind; if he is only a Christian we will claim him as a King's son, anyway. Many good Christian people object to outward badges, and I respect their opinions, even tho I differ from them. Have they put on Christ? that's the question."

"You misunderstood me; I only said he was good; I mean in a general way; I don't think he pretends to be a Christian," was the half-embarrassed reply.

"Did I understand you to say that you were intimate friends, Harry?"

"Why, just like brothers. We grew up side by side, when we were little fellows. Then my folks moved west, but we visited back and forth, and corresponded regularly, and last year we were in the same school; so he is like my other self."

"And still you say, 'I don't think he is a Christian'? I do not understand it."

There was silence for a moment, and then he burst forth in boyish fashion:—

"I am not ashamed of my religion. Indeed, I am not. Ralph knows that we do not think alike about such things, but somehow I can't talk to him. I tell you, it isn't natural for young folks to talk on that subject."

"Why, Harry, I went into the young people's meeting the other night, and as I listened to the leader as he sang—as only you can—'I love to tell the story,' I thought, 'O, for more young men like him to tell that wonderful story!'"

As we walked on the silence was unbroken for a few moments, save by a sigh from the one at my side, and then he said impetuously:—

"Singing it and telling it are so different. One is natural and the other is not."

"Would it not be nearer the truth to say, 'One is nature and the other grace'?" was my query.

No, it is not natural, dear sons and daughters, for you to speak of your love for the King to your unconverted friends; but is it loyal to talk of everything but him?—*Our Young Folks.*

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.*

HE KNOWS.

HE knows the pain and the sorrow,
Each trouble thy heart ever knew,
But now there is sweet consolation
That in Him is joy for you.

Our griefs long ago he carried;
The bitter He takes from life's cup;
His arm He reaches to save us
When we by faith look up.

Look up, then, faltering traveler
In the cold and murky night;
Tho clouds are hovering o'er thee,
Beyond there is beautiful light.

A. R. WILCOX.

Athens, Vt.

THE ESKIMOS.

NO MISSIONARY work with which we are acquainted calls for greater self-sacrifice than that in behalf of the Eskimo of North America. The English Church Missionary Society has a mission at Blacklead Island, on Cumberland Bay, which is above the sixty-fifth degree of north latitude. The face of the country shows nothing except barren granite rocks. On the shortest day of winter the sun is just visible for a few minutes. The winter is intensely cold and stormy. Rev. Mr. Peck and Mr. Parker, who went there in 1895, took provisions for two years. Tho it was in the month of August, the "pack" of ice, which is said to have been a hundred miles in extent, detained the little brig from reaching Blacklead Island for several days. A house eighteen feet by twelve was built, and made a fit dwelling for an Arctic winter. The confidence of the Eskimos was gained, and the children came gladly for instruction. It was not long before there were thirty who could read and who had a fair knowledge of scriptural history. The message of the Gospel evidently met the needs of these people, who lead lives of such utter blankness. One woman said, "Yes, let us hear something better, something more satisfying, than we have hitherto heard."

The need of a place of worship was soon felt, and, inasmuch as there were no trees there or other vegetation, a house was constructed with supports of whalebone and covered with dried sealskins, forty of which were sewed together and stretched on the frame. Old provision boxes and some boards were used for seats, and two lamps were hung from the roof. This tabernacle had a singular ending, for it was eaten up by dogs. A storm, accompanied by fifty degrees of frost, prevented the catch of seals, and the Eskimos had not food enough for themselves, much less for their dogs. These dogs broke through the snow walls one day and got hold of the sealskin tabernacle and ravenously devoured it. Afterward, as there was nothing else to assemble in, a circular wall of snow about six feet high was built to keep out the piercing winds. The seats were made of square blocks of snow placed close to the wall. Mr. Peck writes: "Our service consisted of hymns, prayer, and then I told them some simple Scripture truths. What a strange sight, these walls of snow with nothing above us in that upward direction but the blue heavens! Surely the angels of God might look down on such a gathering with wonder and joy!"

On the 28th of May, 1896, Mr. Peck wrote: "There is really no night here now;

the sun shines about eighteen hours out of the twenty-four, and the twilight seems to me almost as light as the other portion of the day." At another time he speaks of the Arctic cold, though so intense, as not their greatest trial: "What one does feel is the sense of utter loneliness and desire to hear something, at least, of the loved ones far away, and hungering for some fresh mental food to break the monotony of one's surroundings. Perhaps these factors, through the grace of God, make one's spiritual experiences all the more really deep. One seems at times specially to live in contact with the heavenly powers. Faith is strengthened by the felt need of the Saviour's presence and help, and I continually realized in our Arctic home the wonderful sustaining and uplifting power." As yet, of course, the fruits of this mission are not large, but this self-denying missionary sees many things to encourage him in his expectation that the people whom he is seeking to reach will come under the saving power of the Gospel. Mr. Peck's associate, Mr. Parker, who labored for nearly two years with him, was drowned about a year ago, leaving the heroic missionary alone.—*Missionary Herald*.

A LOGICAL RESULT OF WORKS OF MERIT.

THE theory that our good works or service to God merit his favor, or because of them God owes us a blessing, is one of the cardinal doctrines of the Roman Catholic Church. It meets a logical result in the following curious document, said to be in the public library of the city of Zacatecas, Mexico, and is vouched for by *El Continente Americano*, of the City of Mexico. In the year 1820, moved by a terrible drought that had visited the agricultural districts of the empire of Brazil, the chief alcalde of the town of Casthanas published the following decree:—

I, the chief alcalde of Casthanas, in consideration of the fact that the Supreme Creator of all things has not comported himself in a becoming manner towards this province, and this town, seeing that during the whole of this past year there has not fallen one decent shower of rain, and as, in consequence, there has been a complete failure of the crops upon which the property of this State depends, I therefore decree and proclaim that:—

Art. 1st. If within eight days from the issuing of this decree it shall not have rained abundantly, no one shall go to mass nor say prayers.

Art. 2nd. If the drought shall then continue eight days longer, the churches and the chapels shall be burned, and misals, rosaries, and every other article of devotion destroyed.

Art. 3rd. And lastly, if, during a third period of eight days, it shall not rain, all the clergy, etc., shall have their heads cut off.

And in the meantime everyone is granted free and unrestrained permission to permit every class and kind of sin, in order that it may be seen what manner of people we are to deal with.

Signed and sealed, etc.

MISSIONS TO LEPERS.

"AN impression prevails in some quarters," says the *Missionary Herald*, "that the most self-denying work in behalf of lepers has been done by Roman Catholics. This is not true. There is a society which is especially engaged in work among lepers in India and the east, which has now made its twenty-second annual report. From this report it appears that the efforts for these afflicted ones have been successful of late. The superintendent of one of the asylums of India writes: 'I should like to go on and tell you more and more about these believers in Jesus Christ. Do you

wonder that one's heart is drawn to love them, and to rejoice when we see them responding to the love of God in Christ Jesus? Their sad lot physically strains the cords of pity to breaking sometimes, but the music of rejoicing echoes through the heart when we see them receiving the Lord Jesus into their hearts, and so becoming inspired with hope, joy, and gladness.' It is interesting to note that there are now over 1,000 professing Christians in the various asylums with which the mission is connected."

OUR WORK AND WORKERS.

BROTHER E. H. ADAMS and wife, of Iowa, are to take charge of the mission home soon to be established at Lincoln, Neb.

BROTHER W. A. GOSMER and wife, of Battle Creek, Mich., have gone to the Bay Islands, in the Caribbean Sea, to teach in the new school being established there.

ELDER P. F. BICKNELL and family of Vermont have arrived in South Africa, to engage in the Gospel work. Miss Walston, who accompanied them, will engage in teaching at the Plumstead Orphanage.

ALREADY the medical and surgical sanitarium at Claremont, South Africa, has to be enlarged in order to properly accommodate the increasing patronage. The managers are building an addition which will comprise a large dining-room, a gymnasium, and thirty sleeping-rooms. Such is the appreciation of rational methods of treatment on the part of the public, and the assurance of continued prosperity.

An encouraging report of our Benevolent Home in Kimberley, South Africa, is found in the November *South African Sentinel*, published at Cape Town. It notes steady progress and enlarged facilities. "For some months the thirty beds have been occupied each night, and at present other sleeping room has to be provided. The rooms first used as sleeping apartments have been renovated and the front fitted up into a commodious waiting-room, where hygienic coffee and health foods are kept for sale. The work of the baths is growing as the people are becoming better acquainted with the benefits to be derived. The wood yard is furnishing work for a large number of men, who at present have no other means of support; 100 men come under the care of the home monthly; 35 are present at each meal, and some 10 families in the town are supplied with food." To people at a distance, it seems strange to associate a benevolent home with a city built in a diamond field; but this is only one of the many anomalies this world affords. In common with other ingredients of wealth, the diamonds go into the coffers of the few, while many seek and do not find. Not so with the true riches, which all find who earnestly and lawfully seek for them. The "pearl of great price" can only be obtained by selling *all* to obtain it.

