

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## CHRIST'S ENTRY INTO JERUSALEM.

THIS remarkable scene illustrated in our cut is described in Luke 19:24-44; John 12:12-16; Matt. 21:1-16. It occurred shortly before Christ's sufferings and death. The people rejoiced, and manifested their joy by spreading their garments in the way, cutting off branches of the trees and strewing them in like manner, and by praising God for the mighty works which they had seen

thought the appointed time had come for Jesus to be made king of Israel, and deliver them from Roman rule, and hence the royal demonstrations which greeted Him on this stirring occasion. The multitudes caught up the joyful strain and were inspired to swell the cry, "Blessed is the King of Israel."

BUT, as is always the case when a memorable event takes place, and stirring scenes are en-

"ALL this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:4, 5. See Zech. 9:9. This prophecy, written more than 400 years before, must be fulfilled. If God's people failed to improve their blessed privilege in fulfilling His word and doing His will, then "the stones would



THE TRIUMPHAL ENTRY INTO JERUSALEM.

They had witnessed the wonderful miracles that Jesus had wrought. They had seen the sick healed, the lepers cleansed, the eyes of the blind opened, and the dead raised. Even the children joined in the anthems of praise to God for the gracious manifestations of divine power in behalf of suffering humanity.

MANY had become convinced that Jesus was indeed the promised Messiah, and Israel's King, the Son of David, and so they exclaimed, "Blessed be the King that cometh in the name of the Lord;" "Hosanna: blessed is the King of Israel that cometh in the name of the Lord;" "Hosanna to the son of David." They

acted in connection with the Lord's work, there were Pharisees present who were not pleased with the rejoicing and enthusiasm of the people. Their "sense of propriety" was shocked. Their cold formalism and self-righteousness were not in accord with the shouts of victory and the songs of praise which came from grateful hearts and joyous lips, and so they said to Jesus, "Master, rebuke Thy disciples." Jesus answered, "I tell you that, if these should hold their peace, the stones would immediately cry out." Why was it so necessary for the disciples of Christ to praise God and welcome Jesus as they did on that eventful day?

immediately cry out,"—they would give the message and do the work. The same thought was expressed by John the Baptist when he addressed God's professed people. He said, "And think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham."

THE lesson for us from this scripture is that if we fail to do the work which God wants us to do, if we prove unfaithful to the sacred trust He commits to us, or if we, through selfishness, pride, prejudice, or any wrong motive, do not discern the Lord's work, and faithfully perform



it, others will be raised up to do it, for it must be done. When men become Abraham's children by faith in Christ, they are not secure in the enjoyment of the blessing of Abraham unless they also do the works of Abraham, that is, obey God. John 8:39, 40. Thus faith is made perfect, and is proved to be true, saving faith. James 2:14-23.

It is an interesting fact that the disciples did not understand, at the time, that they were fulfilling the word of the Lord on that occasion. "But when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him." John 12:16. This illustrates the important fact that God sometimes uses agencies in doing His work and accomplishing His purposes when the agents do not know that such is the case. If the disciples had been as far from God as the Pharisees, so far that He could not use them to fulfil His Word, then the inanimate stones would have proclaimed the praises of the world's Redeemer, and welcomed Israel's King. Cyrus fulfilled one of God's purposes, altho he knew not the Lord. Isa. 45:1-6. Surely He "worketh all things after the counsel of His own will." Eph. 1:11. What a privilege it should be to render willing and loving service to One whose power and wisdom are infinite, and who is pledged to guard and save us from all our foes!

AS THE mighty throng approached Jerusalem from the Mount of Olives, with Jesus as the center of attraction, and the One upon whom so many looked for deliverance from the Roman yoke, "He beheld the city, and wept over it." Luke 19:41. What a scene! The people rejoiced, but Jesus wept. Why should Jesus weep when the multitudes were praising God, and He was receiving royal honors? He understood the situation, but they did not. With prophetic eye He saw Gethsemane, the betrayal, the arrest, the trial, the scenes of Calvary, and the terrible destruction that awaited Jerusalem. But He wept not for Himself. He sorrowed for an unrepentant and rebellious people, who would so soon reject Him as their Saviour and King, saying, "Away with Him, crucify Him. . . . We have no king but Cæsar." John 19:15.

WITH a sad heart, Jesus said, "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." Luke 19:42. "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!" Matt. 23:37. His heart yearned over that people for whom He had labored and sacrificed, and for whom He was about to give His life. How touching and pathetic His plea, and how sad His lamentation! What a lesson for us! Jesus is the same, yesterday, to-day, and forever.

He has the same tender love, the same deep interest, the same earnest solicitude for us now as He had for the people then. He graciously invites us to come to Him and receive His blessing, His rest, His peace, His love, and His life. Matt. 11:28-30; Rev. 3:20; 22:17. Shall we not accept His loving invitation, and find shelter under the shadow of His wings? Let us not wait till the things which belong to our peace are hid from our eyes, and our house is left unto us desolate. "Now is the accepted time; behold, now is the day of salvation."

THE Saviour states the reason why *that* people did not know the things which belonged to their peace, and why destruction would come upon *them*. He said, "Because thou knewest not the time of thy visitation." Luke 19:42-44. Why did they not know? Were they responsible for not knowing?—Most assuredly they were, for they might have known. They had the same evidence that Simeon and Anna had (Luke 2:25-38); and the same that John the Baptist and the apostles had. Jesus declares to them, "Ye will not come to Me, that ye might have life." John 5:40. Then He asked them a question which revealed the plague spot of their hearts (and also of a large class to-day): "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" Verse 44. But the evidence that Jesus was the promised Messiah was so strong that many of the chief rulers even believed on Him; "but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." John 12:42, 43.