LITERATURE WANTED.

MRS. LULU WRIGHTMAN (a ministerial licentiate) desires our denominational papers and tracts for use in her labors. Please send post-paid to her address, Wallace, Steuben Co., N. Y.

WANTED, for missionary work in the south, clean copies of any of our denominational papers or tracts. Can use an indefinite amount. Please send post-paid to Culbertson & Sons, druggists, Cavespring, Ga.

THE SCHOOL OF CORRESPONDENCE.

HOW MANY readers of the SIGNS OF THE TIMES are aware of the educational advantages within their reach through the School of Correspondence connected with Walla Walla College? There is help in it for all who want to labor for the Master, and be ready to meet his approving smile when he appears to reward his faithful servants who have wisely improved their talents during his absence. Many are so situated that they have not, and never can have, the privilege of attending school; but through the School of Correspondence they can receive valuable instruction in Bible, language, history, and some of the sciences, at a cost no greater than their tuition would be if they could attend in person.

Many laborers in the cause could find it greatly to

their advantage to take lessons by correspondence; for nearly all can find some time each day to devote to study, and thus constantly be adding to their efficiency as laborers. Church officers, Sabbath-school teachers, and many others can get much help from these lessons; for they are designed for all classes.

This method of instruction offers some superior advantages to students. There is no better method of mental culture than that which requires the student to master the subject to that degree that he can write it out intelligently. There are very many who might receive much valuable help from this method of study, and yet continue to work at their various avocations. The natural tendency, however, is to let such opportunities pass unimproved.

All who desire to investigate this method of study, should write to School of Correspondence, College Place, Wash., inclosing stamp for return postage; and they will receive circulars and sample lessons, which will give information about methods of instruction, courses of study, cost of tuition, and the urgent need of mental culture to fit themselves for usefulness here, and the sinless society of heaven hereafter.

The Sabbath School

International Series.

LESSON III.—SABBATH, JANUARY 15, 1898.

DECISION OF THE CONFERENCE.

Lesson Scripture, Acts 15:13-35, R. V.

- 13 "AND after they had held their peace, James answered, saying,
- 14 "Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for 15 his name. And to this agree the words of the prophets; as it is written,
- 16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up;
- 17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
- 18 Saith the Lord, who maketh these things known from the beginning of the world.
- 19 Wherefore my judgment is, that we trouble not them which 20 from among the Gentiles turn to God; but that we write unto them, that they abstain from the pollutions of idols, and from 21 fornication, and from what is strangled, and from blood. For Moses from generation of old hath in every city them that 22 preach him, being read in the synagogues every Sabbath.
- 23 "Then it seemed good to the apostles and the elders, with the whole church; to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren; and they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you 25 with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose unto men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives 27 for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the 28 same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than 29 these necessary things; that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.
- 30 "So they, when they were dismissed, came down to Antioch; and having gathered the multitude together, they delivered 31 the epistle. And when they had read it, they rejoiced for the 32 consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with many words, and confirmed them. And after they had spent some time there, they were dismissed in peace from the brethren unto those that had 34 sent them forth. But it seemed good unto Silas to abide there. 35 But Paul and Barnabas tarried in Antioch, teaching and preaching the Word of the Lord, with many others also."

QUESTIONS.

1. Relate in outline the circumstances of Paul's first missionary journey.
2. Tell what took place after his return.
3. What was the occasion of his visit to Jerusalem?
4. What was the real point at issue?
5. Who was the first speaker of importance at the meeting?
6. Relate the substance of his remarks.
7. Who next spoke, and to what end?
8. After they had finished, who summed up the matter? Verse 13.
9. To whose speech did he refer? What did he say that God had done? Verse 14.
10. With what did he say this was in harmony? Verse 15.

11. From what prophet did he then quote?
12. Repeat the portion quoted. Verses 16-18.
13. What did God say by that prophet that he would do? What would the Lord build up? V. 16.
14. Since the preaching of the Gospel to the Gentiles was in the line of this prophecy, of what is that work a building up?
15. Why would the Lord thus build up the tabernacle of David? Verse 17.
16. How long had God had this purpose in mind? Verse 18.
17. In view of all this what did James conclude? Verse 19.
18. What did he say they would write to them? Verse 20.
19. Why was it not necessary for them to specify all the details of the law? Verse 21.
20. What did the whole church, with the apostles and elders, then decide to do? Verse 22.
21. What did they send by these brethren? V. 23.
22. Give the substance of the letter. Verses 23-29.
23. What did the letter say of those who had been teaching circumcision as necessary to salvation? What had been the result of their teaching? V. 24.
24. What did the brethren say of the men by whom the letters were sent? Verses 25, 26.
25. What authority did they give for the decision rendered? Verse 28.
26. After they were dismissed, where did the messengers first go, and what did they do? Verse 30.
27. How did the reading of the epistle affect the church? Verse 31.
28. What did Judas and Silas do? What special gift did they have? Verse 32.
29. Having delivered their message what did these brethren do? Verse 33.
30. Who remained behind? Verse 34.
31. What did Paul and Barnabas do? What was their continued occupation? Verse 35.

NOTES AND QUESTIONS.

1. What did the brethren assembled say that the self-appointed teachers had done to the brethren which were of the Gentiles? Verse 24.
2. What did Paul afterward write of the same ones? Gal. 1:7.
3. What were they really doing in speaking these troublesome words? *Ib.*
4. And what was the natural effect upon the souls of the hearers? Acts 15:24.
5. How serious a matter is it to do such work? Gal. 1:8, 9.
6. How many of the commandments are more or less directly involved in the four things mentioned by the assembly at Jerusalem?
7. Which of the commandments are not referred to? Is there any hint in the letter about the necessity of obedience to parents, refraining from taking the name of God in vain, or lying and stealing? Are we therefore to conclude that there is no importance attached to these things?

The Sunday School

International Series.

LESSON III.—SUNDAY, JANUARY 16, 1898.

BEGINNING OF THE MINISTRY OF JESUS.

NOTE.—The lesson section includes Matt. 4:12-16 and John 1:35-51. Verses 17-20 of the lesson scripture are to be committed to memory. See also John 2:1-11; 4:43-54 and Luke 4:16-37. A reference to these scriptures will show how Jesus' work had led up to that which is recorded in to-day's lesson. This is the second year of Christ's ministry, A.D. 28, and Jesus was between 31 and 32 years old.

Lesson Scripture, Matt. 4:17-25, R. V.

- 17 "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
- 18 "And walking by the Sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, 20 Come ye after me, and I will make you fishers of men. And 21 they straightway left the nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their 22 father, mending their nets; and he called them. And they 23 straightway left the boat and their father, and followed him. 24 "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria; and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, 25 and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan."

Golden Text: "The people which sat in darkness saw great light." Matt. 4:16.

SUGGESTIVE QUESTIONS.

(1) What work did Jesus begin after taking up his abode near the Sea of Galilee? Verse 17. (2) What reason did he give for proclaiming repentance? Same verse. Note 1. (3) Whom did he see at work as he walked along the shore? Verse 18. (4) What was their occupation? Same verse. (5) What invitation did he give to them? Verse 19. (6) What would he do for them? Same verse. (7) How did they respond to Christ's invitation? Verse 20. Note 2. (8) Whom else did he see as he continued by the seashore? Verse 21. (9) What was their occupation? Same verse. (10) Having extended the same invitation to them, how was it received? Verse 22. (11) What was the scope of the work which Jesus performed in Galilee? Verse 23. (12) How far did his fame extend? Verse 24. (13) What was the result of his work becoming so widely known? Same verse. Note 3. (14) What did he do for them? Same verse. (15) What circumstance shows the power of his preaching? Verse 25. (16) From what cities did his followers come? Same verse.

NOTES.

1. **The kingdom of heaven is at hand.**—Or, as in other translations, "the Royal Majesty of the heavens has approached." This is the same message as that given by John in Matt. 3:2, and the original words are the same. The following verse of the same chapter says, "This is *he* which was spoken of by the prophet Esaias, saying, . . . Prepare ye the way of the Lord, make his paths straight." John was preparing the way for the Royal Majesty of heaven, who came in the person of Jesus. It is also true in the sense of the common translation, signifying a greater manifestation of the kingdom of grace.

2. **They straightway left the nets.**—They had known Jesus before and had been with him as his followers. See John 1:35-44. But it seems that they returned to their labor after a time. Now when the Master calls them, there is no hesitancy, no indecision. They dropped their means of livelihood and cast their lot with the great Teacher, to become fishers of men. He whom the Lord calls should take knowledge of the example set by these humble Galilean fishermen. The Lord's call is still sounding through the world. Let those who hear it be swift to heed.

3. **Holden with divers diseases.**—No doubt diseases which were unnamed and unnamable, having been transmitted from parent to child. There were few physicians in those days, and many who called themselves such resorted to the use of charms and spells. So when the real Physician appeared among them, healing at a word or touch maladies that were incurable by any means known to them, we can understand something of the excitement of the people and the demand upon the One who could exercise such power. **Palsied.**—Paralyzed.

LITERARY NOTICES.

"THE EPIC OF PAUL," by William Cleaver Wilkinson, 800 pages, cloth, gilt top, uncut edges. Price, \$2.00. Publishers: Funk & Wagnalls Company, New York and London.

This volume is the sequel to a previous one by the same author, entitled "The Epic of Saul." That volume closed with Saul's conversion on the way to Damascus. Saul had heard the voice from heaven, and thus the poet ends:—

"Saul heard, and in his heart of hearts obeyed,
And his whole life thenceforth obedience was—
Whereof the greater song remains to sing,
If so be God vouchsafe such grace to me."

"The Epic of Paul" is that "greater song." The life of Paul is depicted with a high order of poetic diction, and with grandeur and purity of style. The poem begins with Paul before the Sanhedrin, his former colleagues. The story of his arrest is told, his defense before the Sanhedrin, his appeal to Rome, the plot to destroy him, and the counterplot of his release. Book 2 is a vivid and beautiful picture of a supposed interview between Paul and Gamaliel. And so the Epic continues in beautiful and majestic verse through twenty-four books to the end.

The design of the poem as a whole is to present, through conduct on Paul's part and through speech from him, a living portrait of the man that he was, together with a reflex of his most central and most characteristic teaching. Its descriptions are vivid, and it brings the reader's mind into close touch with the great spirit of Paul. It is a poem in which dignity, beauty, and power are commingled with a rare charm. The characters, scenes, and conversations created by the poet harmonize beautifully with those already well known in the Bible narrative. We can but wish, however, that the work were not marred with the author's wrong theory, held in

common with so many earnest souls, of immortal soulism and conscious entity of spirit. Nevertheless, "The Epic of Paul" thrills and inspires. It will grow in favor as it becomes known. Here are a few lines taken at random,—Paul's words to Gamaliel, telling him of the voice he heard:—

"Hebrew the words were, master," Saul replied;
"If ever it were possible for me
To lose them from my memory, mine ear
Would hear their haunting echo evermore.
Such light, such sound, forsake the senses never.
O master, when God speaks to man, doubt not
He finds the means to certify himself."

"STUDIES IN CHILD LIFE," by Mrs. S. M. I. Henry, 8vo., cloth, 252 pages. Fleming H. Revell Company, New York and Chicago.

This little book, in the words of the preface, is "designed to be simply suggestive,—to stimulate that kind of questioning in the mind of the busy father and mother which is sure to compel an answer. It is an argument in outline for daily experience to elaborate." It is written by an earnest Christian mother of rich religious experience, of excellent home training in her youth, and of wide observation as an evangelical worker; and its twenty-four chapters, covering in a general way all phases of child life, will be helpfully suggestive to every thoughtful parent. If one does not always accept the conclusions of the author, he is stimulated to broader and better thought. May the little book be a blessing in many a home. It may be secured through this publishing house.

MODERN SPIRITUALISM, by U. Smith, 156 pages, cloth, illustrated. Price, 50 cents; paper covers, no illustrations, 20 cents. Review and Herald Publishing Company, Battle Creek, Mich., Atlanta, Ga.

This little work presents before us in clear lines and conclusive argument and evidence the origin and nature of Modern Spiritualism. The claim of Spiritualism, that it holds communion with the spirits of the departed dead, is shown to be baseless and unscriptural. Its true value is shown from the prophecy of Holy Writ. We would that its truths could be read, pondered, received by all. It may be obtained from this office or its branches.

"THE WHAT, HOW, AND WHY OF CHURCH BUILDING,"—In noticing this book in our issue of November 18, we stated that its price was \$1.25. We wish to say here that a paper-covered edition is published at 75 cents. It is published by J. & R. Lamb, 59 Carmine Street, New York. It may be obtained from the Pacific Press, Twelfth and Castro Streets, Oakland.

"REMINISCENCES OF AN OCTOGENARIAN," by J. K. Ingalls, 8vo., cloth boards, 200 pp. Price, 40 cents; paper cover, 25 cents. J. K. Ingalls, Glenora, N. Y.

This is a book of personal reminiscences of an old man who has been engaged in the struggles of labor reform during the last half century. Mr. Ingalls writes with sincerity and with the vigor of youth.

"THE FAMILY CIRCLE, Original and Selected Anecdotes," written and edited by H. L. Hastings, 47 Cornhill, Boston, Mass.; 318 pp., paper covers. This is No. 56 of the "Monthly Message," price, 50 cents a year.

The pamphlet contains over 200 helpful anecdotes, illustrations, poems on a great variety of subjects, helpful to Christian life and labor. Many of them were written originally for the *Christian*, of which Mr. Hastings is editor.

"THREE HUNDRED SOLID HYMNS WITH TUNES," selected from "Songs of Pilgrimage," by H. L. Hastings, the July number of the "Monthly Message." Bound in manilla; price, 20 cents. H. L. Hastings, 47 Cornhill, Boston, Mass. The hymns are mostly excellent and such as the Christian of good experience loves to sing.

"THE QUEEN'S DAUGHTERS IN INDIA," by Elizabeth W. Andrew and Katharine C. Bushnell, 120 octavo pages; price, 25 cents. Pacific Press Publishing Company, Oakland, Kansas City, New York.

This book is an earnest Christian protest by women who feel because they know the wickedness of licensed fornication as demonstrated in India. The facts of this little pamphlet are worth tons of the theories and falsehoods promulgated in favor of licensed vice. It should be widely circulated; for the same evils that have cursed the women of India bid fair to obtain even stronger foothold here. Mrs. Andrew and Miss Bushnell know of what they write.

"A Summer's Fishing on the Bowery," by George D. Dowkott, M.D. Price, 3 cents; 48 pages. *Medical Missionary Record*, 121 East Forty-fifth Street, New York. The fishing is for souls, and it tells of a doctor's work in the Bowery mission.

"Personal Questions and Answers Concerning the Sabbath," by Mrs. S. M. I. Henry, No. 7 "Words of Truth Series," 56 pages. Price, 3 cents. Review and Herald Publishing Company, Battle Creek, Mich. May be obtained of this house and its branches. This little tract answers in an admirable way the common objections used against the Sabbath.

"The Sunday Bicycle," by William Nast Brodbeck, D.D. Price, \$1.15 per 100, post free. Eaton & Mains, New York. A protest against the use of the wheel on Sunday, and a blank pledge for riders of the wheel. The spirit of the tract is good, but the fact that most people *know* that Sunday has no claim to the term Sabbath, or Lord's day, in the Word of God, will, we fear, make the appeal of none effect.

"The Sabbath and the First Day of the Week" (a review of a tract by Prof. H. S. Miller, M.A.), by Clinton De W. Sharp, 5 Jerusalem Street, Rochester, N. Y. Price, 2 cents. It is a complete answer, we should judge.

"Second Annual Announcement of the American Medical Missionary College, 1896-97," in Chicago. The president is John H. Kellogg, M.D. Send to the secretary, L. McCoy, Battle Creek, Mich., for catalog.

News and Notes

FOREIGN.

—Germany is arming her infantry with the new sixty-millimeter rifle, which is capable of firing sixty rounds a minute.

—Investigation into the cause of the recent great fire in London is reported to be developing the fact that it was of incendiary origin.

—Iceland has no police; but notwithstanding that fact, there have been only two thefts in that country during the last one thousand years.

—A Bimetallic League has been organized in Germany with the purpose of co-operating with similar leagues in other countries in the interests of bimetalism.

—The report of the American Board of Foreign Missions shows that the number of professing Christians now in Turkey is greater than before the Armenian massacres.

—In view of the success which Germany has had in collecting her indemnity claim from Haiti, Italy is beginning vigorous action for the collection of two similar claims against the little republic.

—The German government is planning to oppose the aggressive policy of the Standard Oil monopoly, both by legislation in favor of other oils and by tariff on importations from the Standard Oil Company.

—William J. Bryan and party arrived at the city of Mexico on December 13, and were received by the military and members of the cabinet. On the following day Mr. Bryan addressed the Mexican Congress.

—The Greek Government has requested a month's extension of the term fixed upon for accepting the treaty of peace with Turkey. This request creates considerable surprise and dissatisfaction both among the diplomatic corps and Turkish officials.

—An Indian mail-carrier brings the news out from the Klondike mining regions that about one thousand miners have started from Dawson to come out to civilization over the mountain passes, and makes the prediction that a large portion of them will find graves along the way.