GOD forbid that we should seek honor one of another, and love the praise of men more than the praise of God, and so be blinded to our spiritual and eternal interests, and fail to know the things which belong to our peace, or the time of our visitation. God's Word is given us as a lamp to our feet, and a light to our path. Ps. 119:105. We do well to take heed unto the more sure word of prophecy, "as unto a light that shineth in a dark place." 2 Peter 1:19. Had the Jewish people understood what the prophets had written, they would have known the time of their visitation, but as they did not understand the prophetic word, they fulfilled it in condemning Christ. See Acts 13:27.

Jesus said to them concerning the prophecies of Daniel, which referred especially to Him and His work, "Whoso readeth, let him understand." Matt. 24:15. May we so yield our hearts to the mild scepter of Prince Immanuel that He may open our understanding, that we may understand the Scriptures. Luke 24:45. Then we will know the things that belong to our peace in this our day, and we will be prepared to do His will and work.

M. H. BROWN.

#### OUR PERFECT EXAMPLE.

"WHAT the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14.

These scriptures faithfully portray our loving Saviour's perfect work in rescuing fallen humanity. And as His life is our only perfect example, it is well that we should often examine it as it is revealed before us. Jesus being baptized and praying, the heaven was opened and the Holy Ghost descended in a bodily shape, like a dove, upon Him, the same Holy Spirit which descends invisibly upon all His truly regenerate followers, and a voice came from heaven which said, "Thou art My beloved Son; in Thee I am well pleased." Luke 3:21, 22.

By His own sheep the same voice (by faith) is heard, saying, "Behold, what manner of love the Father hath bestowed upon us, that we

should be called the sons of God." 1 John 3:1. Again, when Jesus entered on His ministry, He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel." Luke 4:18. Now if it was necessary for Jesus, who is our only *perfect* Example, to receive this inspiration of the Father before entering upon His sacred ministry, is it not a greater necessity for every follower who has been commissioned to do this *same* work in His stead? 1 Cor. 5:20.

Not only do we find this essential, but our loving Saviour assures us that all power is given Him in heaven and on earth, and that we shall be sustained by this power even to the end of the world. Matt. 28:18-20.

The *one* condition of obtaining spiritual wisdom is *perfect obedience*. Here it is, precept and promise, "If any man willeth to do His will, he shall know of the teaching." John 7:17, R.V. The loving Saviour has meted out to us the same degree of power and love as was bestowed upon Himself by the Father. And in consideration of this, He looks to us, His representatives, to follow His example, and glorify Him in our lives, as He glorified the Father. He says, "As the Father hath loved Me, so have I loved you; continue ye in My love." Then He shows us how this is made possible: "If ye keep My commandments, ye shall abide in My love." Then the manner in which they are to be kept is also made plain: "Even as I have kept My Father's commandments, and abide in His love." John 15:9, 10. Here is the divine object lesson. And by this perfect love *manifested by obedience*, there is brought about an inseparable union between God the Father, His beloved Son, our Saviour Jesus Christ, and His trusting children. Hear the Saviour's own description: "If a man love Me, he will keep My words; and My Father will love Him, and We will come unto Him, and make Our abode with Him." John 14:23.

I heard a person once say, "We can not continue in this union, because our adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." True, we can not of ourselves. But we hear that the apostle Paul was buffeted by the messenger of Satan, and when he besought the Lord, the answer came, "My grace is sufficient for you." 2 Cor. 12:7-9. And we hear again, through the same apostle, that the union is inseparable, unless the separation is voluntarily sanctioned by the recipient of grace. Rom. 8:37-39.

Jesus comforted His disciples just before His ascension with these words: "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Every faithful follower of Jesus will be acting his part in preparing souls for these "eternal mansions of glory," and this is the question He is asking us to-day: "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." Matt. 24:45, 46.

JOHN AP G. WILLIAMS.

WE can never realize our depth in sin until we try to realize what we might have been in the Father's house, if we had only stayed at home with Him.—*Phipps*.

THERE is a place in His heart for each of us where none but we individually can enter.—*MacDonald*.



## I WILL SING OF THY MERCIES, O MY GOD!

"COUNT my mercies," did you say?  
 Each as it comes from day to day?  
 Say, count the sands on ocean shore,  
 And stars which shine forevermore;  
 Number the hairs on every head,  
 And count the sparrows daily fed,  
 The blades of grass on glen and glade,  
 With all things else His hands have made.  
 Then write their totals if you can,  
 Or measure with a human span;  
 And if you fail, as sure you will,  
 Pause, let your busy brain be still:  
 My mercies come so thick, so fast!  
 Then what of all now gone and past?  
 Like autumn leaves they're strewn around  
 My path, till scarce a spot is found  
 Of room to place or time to count—  
 Unnumbered still the vast amount.  
 O wondrous love! They all outvie  
 My passing moments as they fly.  
 In wakeful hours or hours of sleep  
 Their rapid onward pace they keep,  
 Nor shall eternal ages know  
 A time when mercies cease to flow.

I. DEELEY.

Vienna, N. Y.

## OUR TALENTS.

"THE kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord."

The man intrusted with the one talent manifested an avaricious spirit. He claimed to have great discernment—such discernment as many pride themselves in possessing to-day,—a distrust of those who are doing service for God, a jealousy of God. He thought that his lord possessed a spirit like his own. But it was he that possessed the ungenerous, unjust attributes, not his lord, who in mercy and love had intrusted the talent to him. His words plainly showed that he knew not his lord. The principle which led him to rob his master of the improvement of his talent, made him ungenerous, and led him to covet that which was not his own.

This man cast down his intrusted gift, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.

"His lord answered and said unto him,

Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

The lesson of this parable is applicable in our day. From the lowest and most obscure, to those placed in highest positions of responsibility, we are God's property. We are all intrusted with the goods of heaven,—talents of intellect, wealth, reason,—and we are not to regard lightly any of these gifts. They are the Lord's capital, to be used, sanctified, and returned to the Lord improved by use. To every man God has given his work, and all will have to stand before the judgment-seat of Christ to give an account of what they have done for their Master.

Every gift of God is to be used, and by use to accumulate. Every faculty of the mind, every gift of grace that Heaven has provided for the human agent, is to be freely imparted to others in refining, elevating, ennobling works. God has given the faculty of thought to be used as a sacred treasure; the wise improvement of the powers of the mind will increase our ability to represent the character of Christ to the world. With all the mind, the heart, the soul, the strength, the intrusted gifts of God are to be used for the blessing of others. We are to grow in grace and in the knowledge of Jesus Christ.

This work of improvement is an individual work, and the proper use of our powers will constitute us laborers together with God. We are to use our faculties faithfully, doing our best to benefit those of our own household. And this influence will be felt outside the home circle. By the members of the family it will be communicated to all with whom they are brought in contact.

There must be no burying of our talents in the earth, to corrode through inaction. A persistent indulgence of self, a refusal to exercise our God-given abilities, will insure our eternal separation from God, the loss of an eternity of bliss. These gifts are bestowed upon us in accordance with our ability to use them, and the wise improvement of each will prove a blessing to us, and will bring glory to God. Every gift gratefully received is a link in the chain which binds us to heaven.

The gifts of him who honestly trades with his Lord's goods will be increased; but from him who does not, will be taken away even that which he has. Through failing to put to the best use the intrusted endowments of Heaven, he loses that which might have multiplied in his hands.

Spiritual idleness means spiritual unfaithfulness. Could every idler in the market-place understand the penalty of slothfulness, he would be up and doing. The Word declares that he which is unfaithful in that which is least is unfaithful also in much. All his work bears the impression of unfaithfulness. None will be pleased to meet their unfaithfulness in the judgment; for the "wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are

clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse; because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." These words represent the case of the servant who hid his Lord's treasure, in the place of using it to the glory of God.

The more we have of this world's goods, the greater will be our accountability to God. Let the question be asked sincerely, heartily, What do I with my Lord's intrusted talents? There are those who have great light, great opportunities; they realize the Master's kindly affections, and are stirred to make returns. But other influences come in. The demands of the family are absorbing. Will these teach their children that they can not be faithful stewards, and still gratify their intemperate desires to dress like the worldling? Will they spend time and means in self-gratification to such an extent that there is nothing left for the poor or the cause of God? Will they suffer wife or children to lead them into false or forbidden paths? Will they open the door to selfish indulgence, and shut the heart to the call for means for the Lord's treasury? Will they tie up their means in houses and lands, or keep their means buried in the earth, so that it can never rise to heaven in gifts and offerings to accumulate there?

How many will be disappointed in the day of final reckoning! "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.

"Then shall He say also unto them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment; but the righteous into life eternal." MRS. E. G. WHITE.

"WHEN love works, it never looks at the clock."



## DISARMAMENT.

Put up the sword! The voice of Christ once more  
Speaks, in the pauses of the cannon's roar,  
O'er fields of corn by fiery sickles reaped  
And left dry ashes; o'er trenches heaped  
With nameless dead; o'er cities starving slow  
Under a rain of fire; through wards of woe  
Down which a groaning diapason runs  
From tortured brothers, husbands, lovers, sons,  
Of desolate women in their far-off homes,  
Waiting to hear the step that never comes.  
O men and brothers, let that voice be heard!  
War fails; try peace; put up the useless sword.

—John G. Whittier.

## THE CAUSES OF SUNDAY OBSERVANCE.

It is a law of physics that every effect has a producing cause, and while this is true in the physical world, it is just as true in the realm of moral ethics. What conditions working in the Christian church led up to the adoption of the first day of the week as the rest day of the majority of the human family instead of the one Sabbath ordained by the Lord? In a general way, the cause can be denominated sin; the conditions leading up to this step, as those of departure from God, love of the world, and popularity. Every student of church history knows that the purity of the apostolic church did not long remain unsullied. Paul states that the mystery of iniquity was at work even in his day. And he predicted that it would soon develop into the man of sin, who would work havoc with the truth of God. 2 Thess. 2:7. And in Paul's parting exhortation to the elders of the church at Ephesus he tells them that of their own number should men arise speaking perverse things, to draw away disciples after them. Acts 20.

Even in the end of the first century the Christian church began to depart from the simplicity of the faith and to cater to the ideas and prejudices of the heathen world around them; and by the end of the second century this departure from original purity was indeed marked. Christianity began to wear the garb of heathenism. The conversion of the heathen became more superficial, and as these men united with the church of God, they brought with them many customs and practises of their former heathen worship. Ministerial parity became a thing of the past. The ministers of the larger churches took to themselves influence and prestige which their larger following gave. Such churches as Rome, Alexandria, and others became centers of influence and direction for many smaller congregations within their sphere of influence. Thus it was that the distinctions between the ministers in charge of these various centers and the less prominent churches became more and more marked.

Upon the so-called conversion of Constantine, in the beginning of the fourth century, a new and strange impetus was given to the Christian faith, and the Christian religion became the religion of the empire. Then began the scheming of the various bishops and presbyters for recognition at the court of Constantine. Rome had for centuries been the mistress of the world, and as in the affairs of State her authority had been acknowledged, it seemed a natural step that her authority should also be conceded in spiritual matters, especially as the emperor recognized the claims of the church at Rome, and gave to its opinions superior weight and authority above others.