—In view of the anti-Semitic riots in Roumania a law has been enacted prohibiting meetings of the Jews. Several ministers of foreign countries have signified their intentions of preferring demands for indemnity in behalf of their respective subjects who have suffered on account of the riots.

—Two members of the Turkish imperial guard made an unsuccessful attempt on the life of the sultan at the Yildiz Kiosk, the sultan's palace, on December 9. The attempt was frustrated by attendants and the would-be assassins were ordered to be tortured till they should confess by whom the plot was instigated; but both succumbed to the torture without revealing anything.

—China has offered to cede to Germany a seaport directly west of the island of Formosa if the latter country will release her hold on Kaiouchau; but Germany shows no disposition to give up what she has seized, and none of the other powers have manifested any inclination to come to China's assistance. Four hundred square miles have now been occupied by the Germans, and German laws are in operation there. It is the intention of the government to send German families to Kaiouchau to colonize the acquired territory. The report is gaining credence that the other European powers are planning with Germany the division of China, and China, in the impotency of old age, is powerless to prevent.

—The population of Haiti is reported to be growing more excited instead of calmer since the payment of indemnity to Germany, and one outbreak has already occurred in which seven agitators were killed and fifteen wounded. The government is preparing to take drastic measures to suppress any attempt at revolution.

—Learning that the Moravian Church was confronted with the necessity of retrenching its foreign missionary work, or increasing its debt of \$30,000, Mr. J. T. Morgan, a wealthy member of the Society of Friends, offered to pay the entire debt if the council of the church would pledge itself not to decrease its work. The offer has been accepted.

—A remarkable agreement has been entered into between Russia and Korea by which Russia secures control of Korea's financial affairs for all time. The English official who has had the oversight of Korea's purse has been dismissed and a Russian placed in his position. England and Germany are said to be considerably aroused over this action by Russia.

—The three countries of central America which have assumed such relations toward each other as to style themselves the Greater Republic of Central America have experienced considerable difficulty on account of foreign relations, it having been regarded by others as simply an alliance of the three nations; but the interests of the three States are now to be fused into one sovereign State, governed by one body.

—The English punitive expedition which has been operating in the vicinity of the Simla range is now retreating to winter quarters, continually harassed by the rebellious tribesmen who swarm upon their rear and keep up a hot fire. Many officers and men have been killed in the retreat. On December 13, fifty members of the expedition were killed, and ten on the day following. Winter has set in, and the object of the expedition has not been accomplished.

—General unrest is reported among the Moslems of Russian Asia. The Mohammedans are waiving personal animosities, and declaring themselves first of all subjects of the sultan as the Moslem leader. The danger is so serious that a conference of Caucasian governors has been convoked to institute measures of pacification, and it is feared that but slight pretext would suffice to plunge Russia into a situation similar to that of India.

—Further details of the terrible typhoon which swept the Philippine Islands on October 12 show that the city of Hernani, whose fate was unknown at the date of the last advices, was completely engulfed, and its entire population of 6,000 destroyed. This places the whole number of casualties at over 10,000. A new island was thrown up off the coast of Leyte, and the tidal wave accompanying this at the same time that the typhoon was raging made the work of its destruction more complete.

—The efforts of Spain to bribe the insurgents to accept autonomy and lay down their arms are not meeting with success. Of the twelve agents of Spain who have been sent to the insurgents with such propositions four have already been hanged and none of the others have been heard from. According to official reports the fighting on the island for the last ten days has resulted in a loss to the insurgents of 113 men killed and 350 taken prisoners. A considerable body of Spanish guerrillas deserted to the insurgents recently, taking a large quantity of arms and ammunition and \$14,000. That the new policy in Cuba is in many respects no less cruel than the old is shown by the fact that recently seven persons have been shot in Nuevitas for the simple act of leaving their residences without obtaining a special permit from the military governor of the city. They are forbidden even to stand in the doors of their houses. On December 15 a small box containing an infernal machine was found at the door of the American consulate in Havana.

DOMESTIC.

—On December 9 wheat in the Chicago pit reached the highest figure it has touched since 1891, going up to \$1.09.

—It is reported that there are now 1,200 less saloons in the city of New York than there were before the Raines law went into effect.

—The American Federation of Labor at its recent convention in Nashville adopted a resolution urging the government to reject the Hawaiian annexation treaty.

—The Senate, on December 15, passed with a large majority the bill prohibiting pelagic sealing in Alaskan waters by American sealing companies or their agents.

—A deposit of uranium, one of the rarest of metals, has been discovered at Black Hawk, Colorado. It is worth \$1,500 per ton, and is much desired for use in the hardening of armor plate.

—President McKinley's mother, Mrs. Nancy Allison McKinley, died at her home in Canton, Ohio, on December 12, after an illness of ten days. The President and other members of the family watched by her through her last hours. The funeral ceremony took place on December 14, and was attended by many thousands, including various government officials and the members of the President's Cabinet.

—Rich placer diggings have been located six miles from Dyce, Alaska, and but a few miles from the coast. These were soon completely covered by the claims of miners stranded at that place.

—Five of the bandits who held up the southern overland train at Stein's Pass, N. M., were captured by deputies on December 14. The other was shot dead at the time of the hold up by one of the express messengers.

—A bill has been introduced in the Senate requesting the Secretary of State to demand of Russia that it accord the same rights and privileges to American citizens of Hebrew faith as to other American citizens.

—The New York *Freeman's Journal* (Catholic) says that the Paulist missions to Protestants are beginning to show good results. It reports the recent confirmation of 100 converts from Protestantism in the church of the Paulist fathers.

—It is reported that the mission of Count Cossini from Russia to the United States is to bind the two governments more closely together and urge upon Americans the annexation of the Hawaiian Islands before England or Japan shall make the attempt.

—President Gompers, of the National Federation of Labor, has set May 1, 1898, as the day upon which the bugle call for labor shall be sounded and a concerted move be made by organized labor against the exactions of employers and corporate wealth.

—The city of Fort Scott, Kansas, having forced the water company of that place to sell its plant to the municipality, is now without water, as the employees of the water company have refused to work for the city, and the city engineers are unable to operate the plant.

—The steamer *Cleveland*, which left San Francisco for Puget Sound ports on December 4, is reported wrecked on the southwestern shore of Vancouver Island. The crew deserted the ship in small boats, and twenty-two of the thirty men she carried are missing, the captain and seven others having landed safely.

—The Portland Chamber of Commerce has secured pledges for over one hundred tons of provisions for the Klondike miners, and a large number of volunteers have offered their services in transporting the supplies to Dawson. The provisions and men will be placed at the disposal of the War Department.

—The United States Attorney-General has directed that a bill in equity be filed against the Coal Dealers' Association of California, for violation of the anti-trust law of 1890. This association is composed of coal dealers who have entered into combination to keep up the price of coal and drive out of the business all who do not comply with their requirements.

—A resolution was unanimously passed by the Senate on December 9 authorizing the postponement of the sale of the Kansas Pacific Railway until such time as the conditions of the road could be examined into by the Senate. Acting upon this instruction Attorney-General McKenna secured the postponement, and the sale of the road will be postponed for sixty days.

—Great sun-spots are now visible to the naked eye near the center of the sun. Astronomers are calculating that the sun is preparing to send off another planet, and are predicting that when this occurs, it will be accompanied by destruction of all life on the earth. Measurements of these sun-spots show that an area 100,000 miles by 40,000 miles is affected by this unexplainable phenomenon.

—A specimen of the long-lost animal known as the elotherium has been found embedded in rock in the Bad Lands of South Dakota. The finding of this animal in the stratum which it occupied will cause a reversal of scientific theories in regard to the ages of certain animals. Geologists are unable to account for the location of this rare fossil. In this is shown again the weakness of scientific claims in regard to the great age of this planet, especially when these are set up as disproving the Bible.

Notice.—We are notified by the publishers of the *Review and Herald* and *Youth's Instructor* that all subscriptions, new or old, whether clubbed with other papers, or not, for those journals, will after January 1, 1898, be full, regular price, \$1.50 for the *Review*, \$1.00 for the *Instructor*. Consequently, after that date our clubbing rates, heretofore published in these columns, will be discontinued.

PUBLISHERS SIGNS OF THE TIMES.

OUR S. S. MAPS.

WE have purchased all the Travels of Paul maps the publisher had in stock. Another edition is being printed, and all orders will be filled at an early date. This is a regular \$1.50 map; our price, \$1.00.

PACIFIC PRESS PUBLISHING CO.,
Oakland, Cal.

The happiness of the godly.

him a piece of money, and every one an earring of gold.

12 So the LORD blessed "the latter end of Job more than his beginning: for he had ^bfourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 "He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second,

PSALMS.

B.C. 1520.

^a ch. 8. 7.^b Jas. 5. 11.^c See ch. 1. 3.^d ch. 5. 26.^e Prov. 3. 16.^f ch. 1. 2.^g Gen. 25. 8.

David prayeth for audience.

Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this "lived Job an hundred and forty years, and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old and "full of days.

THE BOOK OF PSALMS.

PSALM 1.

BLESSED ^bis the man that walketh not in the counsel of the "ungodly, nor standeth in the way of sinners, "nor sitteth in the seat of the scornful.

2 But "his delight ^{is} in the law of the LORD; "and in his law doth he meditate day and night.

3 And he shall be like a tree "planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not "wither; and whatsoever he doeth shall "prosper.

4 The ungodly *are* not so; but *are* "like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For "the LORD knoweth the way of the righteous; but the way of the ungodly shall perish.

PSALM 2.

WHY "do the heathen "rage, and the people "imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his "anointed, *saying*,

3 "Let us break their bands asunder, and cast away their cords from us.

4 "He that sitteth in the heavens "shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and "vex them in his sore displeasure.

6 Yet have I "set my king "upon "my holy hill of Zion.

7 I will declare "the decree: the LORD hath said unto me, "Thou art my Son; this day have I begotten thee.

8 "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

9 "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 "Serve the LORD with fear, and rejoice "with trembling.

12 "Kiss the Son, lest he be angry, and ye perish from the way, when "his wrath is kindled but a little. "Blessed are all they that put their trust in him.

PSALM 3.

A Psalm of David, "when he fled from Absalom his son.
LORD, "how are they increased that trouble me! many *are* they that rise up against me.

9-24.

^a Ps. 71. 11.^b Prov. 4. 14.^c Ps. 28. 7.^d 1 or, about.^e or, wicked.^f Ps. 27. 6.^g Ps. 26. 4.^h Jer. 15. 17.ⁱ Ps. 119. 35.^j Ps. 34. 4.^k Ps. 2. 6.^l Josh. 1. 8.^m Ps. 119. 1.ⁿ Lev. 26. 6.^o Prov. 3. 24.^p Jer. 17. 8.^q Ezek. 47. 12.^r Ps. 37. 3.^s Heb. *vide*.^t Gen. 39. 3.^u Is. 3. 10.^v Job 21. 18.^w Is. 17. 13.^x Job 16. 10.^y Lam. 3. 30.^z Is. 43. 11.^{aa} Ps. 37. 18.^{ab} 2 Tim. 2. 19.^{ac} or, overseer.^{ad} Acts 4. 25.^{ae} or, tumultuously.^{af} assemble.^{ag} Heb.^{ah} meditate.^{ai} or, be gracious.^{aj} unto me.^{ak} John 1. 41.^{al} Luke 19. 14.^{am} 2 Tim. 2. 19.^{an} Ps. 11. 4.^{ao} Ps. 37. 13.^{ap} Prov. 1. 20.^{aq} Eph. 4. 26.^{ar} Ps. 77. 6.^{as} or, trouble.^{at} Dent. 33. 19.^{au} Ps. 50. 14.^{av} Heb.^{aw} anointed.^{ax} 2 Sam. 5. 7.^{ay} Heb. upon.^{az} Zion, the hill of my holiness.^{ba} Ps. 37. 3.^{bb} or, for a decree.^{bc} Num. 6. 26.^{bd} Acts 13. 33.^{be} Heb. 1. 5.^{bf} Is. 9. 3.^{bg} Ps. 22. 27.^{bh} Ps. 3. 5.^{bi} Lev. 25. 18.^{bj} Ps. 89. 23.^{bk} Rev. 2. 27.^{bl} Heb. 12. 28.^{bm} Phil. 2. 12.^{bn} Ps. 3. 4.^{bo} John 5. 23.^{bp} Rev. 6. 16.^{bq} Ps. 34. 8.^{br} Is. 39. 18.^{bs} Ps. 30. 5.^{bt} 2 Sam. 15-18.^{bu} 2 Sam. 15. 12.^{bv} Heb. before thine eyes.

369

2 Many *there be* which say of my soul, "There is no help for him in God. Selah.

3 But thou, O LORD, art "a shield "for me; my glory, and "the lifter up of mine head.

4 I cried unto the LORD with my voice, and "he heard me out of his "holy hill. Selah.

5 "I laid me down and slept; I awaked; for the LORD sustained me.

6 "I will not be afraid of ten thousands of people, that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: "for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly.

8 "Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

PSALM 4.

To the "chief Musician on Neginoth, A Psalm of David.

HEAR me when I call, O God of my righteousness: thou hast enlarged me *when I was* in distress; "have mercy upon me, and hear my prayer.

2 O ye sons of men, how long *will ye* turn my glory into shame? *how long will ye* love vanity, and seek after leasing? Selah.

3 But know that "the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 "Stand in awe, and sin not: "commune with your own heart upon your bed, and be still. Selah.

5 Offer "the sacrifices of righteousness, and "put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? "LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put "gladness in my heart, more than in the time that their corn and their wine increased.

8 "I will both lay me down in peace, and sleep: "for thou, LORD, only makest me dwell in safety.

PSALM 5.

To the chief Musician upon Neginoth, A Psalm of David.

GIVE ear to my words, O LORD, consider my meditation.

2 Harken unto the "voice of my cry, my King, and my God: for unto thee will I pray.

3 "My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.

4 For thou *art* not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

5 The foolish shall not stand "in thy

WE THINK YOU WOULD

Begin the New Year Aright

By securing our Premium Bible for yourself, or by making a present of it to a friend or some one who has no Bible

Printed on fine paper; the Helps helped by more than 350 elegant illustrations; cover leather lined to edge, making a durable binding; it is a thing of beauty and a bargain unsurpassed. Other features: round corners, divinity circuit, as shown by this cut which is almost full size, red under gold edges. The type page opposite is exact size.

10,000 References to the Revised Version

Are given in the COMBINED CONCORDANCE, which contains in one alphabetical list, a Concordance, Subject Index, and Pronouncing Dictionary of Scripture Proper Names, diacritically marked for pronunciation, with meaning. The

IMMENSE NEW BIBLE TREASURY

Is a library in itself, concerning Bible Customs, History, Geography, Weights, Measures, Books of the Bible, Etc., Etc. Among other valuable features:

LIFE OF JESUS AND HARMONY OF THE GOSPELS
PARABLES AND MIRACLES OF JESUS
LIFE AND TRAVELS OF PAUL
SACRED CHRONOLOGY, ETC., ETC.

Over 650 Pages of Valuable Helps

Over 350 Fine Illustrations

The Signs of the Times

One year—800 pages—illustrated, and this

Splendid Bible to old or new subscribers

\$3.00

Read the SPECIAL TERMS in the first column, next page, and secure a few subscribers at the regular price of the SIGNS, \$1.00 per year. Add \$2.00 for the Bible to the prices there given. The commission will help you get the Bible.

WE WILL SEND THE BIBLE FREE, post-paid, for seven new names and \$7.00. Solicit the subscriptions and make it free for yourself. The Bible will be sent to any of the seven subscribers for \$2.00 extra. Bible and papers sent to different addresses if desired.

Your name on the cover for twenty-five cents extra

Address

SIGNS OF THE TIMES

WE WANT AGENTS

Oakland, California

Signs of the Times,

PUBLISHED WEEKLY, FOR THE

INTERNATIONAL TRACT SOCIETY,

By the Pacific Press Publishing Co.

EDITOR:

MILTON C. WILCOX, - - - Oakland, California.

EDITORIAL CONTRIBUTOR:

ELLET J. WAGGONER, - - - London, England.

SPECIAL CONTRIBUTORS:

H. P. HOLSER, Basel, Switzerland;

W. W. PRISCOTT, London, England;

W. C. WHITE, Sydney, N. S. W., Australia;

ALLEN MOON, New York, N. Y.;

F. M. WILCOX, Boulder, Colorado;

C. P. BOLLMAN, Atlanta, Georgia;

M. E. KELLOGG, Battle Creek, Mich.;

W. N. GLENN, Oakland, California.

*Address all Manuscript to the Editor.

Terms of Subscription.

Per Year (50 numbers) post-paid \$1 00.

Six Months, 50 cts. Three Months, 25 cts.

To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

a. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.

b. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.

c. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

d. Any person ordering under sections a, b, or c may thereafter send us new yearly subscriptions at 75 cents each, and new six months' subscriptions at 40 cents each.

Sample copies sent on application.