The popularity of the Christian religion in the empire only served to bring to its standard more subjects of the heathen faith. Scores united with the Christian church more in the hope of temporal gain than of spiritual advantage. And the church itself, having lost its fine sense

of the character of Christianity, eagerly held out every inducement to augment its membership from the ranks of its heathen neighbors. Customs, festivals, and practises were modified, given Christian names, and incorporated into the practise of the church. Prominent among these came the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity. That the Christian church might not appear "causelessly peevish" and deter the conversion of their heathen neighbors, it saw fit to take this day observed by the heathen world and incorporate it into the practise of the church as a Christian institution, not in honor of the natural sun but of the Sun of Righteousness. And as it happened that this day was the one upon which Christ rose from the dead, it was set apart in honor of His resurrection.

Another reason which prompted this change was that odium, then as now, attached to the Jewish nation. And the so-called Christian church, that it might in no sense be classed with the Jews, the more readily embraced this change. In the Western church the Sunday sabbath was held as a joyous festival in contradistinction to the Lord's Sabbath, which was appointed as a fast day. And in the love men have for feasting instead of fasting, this distinction between the two days was not without its effect in disposing them to this innovation.

But this change was not accomplished in a moment. The entrance of sin is always insidious, and error creeps gradually into the church of God. Thus it was with the change in the practise of the early church in regard to the Sabbath. The seventh-day Sabbath, says the historian, was observed for several centuries after Christ, and, indeed, after first-day observance was inaugurated, the observance of the two days ran parallel for some time. But the popularity of the church and the prejudices of its unconverted members from heathenism gradually gave to the first day the prominence, and the seventh-day observance sank out of sight.

In proof of these statements we have not cited specific historical references. These might be quoted by the score. But every intelligent student of church history will willingly admit the correctness of the above statements.

Thus we see that the Sunday sabbath was wholly a product of the union of professed Christianity and heathenism. It has no foundation in the Word of God. It was changed by the authority of the church, and that too at a time when the church was far separated from the Lord, and was not directed by His Spirit, nor walking in the light. To an institution originating in this way, should we give honor to-day? How does its sacred character compare with the day the Lord blessed and set apart for the use of His children in all ages? Bible or tradition—which is the authority for the Christian? Will you, dear reader, obey the ordinance of the Lord, or the commandment of men?

F. M. W.

## "SEEK THE LORD GOD AFTER THE DUE ORDER."

HOW MANY of the professing children of God seek Him "after the due order"? David says, "For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought Him not after the due order." 1 Chron. 15:13. What is the required "order" for the present time?

I hope to provoke others to investigate the matter by asking, Do we fellowship the Holy Spirit as the representative of Christ should be fellowshiped? Do we take Him to our heart as tenderly and as lovingly as we would our

Saviour? If not, we grieve Him; for He is the Spirit of love. Are our ears open to hear what He says to each of us individually, or do we think He only speaks collectively? Does He not speak to each one when He says, "He that hath an ear to hear let him hear what the Spirit saith unto the churches"? Are we filled with affectionate adoration for His great goodness in bringing things to our remembrance that comfort our souls and witness to our salvation?

O, may we all have the abiding presence of the Holy Spirit, "that we may be able to comfort them who are in trouble by the comfort wherewith we ourselves are comforted of God"!

MRS. J. B. GOLDSBOROUGH.

## THE CITY OF GOD.

WHEN going to a strange country it is natural that we should desire to learn all that we can of that place. It is certain that man has never seen, nor even with his fondest anticipations has he grasped the realities of the city of God, the city of the great King. On this subject Isaiah says, "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Isa. 64:4. Paul adds in 1 Cor. 2:9, "Neither have entered into the heart of man, the things which God hath prepared for them that love Him."

If this is so, then can we know anything about them? The next verse tells us that "God hath revealed them unto us by His Spirit." God counsels us to study what the Spirit has said of this place, and then, tho far exceeding the farthest stretch of man's unaided imagination, yet He will illumine and unfold the different scenes. The river, the tree of life, streets of gold, gates of pearl, wall of jasper, all will be familiar, tho the vastness, the surpassing glory, the perfection of beauty, can only be seen to conceive of them fully. "Thine eyes shall see the King in His beauty; they shall behold the land that is very far off." Isa. 33:17.

God does encourage us to study the description of the place: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." Ps. 48:12, 13. The Word plainly states that the city of God is a real city, that real beings dwell there, that "thine eyes" shall see it. God says of the place, "The city lieth foursquare;" it "had a wall great and high, and had twelve gates." These gates were placed three on each side of the city. Its size around was "twelve thousand furlongs." With four sides to this city, one side would be one-fourth of this, which would be three thousand furlongs, or three hundred and seventy-five miles, on either side. See Rev. 21:10-21. Who can conceive of a city so large?

Leaving the measurement of the city, its walls, gates, etc., we will look at the river, the temple, and the tree of life. Rev. 22:1, 2 says: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." Ezekiel, speaking of this, says, "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters



4, 5. (5) What promise did the Lord make to him at Shechem? Vs. 6, 7. (6) How did he show his faith in the Lord both here and at Bethel? Vs. 7, 8. Note 1. (7) How was the Lord's promise repeated in Gen. 13: 14-16? (8) What did the Lord tell him to do? V. 17. (9) How did Abram here at Hebron again show his faith? V. 18. (10) When Abram's faith began to waver, what did the Lord say to him in a vision? Gen. 15: 1. See also verses 2-4. (11) How did the Lord renew the promise at this time? V. 5. (12) How did Abram regard the Lord's promise? How did the Lord regard his faith? V. 6. (13) What statement did the Lord now make to him? V. 7. (14) What question did Abram ask? V. 8. (15) What did the Lord tell him to do? V. 9. (16) How did Abram now show his faith? Vs. 10, 11. (17) What took place at the time of the evening sacrifice? What did Abram see? V. 12. Of what was this a prophecy?—The bondage in Egypt. (18) How did the Lord interpret the vision? Vs. 13-16. Note 2. (19) How did the Lord further answer the faith of Abram? V. 17. (20) What covenant was confirmed by this act? V. 18. See also Neh. 9: 7, 8. (21) After this act of faith on Abram's part, in which the Lord "counted it to him for righteousness," and his faith in the promise had faltered, the Lord appeared to him with what statement? What all-sufficient reason did the Lord give Abram for being perfect?—"I am the Almighty God." Gen. 17: 1. (22) On what condition only could the covenant be made with Abram? Vs. 1, 2. On what condition can it be made with us?—Perfection. (23) How was Abram affected by the presence of God? V. 3. (24) What reassurance did the Lord again give him? What change was made in Abram's name? Why? Vs. 4-6. (25) How broad was the covenant now made in time and extent? V. 7, 8. (26) Who are the seed of Abraham? Gal. 3: 7; Rom. 8: 17; 9: 6-8. (27) What was this everlasting covenant? Note 3. (28) What was the token of it? Gen. 17: 11.

**Suggestive Readings.**—"Patriarchs and Prophets," pp. 125-138, 370, and 371; Gen. 16 and 17: 9-27; "Spirit of Prophecy," Vol. 1, pp. 93-97.

NOTES.

1. Called on the name of the Lord.—Young translates, "preacheth in the name of Jehovah." So also in chapter 13: 4. It shows that wherever Abram went he proclaimed the Gospel. Some of his company were converts, "souls that they had gotten in Haran." Chapter 12: 5.

2. Four hundred years, including the sojourning in Canaan.—From Ex. 12: 40 we learn that the children of Israel sojourned 430 years. From the time that Jacob went into Egypt until the day that the children of Israel left there was 215 years, so that the sojourn in the land of Canaan after Abram came out of Ur of the Chaldees was 215 years.

3. The covenant of promise, the Adamic, the Abrahamic, the new covenant, is the covenant of grace which was made with Adam, with Noah, with Abraham, Isaac, and Jacob, with David, with all the holy men of old, and finally with all the children of faith, who become heirs and joint heirs with Christ of the promised possession through the blood of that same everlasting covenant. God, His character, His law, His government, is perfect; and this necessitates perfect obedience on the part of all His subjects. This, however, fallen man in and of himself alone could not render; therefore, before God demanded it of Adam, of Abraham, or of any of their seed, He made known to them the source of their power. He prefaced His requirements with, "I am the Almighty God." Abraham understood what this meant, "because," as He, the Lord, said, "Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." This power is brought to us as a gift by grace in and through Christ Jesus, the perfect Sacrifice. To Him was given all power in heaven and on earth; and when He came He is represented as being "full of grace and truth;" "and of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." "The wages of sin is death," but "where sin abounded, grace did much more abound." "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." When Christ came to seek and save that which was lost, He left His glory with His Father; He came in the likeness of sinful flesh, bearing the sins of many, that while in the flesh we might go from grace to grace; when made perfect, like Him, through sufferings, we might be glorified together; after which it will be no longer from grace to grace but from glory to glory. The everlasting covenant, then, is the covenant of grace, of peace, of and unto perfection, unto salvation, unto glory.

ADDITIONAL STUDY.

(1) Note Abraham's call and obedience. Heb. 11: 8; Isa. 51: 2; 2 Cor. 6: 17, 18. (2) Note the enlargement of the Lord's promise to Abraham at each succeeding time until Abraham saw the promise to be universal and everlasting, applying not only to Jew but to Gentile, not only to the earthly but to the heavenly Canaan. (3) Abraham walked with and obeyed God, and was therefore called His friend. What does Christ call us? 2 Chron. 20: 7; Isa. 41: 8; James 2: 23; John 15: 14, 15.

The Sabbath-school lessons for some time to come cover much Scripture, and our space in the latter part

of the SIGNS OF THE TIMES is very limited. Unless there is serious objection from many we shall after a little no longer print the Sabbath-school lesson in this paper. Do YOU wish it to remain? If so, let us get a postal card from YOU to this effect. We must hear promptly.



LESSON X.—SUNDAY, SEPTEMBER 4, 1898.

THE DEATH OF ELISHA.

Lesson Scripture, 2 Kings 13: 14-25, R.V.

14 "NOW ELISHA was fallen sick of his sickness whereof he died; and Joash the king of Israel came down unto him, and wept over him, and said, My father, my father, the chariots of Israel and the horsemen thereof! And Elisha said unto him, Take bow and arrows; and he took unto him bow and 16 arrows. And he said to the king of Israel, Put thine hand upon the bow; and he put his hand upon it. And Elisha laid 17 his hands upon the king's hands. And he said, Open the window eastward; and he opened it. Then Elisha said, Shoot; and he shot. And he said, The Lord's arrow of victory, even the arrow of victory over Syria; for thou shalt smite the 18 Syrians in Aphek, till thou have consumed them. And he said, Take the arrows; and he took them. And he said unto the king of Israel, Smite upon the ground; and he smote 19 thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice. 20 "And Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year, 21 and it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulcher of Elisha; and as soon as the man touched the bones of Elisha, he revived, and stood up on his feet. 22 "And Hazael king of Syria oppressed Israel all the days of 23 Jehoahaz. But the Lord was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence as yet. 24 And Hazael king of Syria died; and Ben-hadad the son reigned 25 in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash smite him, and recovered the cities of Israel."

**Golden Text:** "Precious in the sight of the Lord is the death of His saints." Ps. 116: 15.

SUGGESTIVE QUESTIONS.