All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

1. REMIT by Bank Draft, P. O. Money Order, or Express Order.
2. If paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., on New York, Chicago, or San Francisco banks.**Postage-stamps.**—Please do not send postage-stamps, as they often stick together in the mails, and are useless in this condition, and we already have all we can use. Canadian and other foreign moneys can not be used by us.**Receipt.**—No formal receipt is sent unless by special request. Your receiving the paper itself will be sufficient to indicate that the order has been properly entered. If you order renewal, the continuance of the paper will indicate receipt of order. In case of non-receipt of papers, or any other irregularity, please notify us immediately.**Expiration of Subscription.**—All papers are discontinued at the expiration of the time paid for. Notification will be sent you several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.**Change of Address.**—Subscribers desiring the address of their paper changed, will please give both the old and the new address, in their communication.**Please Do Not Mix Business.**—When ordering or renewing the SIGNS, if you wish to order some other paper, or books, tracts, or lesson pamphlets, or to ask questions of the editor, please write such orders or questions on separate sheets of paper. All can be sent in one envelope, and the money all sent in one order, but it will save us much trouble if each kind of business is written on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

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:—

The Coming of the Lord; Its Nearness; What It Means,

The Millennium,

Church and State, Their Union and Separation,

The Sabbath,

Prophecy and Its Fulfilment,

The Sanctuary and the Judgment,

The Plan of Salvation, or

The Science of Christianity,

Righteousness through Christ,

Eternal Life and Immortality,

Inspiration of the Scriptures,

Signs of the Times,

Practical Living.

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?

Price.

Notwithstanding added expense, the price will remain as heretofore, at the remarkably low figure of \$1.00 per year. Just ponder a moment: an 800-page volume, finely illustrated, comprising a library of Biblical and historical information, for only \$1.00! It can not be equaled by any other publication. Note our special offers also in preceding column. Special terms in clubs and to agents. Address,

SIGNS OF THE TIMES,
Oakland, Cal.



Story of Pitcairn Island

Written by a Native Daughter

ROSALIND AMELIA YOUNG

"No better romance can be found in the annals of truth."—*Christian Cynosure*.

An account of the Mutiny of the English Sloop of War *Bounty*, and the adventures of the Mutineers among the Islands of the Pacific.

266 Pages, fully illustrated \$1 00

PACIFIC PRESS PUBLISHING CO.

39 Bond St.
New York City

OAKLAND, CAL.

14-18 W. 5th St.
Kansas City, Mo.

LESSON
PAMPHLET

Free...

The Lesson Pamphlet for 1898

Will be sent free to those becoming subscribers to the

BIBLE STUDENTS' LIBRARY \$0.25
APPLES OF GOLD LIBRARY (5 copies) 25

Total 50

That is, for 50 cents we will send the above libraries one year, and give you the *Lesson Pamphlet* for the same length of time. These Libraries will be sent to different addresses if desired, but must be ordered at one time by one person. Order through your Tract Society.

PACIFIC PRESS PUBLISHING CO.,
Oakland, Cal.

39 Bond Street,
New York City.

14 to 18 West Fifth St.,
Kansas City, Mo.

Signs of the Times

OAKLAND, CAL., DECEMBER 23, 1897.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.

"Where Is He" (notes)	1, 2
Only a Shadow, E. J. W.	2
"He Hath Blinded Their Eyes," E. J. W.	2
Crime and Sin, W. N. G.	3
The Secret of Life	3
God's Wonderful Law Written	3

Poetry.

The End, ARTHUR C. BEAUCHAMP	4
Keep to the Right	9
He Knows, A. R. WILCOX	10

General Articles.

The Love of God, MRS. E. G. WHITE	4
The Covenants and the Sabbath, W. L. ILES	5
Inspiration: What Is It? JOHN A. WILLIAMS	6
God's Way of Reform, M. E. K.	6
"The Most High Ruleth," No. 9, W. N. G.	7
Who Is Your Example, CLINTON DE W. SHARP	8

Question Corner.—No. 684, The Everlasting Covenant—No. 685, Tithes—on What? 8

The Outlook.—Revolution Predicted by a Catholic—Spread of Unitarianism, W. N. G.—Pharisaism in Legislation 8, 9

The Fireside.—Nightshade or Morning-glory? LOTTA V. WALLAR—An Appeal for Prohibition—An Oriental Story—Is It Loyal? 9, 10

Missions.—The Eskimos—A Logical Result of Works of Merit—Missions to Lepers—Our Work and Workers 10, 11

International Sabbath-School Lesson.—Decision of the Conference (Sabbath, Lesson III, January 15, 1898) 11, 12

International Sunday-School Lesson.—Beginning of the Ministry of Jesus (Sunday, Lesson III, January 16, 1898) 12

News and Notes 13

Publishers 14, 15

We again call attention to our Bible offer, and "Prospectus for 1898," on pages 14 and 15.

There will be no paper next week, as 50 numbers constitute a volume. The date of our next issue will be January 7, 1898.

We close this volume by wishing all our readers a Happy New Year in the service of God. Only this can bring true and lasting happiness.

Mr. C. H. Jones, the manager of our publishing house, returned from a three months' business visit to the East, especially to New York and Philadelphia. Altho indisposed a part of the time, he reports a prosperous and enjoyable trip.

The year 1898 ushers in a new era for the Signs of the Times and our Libraries. They will be printed on better paper, upon a new Cottrell web-perfecting press. Our office also puts in this week a new Corliss engine. Of these two first-class machines we shall have more to say in the future.

The One Head.—The *Catholic Mirror* of December 11 well says in its "Catholic Truth" department:—

"The church is of necessity, and by divine institution, *one*; therefore she must always have a primate or chief pastor; and as she is to last to the end of time, so the primacy must also last, and perpetually abide in her, as it belongs essentially to her nature and institution."

To the oneness of his church the Word of God bears abundant evidence. The wonderful prayer of Jesus in John 17 is a living prayer of the ages for oneness. We are expressly told that the church is the body, and that "there is one body" and that "the body is one." Eph. 4:4; 1 Cor. 12:12. A body with two heads is a monstrosity. And that the body might never have two or more heads, God placed that headship in Jesus Christ, who is "the same yesterday and to-day, and forever." Heb. 13:8. "He is the head of the body, the church," for God

"gave him to be the head over all things to the church, which is his body." Col. 1:18; Eph. 1:22, 23. There is no place for any other body on the head or place for any other head on the body. Both are bound together by the one life, the "one Spirit." Eph. 4:4; 1 Cor. 12:13.

Infant Baptism.—In the SIGNS of November 11, question No. 659, page 8, it was stated that it is impossible to trace the origin of infant baptism, that is in the church. Dr. A. H. Lewis, editor of the *Evangel and Sabbath Outlook*, of Plainfield, N. J., kindly writes us that it may be found in his book, "Paganism Surviving in Christianity," pp. 93, 109, etc. He says: "It was introduced by the pagans long before the Christian era. It came into Christianity in the third and succeeding centuries from paganism." We are grateful for this information.

DO OUR READERS KNOW

1. That the Signs of the Times, during 1898 is, by the good hand of the Lord, to be better than ever before?

2. That its columns will be lengthened, its space thus increased a column and a half, and the looks of the page thereby improved?

3. That it will be printed on better paper and will therefore be more readable?

4. That it will be much better illustrated with fresh and original illustrations?

5. That it will have more editorial help, thus enabling us to improve it in various ways?

6. That it will publish, as before, short, live articles on all the various phases of present saving truth, each issue such as would lead an honest inquirer to the Saviour of men?

7. That we have planned for a specially illustrated series of articles on the signs of the times which clearly reveal our present duties and dangers?

These and much more we have planned according to the wisdom God has given us, for the volume to come. There will be stirring articles on the prophecies of Daniel and the Revelation, showing their meaning and fulfillment, a study of the book of Hebrews, revealing the power, humanity, and all-helpfulness of Christ Jesus, the work of the Spirit of God, and much more. In short, there will be a feast of good things spread before our readers fifty times a year, and all for the exceedingly low price of one dollar a year.

Many papers, religious as well as secular, increase their subscription list in order to secure paying advertisements; we hope to more than double our list the coming year, in order to spread the Gospel of our soon-coming King to save souls, and enlighten the pathway of those who are walking in the shadows.

We shall by His grace make the "Signs" a helpful all-around family paper, teaching the Word of God faithfully, a true friend and counselor in every home it visits.

This is a part of what we hope to do; our work we trust will speak better than our promise.

We want your co-operation in the increase of our circulation. We desire your aid in bringing souls to Christ Jesus. Read what the publishers have to say on pages 14 and 15.

DECEMBER 25 IN OTHER RELIGIONS.

The following is what W. H. Bach, of Lily Dale, N. Y., writes to the *New York Journal*:—

"An editorial in to-day's *Journal* calls attention to the fact that a clergyman wants us to stop teaching the myth of Santa Claus to the children and confine ourselves to teaching matters of religion pertaining to the day.

"If we are asked to refrain from teaching children myths about Christmas, why not teach them that it was celebrated in olden days as the birthday of the pagan gods?

"Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Krishna of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, Sakia of India, Joa-Paul of Britain, were all said to be born on December 25, most of them hundreds of years before the beginning of the Christian era.

"In the Aryan sun-worship, the sun was considered the creator, saviour and destroyer of life, the Brahma, Vishnu, and Siva. When the sun went toward the south it withdrew its heat, and death and desolation followed in its wake. It was the de-

stroyer of life. When it reached its utmost southern point it remained stationary three days, and on the morning of the 25th of December it rose a little higher than it had been the preceding mornings and was hailed as a saviour. As it traveled back toward the north, life came back to the earth, the flowers blossomed, the grass grew, and all was life; it thus became the Creator of life. Why not tell the children the plain, unvarnished truth, that Christmas is older than Christianity, older than any religion now in vogue. Every person who has taken the trouble to make an investigation of the matter knows this to be true."

The fact is, that in all heathen times there will be found traces of a midwinter festival on which an apostate church built Christmas, a name in itself idolatrous. However, there is an older religion than all, the religion taught by the Scriptures, and that religion ages ago warned the people of God against the observance of heathen times. Lev. 19:26; Deut. 18:10-14.

Not to Be Found There.—In speaking of a young man, found guilty of murder, whose lawyers have exhausted every means of escape, his father is reported to have said: "— has made up his mind in religious matters. He has studied Catholicism, Theosophy, Mohammedanism, and Protestantism, and has taken the good out of all of them." We do not quote this to refer to this criminal case or any other, but to point out a very prevalent misconception regarding religion. The fact is that there is no concrete good in any ism; there is no essence or sweetness which one can extract. There are conceptions or theories of good, but theories will help no one. Mere abstract theories of good do not nor can they build character. "The demons believe," but they do not *do*. "Christianity" is regarded by many as an ism which has better theories and more beauty than any other ism; but that is not genuine Christianity. True Christianity is a life, a regenerating power. That life centers in Christ Jesus, and if obtained at all is obtained in him. Truly a man's case could hardly be called hopeful which depended upon the good to be gotten out of Catholicism, Theosophism, Mohammedanism, or Protestantism. Not isms but Christ, not creeds, but the Word of Life.

Peace.—The *Herald of Peace* (Boston) asks that the third Sunday in December be observed by the churches as "peace Sunday." We do not blame the *Herald of Peace* for asking such a thing, but every sermon which every Christian minister preaches should be a message of peace, and be potent enough, if received, to take the war spirit out of every human heart. Christ is the Prince of Peace, he came to proclaim and give peace; his Gospel is glad tidings of peace, to proclaim peace to those who are near and those afar off. O, how much less of strife and bloodshed there would have been in the world if the professed servants of Christ had ever been what God designed them to be, messengers of peace!

A Nervous World.—The world is becoming nervous and hysterical; and this is manifest in its constant change and extreme of sentiment. One day it will be petitioning a State executive for the pardon of some monstrous criminal, and the next it will lynch untried and innocent men. This trait is seen in its legislation. An eastern newspaper well remarks: "We can get on a week's notice legislation against football, or against cigarets, or against tights on the stage. We can get curfew laws or laws defining the exact size of a bicycle bell. What we can not get are laws for just and equal taxation, for the punishment of crime, for the restraint of trusts and monopolies, or for the enforcement of the paramount authority of the people over their creature corporations. Of hysteric legislation we have a surplus; it is only in common-sense legislation that there is a deficit."

Name and Address Wanted.—We have two articles, entitled, respectively, "God's Purpose" and "The Spirit, How Obtained and Retained," which were sent us some time ago. There is no name signed to the articles, and the accompanying letter, if there was one, is separated from them. Will the author send us his name?

Signs of the Times,

PUBLISHED WEEKLY, FOR THE

INTERNATIONAL TRACT SOCIETY,

By the Pacific Press Publishing Co.

EDITOR:

MILTON C. WILCOX, - - - Oakland, California.

EDITORIAL CONTRIBUTOR:

ELLET J. WAGGONER, - - - London, England.

SPECIAL CONTRIBUTORS:

H. P. HOLSER, Basel, Switzerland;

W. W. PRESCOTT, London, England;

W. C. WHITE, Sydney, N. S. W., Australia;

ALLEN MOON, New York, N. Y.;

F. M. WILCOX, Boulder, Colorado;

C. P. BOLLMAN, Atlanta, Georgia;

M. E. KELLOGG, Battle Creek, Mich.;

W. N. GLENN, Oakland, California.

Address all Manuscript to the Editor.

Terms of Subscription.

Per Year (50 numbers) post-paid \$1 00.

Six Months, 50 cts. Three Months, 25 cts.

To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

a. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.

b. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.

c. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.

d. Any person ordering under sections a, b, or c may thereafter send us new yearly subscriptions at 75 cents each, and new six months' subscriptions at 40 cents each.

Sample copies sent on application.

All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

1. REMIT by Bank Draft, P. O. Money Order, or Express Order.
2. If paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., on New York, Chicago, or San Francisco banks.**Postage-stamps.**—Please do not send postage-stamps, as they often stick together in the mails, and are useless in this condition, and we already have all we can use. Canadian and other foreign moneys can not be used by us.**Receipt.**—No formal receipt is sent unless by special request. Your receiving the paper itself will be sufficient to indicate that the order has been properly entered. If you order renewal, the continuance of the paper will indicate receipt of order. In case of non-receipt of papers, or any other irregularity, please notify us immediately.**Expiration of Subscription.**—All papers are discontinued at the expiration of the time paid for. Notification will be sent you several weeks before date of expiration, thus enabling you to renew in ample time to secure unbroken files. Please be prompt, as we can not always furnish back numbers.**Change of Address.**—Subscribers desiring the address of their paper changed, will please give both the old and the new address, in their communication.**Please Do Not Mix Business.**—When ordering or renewing the SIGNS, if you wish to order some other paper, or books, tracts, or lesson pamphlets, or to ask questions of the editor, please write such orders or questions on separate sheets of paper. All can be sent in one envelope, and the money all sent in one order, but it will save us much trouble if each kind of business is written on a separate sheet. In this way each order can be handed to the proper clerk and filled at once.

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 stamped 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:—

The Coming of the Lord; Its Nearness; What It Means,
The Millennium,
Church and State, Their Union and Separation,
The Sabbath,
Prophecy and Its Fulfilment,
The Sanctuary and the Judgment,

The Plan of Salvation, or
The Science of Christianity,
Righteousness through Christ,
Eternal Life and Immortality,
Inspiration of the Scriptures,
Signs of the Times,
Practical Living.

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?

Price.

Notwithstanding added expense, the price will remain as heretofore, at the remarkably low figure of \$1.00 per year. Just ponder a moment: an 800-page volume, finely illustrated, comprising a library of Biblical and historical information, for only \$1.00! It can not be equaled by any other publication. Note our special offers also in preceding column. Special terms in clubs and to agents. Address,

SIGNS OF THE TIMES,
Oakland, Cal.



Story of Pitcairn Island

Written by a Native Daughter

ROSALIND AMELIA YOUNG

"No better romance can be found in the annals of truth."—*Christian Cynosure*.

An account of the Mutiny of the English Sloop of War *Bounty*, and the adventures of the Mutineers among the Islands of the Pacific.

266 Pages, fully illustrated \$1 00

PACIFIC PRESS PUBLISHING CO.

39 Bond St.
New York City

OAKLAND, CAL.

14-18 W. 5th St.
Kansas City, Mo.

LESSON
PAMPHLET

Free...

The Lesson Pamphlet for 1898

Will be sent free to those becoming subscribers to the

BIBLE STUDENTS' LIBRARY \$0 25
APPLES OF GOLD LIBRARY (5 copies) 25
Total 50

That is, for 50 cents we will send the above libraries one year, and give you the *Lesson Pamphlet* for the same length of time. These Libraries will be sent to different addresses if desired, but must be ordered at one time by one person. Order through your Tract Society.

PACIFIC PRESS PUBLISHING CO.,
Oakland, Cal.

39 Bond Street,
New York City.

14 to 18 West Fifth St.,
Kansas City, Mo.

Signs of the Times

OAKLAND, CAL., DECEMBER 23, 1897.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.

"Where Is He" (notes)	1, 2
Only a Shadow, E. J. W.	2
"He Hath Blinded Their Eyes," E. J. W.	2
Crime and Sin, W. N. G.	3
The Secret of Life	3
God's Wonderful Law Written	3

Poetry.

The End, ARTHUR C. BEAUCHAMP	4
Keep to the Right	9
He Knows, A. R. WILCOX	10

General Articles.