(1) In what condition do we now find Elisha? How was the king of Israel affected by the prophet's illness? How did he express his recognition of Israel's loss? V. 14. Note 1. (2) What did Elisha say to the king? How did the king respond? V. 15. (3) What was the next direction of the prophet? What did the king do? And Elisha? V. 16. (4) What further ceremony followed this? As the king shot the arrow, what did Elisha say? V. 17. Notes 2 and 3. (5) What did the prophet again command? As the king took the arrows, what did Elisha tell him to do with them? With what spirit did the king obey? V. 18. Note 4. (6) How was the "man of God" affected by the king's apathy? What would have been the result if he had displayed more energy? V. 19. Note 5. (7) What was the result of Elisha's sickness? And what followed soon afterward? V. 20. (8) What striking incident occurred during this invasion? V. 21. (9) From whom and how long did Israel suffer oppression? V. 22. (10) How did the Lord regard Israel? Why? V. 23. (11) What was the result of this care? V. 24. (12) Then what victories were gained for Israel? How often did Joash "beat" Ben-hadad? V. 25. Note 6.

NOTES.

1. Elisha's death.—The incidents related in this lesson occurred about forty-five years after those of last week's lesson. At that time a vision of the Lord's angelic army was shown to Elisha's servant at Dothan, while an army of Syrians surrounded the place. At the time of our present lesson Elisha was an old man, and had been a prophet in Israel over sixty years. On the occasion of the destruction of the children for mocking him, soon after Elijah's translation, he was not as old as might be inferred from the language of his tormentors, "Go up, thou bald head." The esteem in which Elisha was held by the king is indicated by the expression, "O my father, my father, the chariot of Israel, and the horsemen thereof." It seems to have been a recognition of the great service the prophet had rendered the nation in times of conflict with their enemies. It is worthy of note that these are the very words that Elisha himself had used when his master, Elijah, was taken up from him. See 2 Kings 2: 12.

2. Shooting an arrow eastward.—It was an ancient custom to shoot an arrow or throw a spear into or

toward the country which an army was to invade. It was a mark not only of intended warfare but of expected victory. No king would think of taking the aggressive in a war in which he did not expect to be successful. So when the prophet told King Joash to shoot eastward, the indication was that he should make victorious war on Syria, and his words, "the arrow of deliverance from Syria," were a confirmation of the symbolic action.

3. Aphek.—A town now called Fik, six miles east of the Sea of Galilee, on the road to Damascus. Thus, beginning with those nearest at hand, Israel should have completely overcome her most grievous enemy.

4. "Smote thrice, and stayed."—Thus the king showed his want of faith in the Word of God as spoken by the prophet. He had not profited by the experience of his predecessors, and the record of God's remarkable deliverances of Israel from this same Syrian power. At this time the physical strength of Israel was at a very low ebb. After the death of Jehu the kingdom became greatly weakened. The Syrians were their chief enemies, and, notwithstanding signal defeats, had taken from Israel all their possessions east of the Jordan (2 Kings 10: 32, 33), and had so reduced the resources of the government that there were but fifty horsemen and ten chariots connected with the army of ten thousand footmen (chapter 13: 7) when Joash came to the throne. This state of things accounts for the king's lack of faith in smiting the ground in token of victory. However, he is not without his counterparts in our own time—men who can not depend upon the Word of God unless they can see how it is to be fulfilled. From this fact arise the many futile attempts to substitute human effort for the power of God.

5. "Should have smitten five or six times."—He should have shown energy and zeal commensurate with the assurance of success which was guaranteed by the word of prophecy. The "man of God" was wroth, or indignant, because the king was allowing to go by default such a great blessing upon himself and his people. Now they were limited to three victories, which, for want of complete triumph, would be but temporary.

6. Jehoash, Joash.—The two names are the same, Joash being a contraction; just as we have Jehoram and Joram, names given to the son and successor of Ahab, king of Israel, and to the son and successor of Jehoshaphat, king of Judah. The three times that Joash won decided victories over Ben-hadad were in fulfilment of Elisha's prophecy when the king smote the ground three times.

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# NEWS AND NOTES

**International.**—Reports from Guatemala indicate that the rebellion under Prospero Morales is not meeting with success. According to these reports two battles have been fought, in both of which the insurgents have been beaten. The losses are reported to be 80 men killed among the government forces and 120 of the insurgents. A massacre has been reported in the western part of Guatemala, in which 40 persons were killed by the Indians. . . . The steamer Hiawatha has returned from the scene of the Bourgogne disaster, where she had gone for the purpose of burying the bodies of the victims which were floating in the sea. A large number were given sea burial by the crew of this vessel. . . . The Turkish Government has finally decided to repudiate the American claim for damages sustained by American missionaries during the Armenian massacres. . . . A despatch from Madrid states that the Spanish Government has taken the preliminary steps for the court-martialing of General Toral for surrendering to General Shafter. . . . Dr. Lilienfeld, of Vienna, claims to have discovered a process of making artificial albumen, which is the most vital constituent of the human body. If true, this is regarded as one of the most important discoveries of the present day. . . . In view of the gravity of the positions taken by Russia and England over the question of interference in China, the English Admiralty is arranging for placing the fleet in readiness for any emergency. All officers and men on furlough or on half pay have been assigned to ships and instructed to be in readiness to join the fleet at the earliest possible moment. . . . Russia having been granted by China a franchise for building a railroad in Northern China, and the natives having revolted against the building, Russia has been given the right to assist with her troops in quelling the disturbance. Russia has thus been given the desired pretext for local intervention. The Russian Government having brought pressure to bear upon China to prevent the granting of a franchise to an English syndicate for building a railroad in the province of New Chwang, England has offered to protect China from the encroachments of any foreign power which might result from granting the railway franchise. Russia has also forbidden the shah of Persia to accept a loan from a British bank with which he was on the point of signing a contract; and she has secured from Emperor Menelek, of Abyssinia, a protectorate over Raheita, near the entrance to the Red Sea, which will enable her to divide with England the control of the Suez Canal, and, in case of war, prevent England sending a fleet through the canal. All these are but indications of an increased tension in the relations between England and Russia. The belief is general in the Orient that these two powers must clash in the near future. . . . The congress of Colombia has voted to pay the Cerruti claim which Italy has been pressing with threats of forcible collection, and the incident is regarded closed.

**Religious.**—Serious riots are reported along the entire valley of the Yang-tse-Kiang in China, and grave fears are entertained for the many American missionaries who are located along the river. . . . The Canadian Sunday law is being enforced in the city of Dawson, and stores and saloons are closed on that day. No business or work of any kind is allowed on Sunday. . . . Cardinal Rampolla, the papal secretary of State, has telegraphed the bishops of Cuba and Porto Rico to aid with all their power the new political system in the two islands, assuring the Catholics that they will not lose any of their privileges under American protection. Mgr. Martelli and Archbishop Ireland have been instructed by the pope to influence President McKinley in the direction of protecting all Roman Catholic privileges in the territory now being conquered by the Americans. . . . The Vatican has telegraphed the archbishop of Manila to place himself and his clergy under the protection of the United States, in view of the threatened attack by the insurgents. This is the archbishop who so severely denounced the Americans at the beginning of the war.

**Casualties and Calamities.**—Princess Chunkaloff and her two lady companions were murdered in her residence in the Crimea by a band of thieves, on July 9. . . . Three men were killed and a number of mail clerks severely injured in a railway wreck at Canton Junction, Mass., on August 8. . . . Two steamers collided at Lisbon during the departure of the president of Brazil on August 8, and about

twenty persons were drowned by the swamping of two small boats. . . . For two days a terrible storm swept the coast of Formosa, and was followed by a tidal wave, which destroyed over five hundred lives and a great amount of property. . . . The wreckage of two river barges has been found at the mouth of the Yukon River, and it is believed that the seventeen persons comprising the passengers and crew have all been drowned. . . . A report from Hong-kong states that the steamer Wingfoo has been lost between that place and Manila, with her crew of thirty-one. . . . The failure of the Newfoundland and Labrador fisheries has brought disaster to the people living along those coasts, and many are said to be dying from starvation. . . . A report comes from St. Johns, Newfoundland, of another marine disaster in the Straits of Belle Isle, in which a passenger steamer was sunk by collision with an iceberg. The name of the steamer is not known. . . . On August 8, one negro was lynched in Texas, one in Tennessee, and one in Georgia, for attempted assault; while on August 10, four negroes were lynched at Clarendon, Arkansas, for complicity in the murder of a merchant of that place. The wife, who instigated the murder, committed suicide in jail shortly after her arrest.

## PROGRESS OF THE WAR.

**Cuba.**—The War Department has begun the work of removing the soldiers from Cuba, and this work will be continued as fast as the troops are able to be transported. General Shafter reports that the fewer cases in his army are on the decrease. . . . The work of transporting the captured Spanish army from Santiago to Spain has begun, and will be continued as fast as the transports arrive. . . . General Wood, the military governor of Santiago de Cuba, has compelled the shopkeepers of that city to agree upon a fair scale of prices for provisions which they are selling. This action was caused by the exorbitant prices which they had been charging. . . . The American forces took formal possession of the city of Guantanamo, Cuba, on August 9, after the Spanish troops had been marched out of the city. . . . The steamer Wanderer, during the week, has landed three different consignments of arms and ammunition on the coast of Cuba. . . . In Guantanamo Bay the ships of the fleet which sustained the most damage during the battle have been undergoing repairs. On some of the vessels these were quite extensive. Twelve of the Brooklyn's guns had to be remounted. . . . General Garcia has captured the town of Gibara, and has demanded the surrender of Holguin, which is garrisoned by 12,000 starving Spaniards. It is reported that the commander has offered to surrender the place on condition that his troops be allowed to return to Havana. . . . Three small American war vessels, with 1,000 of the marines who made the first landing at Guantanamo, have sailed for the Isle of Pines to capture the Spanish garrison there and take possession of the island.

**Porto Rico.**—During the week the Americans have taken the towns of Arroyo, Coamo, a village at Cape San Juan, Fajardo, and Guayama, the latter a city of 16,000 inhabitants. General Miles is making a steady advance on the city of San Juan. A report from Madrid states that Captain-General Macias, of Porto Rico, has been ordered to make but slight resistance, and to surrender on the same terms as those granted the Spaniards at Santiago. . . . American marines have lighted the lamps in the lighthouses along the coast of the island, accomplishing the work without resistance. . . . The Spanish colonel who abandoned the city of Ponce, with his small force, at the approach of the Americans, has been court-martialed and shot for not offering resistance. . . . A two hours' engagement took place at Cape San Juan, Porto Rico, on August 10, between forty American marines who were guarding the lighthouse there and eight hundred Spaniards. The latter were driven back by shells from three American war vessels, and refugees report that about one hundred were killed. . . . The advance of the American army toward San Juan has been temporarily checked by the destruction of a bridge at the hands of the Spaniards.