The Love of God, MRS. E. G. WHITE	4
The Covenants and the Sabbath, W. L. ILES	5
Inspiration; What Is It? JOHN AP. WILLIAMS	6
God's Way of Reform, M. E. K.	6
"The Most High Ruleth," No. 9, W. N. G.	7
Who Is Your Example, CLINTON DE W. SHARP	8

Question Corner.—No. 684, The Everlasting Covenant—No. 685, Tithes—on What? 8

The Outlook.—Revolution Predicted by a Catholic—Spread of Unitarianism, W. N. G.—Pharisaism in Legislation 8, 9

The Fireside.—Nightshade or Morning-glory? LOTTA V. WALLAR—An Appeal for Prohibition—An Oriental Story—Is It Loyal? 9, 10

Missions.—The Eskimos—A Logical Result of Works of Merit—Missions to Lepers—Our Work and Workers 10, 11

International Sabbath-School Lesson.—Decision of the Conference (Sabbath, Lesson III, January 15, 1898) 11, 12

International Sunday-School Lesson.—Beginning of the Ministry of Jesus (Sunday, Lesson III, January 16, 1898) 12

News and Notes 13

Publishers 14, 15

We again call attention to our Bible offer, and "Prospectus for 1898," on pages 14 and 15.

There will be no paper next week, as 50 numbers constitute a volume. The date of our next issue will be January 7, 1898.

We close this volume by wishing all our readers a Happy New Year in the service of God. Only this can bring true and lasting happiness.

Mr. C. H. Jones, the manager of our publishing house, returned from a three months' business visit to the East, especially to New York and Philadelphia. Altho indisposed a part of the time, he reports a prosperous and enjoyable trip.

The year 1898 ushers in a new era for the Signs of the Times and our Libraries. They will be printed on better paper, upon a new Cottrell web-perfecting press. Our office also puts in this week a new Corliss engine. Of these two first-class machines we shall have more to say in the future.

The One Head.—The *Catholic Mirror* of December 11 well says in its "Catholic Truth" department:—

"The church is of necessity, and by divine institution, *one*; therefore she must always have a primate or chief pastor; and as she is to last to the end of time, so the primacy must also last, and perpetually abide in her, as it belongs essentially to her nature and institution."

To the oneness of his church the Word of God bears abundant evidence. The wonderful prayer of Jesus in John 17 is a living prayer of the ages for oneness. We are expressly told that the church is the body, and that "there is one body" and that "the body is one." Eph. 4:4; 1 Cor. 12:12. A body with two heads is a monstrosity. And that the body might never have two or more heads, God placed that headship in Jesus Christ, who is "the same yesterday and to-day, and forever." Heb. 13:8. "He is the head of the body, the church," for God

"gave him to be the head over all things to the church, which is his body." Col. 1:18; Eph. 1:22, 23. There is no place for any other body on the head or place for any other head on the body. Both are bound together by the one life, the "one Spirit." Eph. 4:4; 1 Cor. 12:13.

Infant Baptism.—In the SIGNS of November 11, question No. 659, page 8, it was stated that it is impossible to trace the origin of infant baptism, that is in the church. Dr. A. H. Lewis, editor of the *Evangel and Sabbath Outlook*, of Plainfield, N. J., kindly writes us that it may be found in his book, "Paganism Surviving in Christianity," pp. 93, 109, etc. He says: "It was introduced by the pagans long before the Christian era. It came into Christianity in the third and succeeding centuries from paganism." We are grateful for this information.

DO OUR READERS KNOW

1. That the Signs of the Times, during 1898 is, by the good hand of the Lord, to be better than ever before?

2. That its columns will be lengthened, its space thus increased a column and a half, and the looks of the page thereby improved?

3. That it will be printed on better paper and will therefore be more readable?

4. That it will be much better illustrated with fresh and original illustrations?

5. That it will have more editorial help, thus enabling us to improve it in various ways?

6. That it will publish, as before, short, live articles on all the various phases of present saving truth, each issue such as would lead an honest inquirer to the Saviour of men?

7. That we have planned for a specially illustrated series of articles on the signs of the times which clearly reveal our present duties and dangers?

These and much more we have planned according to the wisdom God has given us, for the volume to come. There will be stirring articles on the prophecies of Daniel and the Revelation, showing their meaning and fulfilment, a study of the book of Hebrews, revealing the power, humanity, and all-helpfulness of Christ Jesus, the work of the Spirit of God, and much more. In short, there will be a feast of good things spread before our readers fifty times a year, and all for the exceedingly low price of one dollar a year.

Many papers, religious as well as secular, increase their subscription list in order to secure paying advertisements; we hope to more than double our list the coming year, in order to spread the Gospel of our soon-coming King to save souls, and enlighten the pathway of those who are walking in the shadows.

We shall by His grace make the "Signs" a helpful all-around family paper, teaching the Word of God faithfully, a true friend and counselor in every home it visits.

This is a part of what we hope to do; our work we trust will speak better than our promise.

We want your co-operation in the increase of our circulation. We desire your aid in bringing souls to Christ Jesus. Read what the publishers have to say on pages 14 and 15.

DECEMBER 25 IN OTHER RELIGIONS.

The following is what W. H. Bach, of Lily Dale, N. Y., writes to the *New York Journal*:—

"An editorial in to-day's *Journal* calls attention to the fact that a clergyman wants us to stop teaching the myth of Santa Claus to the children and confine ourselves to teaching matters of religion pertaining to the day.

"If we are asked to refrain from teaching children myths about Christmas, why not teach them that it was celebrated in olden days as the birthday of the pagan gods?

"Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Krishna of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, Sakia of India, Joa-Paul of Britain, were all said to be born on December 25, most of them hundreds of years before the beginning of the Christian era.

"In the Aryan sun-worship, the sun was considered the creator, saviour and destroyer of life, the Brahma, Vishnu, and Siva. When the sun went toward the south it withdrew its heat, and death and desolation followed in its wake. It was the de-

stroyer of life. When it reached its utmost southern point it remained stationary three days, and on the morning of the 25th of December it rose a little higher than it had been the preceding mornings and was hailed as a saviour. As it traveled back toward the north, life came back to the earth, the flowers blossomed, the grass grew, and all was life; it thus became the Creator of life. Why not tell the children the plain, unvarnished truth, that Christmas is older than Christianity, older than any religion now in vogue. Every person who has taken the trouble to make an investigation of the matter knows this to be true."

The fact is that in all heathen times there will be found traces of a midwinter festival on which an apostate church built Christmas, a name in itself idolatrous. However, there is an older religion than all, the religion taught by the Scriptures, and that religion ages ago warned the people of God against the observance of heathen times. Lev. 19:26; Deut. 18:10-14.

Not to Be Found There.—In speaking of a young man, found guilty of murder, whose lawyers have exhausted every means of escape, his father is reported to have said: "—has made up his mind in religious matters. He has studied Catholicism, Theosophy, Mohammedanism, and Protestantism, and has taken the good out of all of them." We do not quote this to refer to this criminal case or any other, but to point out a very prevalent misconception regarding religion. The fact is that there is no concrete good in any ism; there is no essence or sweetness which one can extract. There are conceptions or theories of good, but theories will help no one. Mere abstract theories of good do not nor can they build character. "The demons believe," but they do not *do*. "Christianity" is regarded by many as an ism which has better theories and more beauty than any other ism; but that is not genuine Christianity. True Christianity is a life, a regenerating power. That life centers in Christ Jesus, and if obtained at all is obtained in him. Truly a man's case could hardly be called hopeful which depended upon the good to be gotten out of Catholicism, Theosophism, Mohammedanism, or Protestantism. Not isms but Christ, not creeds, but the Word of Life.

Peace.—The *Herald of Peace* (Boston) asks that the third Sunday in December be observed by the churches as "peace Sunday." We do not blame the *Herald of Peace* for asking such a thing, but every sermon which every Christian minister preaches should be a message of peace, and be potent enough, if received, to take the war spirit out of every human heart. Christ is the Prince of Peace, he came to proclaim and give peace; his Gospel is glad tidings of peace, to proclaim peace to those who are near and those afar off. O, how much less of strife and bloodshed there would have been in the world if the professed servants of Christ had ever been what God designed them to be, messengers of peace!

A Nervous World.—The world is becoming nervous and hysterical; and this is manifest in its constant change and extreme of sentiment. One day it will be petitioning a State executive for the pardon of some monstrous criminal, and the next it will lynch untried and innocent men. This trait is seen in its legislation. An eastern newspaper well remarks: "We can get on a week's notice legislation against football, or against cigarets, or against tights on the stage. We can get curfew laws or laws defining the exact size of a bicycle bell. What we can not get are laws for just and equal taxation, for the punishment of crime, for the restraint of trusts and monopolies, or for the enforcement of the paramount authority of the people over their creature corporations. Of hysteric legislation we have a surplus; it is only in common-sense legislation that there is a deficit."

Name and Address Wanted.—We have two articles, entitled, respectively, "God's Purpose" and "The Spirit, How Obtained and Retained," which were sent us some time ago. There is no name signed to the articles, and the accompanying letter, if there was one, is separated from them. Will the author send us his name?