**Philippines.**—The third American expedition to the Philippines has reached Manila in safety after an eventful voyage. Six men and one officer died after leaving Honolulu, and were buried at sea. When a few days out from Hawaii, fire was discovered in the coal bunkers of the Morgan City, and was not extinguished until after the transports arrived in Manila. . . . On the night of July 31, the Spanish troops attacked the Americans entrenched near the city of Manila. It was pitch dark and a storm was raging. The battle raged for several hours, but the Americans held their ground. The estimated loss of the Spaniards is 200 killed and nearly a thousand

wounded. The American loss was 13 killed and 38 wounded. The attack was repeated on the two following nights, but the fighting was at longer range, and only two Americans were killed. . . . The steamships Charles Nelson and Lakme sailed from San Francisco on August 6 for Honolulu with 1,000 soldiers for the garrison of Honolulu. On the same day the Tacoma sailed for the Philippines with a cargo of vegetables, horses, and mules for the army at Manila.

**National.**—The government has decided not to disband the auxiliary navy, but to retain converted vessels in commission until peace is actually declared. . . . Senators Cullum and Morgan and Congressman Hitt, members of the commission appointed to frame laws for Hawaii, sailed for Honolulu on August 9, to enter upon the duties assigned them. . . . The government is making active preparations for the improvement and occupation of Pago-Pago harbor, Samoa, as a naval base for the American fleet in Pacific waters, and extensive coal sheds will be erected there as soon as the work can be completed. This harbor was acquired by America twenty-five years ago, and is considered the best in the group.

**Fires.**—A \$125,000 fire occurred at Jacksonville, Illinois, on August 6. . . . The best portion of the town of Bismarck, N. D., was destroyed by fire on August 8. The damages will amount to many thousands of dollars. . . . The packing plant of the St. Louis Dressed Beef Co. was partially destroyed by fire on August 7, resulting in a loss of \$50,000. . . . On August 9, tramps riding in a car loaded with naphtha, near Truckee, California, ignited the cargo by lighting a cigarette. The car was blown to pieces, the men frightfully burned, 1,800 feet of snowsheds consumed, eleven cars of merchandise destroyed and all passenger trains delayed for one day.

**Domestic Miscellany.**—The government has ordered the release of the French steamer Manoudia, which was recently captured by the American blockading squadron. The French minister at Washington has requested the release of the steamer Rodriguez, captured under similar circumstances; but a decision has not been reached in this case. . . . A report from Cuba to the Navy Department states that the wrecking company has succeeded in raising the Spanish cruiser Maria Teresa. . . . Statistics collected by railway companies and business men show that the wheat crop of the United States for the present year will be the largest ever recorded.



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The "Empires of the Bible" is one of the best helps that can be had in the study of the International Sunday-school Lessons. If you do not possess a copy, please notice our advertisement of the book on another page.

**The Admiral at Mass.**—The *Catholic Mirror* informs the public that "Admiral Cervera and fifty of his officers attended a solemn requiem mass on Wednesday morning for the repose of the souls of the Spanish officers and sailors who lost their lives at Santiago in the battle of July 3. The Ilchester choir, thirty in number, under Father Diedrich, furnished beautiful music. Admiral Cervera, who was all reverence and worship, occupied a place near the chancel."

**"Elisha prayed."**—That would be instinctively just what any "man of God" would do. A man of the world would have called upon the civil authorities, and would have tried to get word to the capital, so that help might be sent to relieve the besieged city. But Elisha just prayed to God. For what did he pray? for deliverance?—No; he had no fears about that; he knew that he was already safe. But he prayed that his servant might be shown the willingness and ability of God to protect those who trust in Him. And that is just what God wants us all to know. We may know it by believing His Word; in other words, by faith. That is the way Elisha knew it when he asked that the young man's eyes might be opened. Read 2 Kings 6: 13-18

**"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.** Carefully study the foregoing scripture, and compare its statements with the stormy and unsettled condition of the whole world to-day. Do you not hear the voice of God telling you in these clear sentences of His Word, "Prepare to meet the Saviour; for His coming draweth nigh"?

The worst enemy the United States soldiers have had to contend with in the present war is not the Spanish foe, nor the Cuban fevers, but *beer*. And the strange part of the story is that they are ambushed by this subtle enemy through the connivance of the government which they serve. It is said by those on the ground that the first blood of the war was not shed by contact with the Spanish army or navy, but in a drunken riot in one of the southern camps. Perhaps it is no worse in the sight of God to spill the blood of an American brother than that of a Spanish brother, but it seems strangely inconsistent that the government (assuming the role of a "Christian nation") should handicap its own soldiers with the beer pit before they have fairly learned to "keep step." While charitable ladies are soliciting means to procure articles which the government does not supply, for the comfort of the soldiers in camp, the "boys in blue" are spending many times as much for beer and the other evils to which the beer leads. If it were not for the "canteen" evil, and the camp-following venders of a similar nature, and the disposition of the soldiers to patronize them, the "pa-

triot" could buy all their own necessities and have money to spare. The writer of this note knows by experience that this is true. W. N. G.

In the United States Treasury at Washington a great many persons are employed to do nothing else but count money. Each person's work is carefully watched, and any mistakes made are charged up to the individuals who make them. It is stated that there is one lady in the department who has been thus engaged in counting money for twenty-five years, and she has not made a single mistake in all that long time. This is an excellent object lesson. Making mistakes is generally the result of wrong habits that grow out of a lack of concentrating the mind on what one is doing. The failures and mistakes of Christians come from the want of concentrating the mind upon the study of Christ and His Word.

**American Bible Society Work.**—At the stated meeting of the American Bible Society two weeks ago an advance step was taken in respect to Bible distribution in the Philippine Islands. In view of the prospect that in the near future these islands may be open for greater liberty in Christian work, the secretaries were authorized to request the Rev. John R. Hykes, D.D., the society's agent for China, to visit Manila for the purpose of inquiring into existing facts and conditions, as a help to prompt and vigorous action in case there should be fit opportunities for circulating the Scriptures. One thousand dollars was appropriated for the beginning of this work. It was also decided to inaugurate Bible work in Porto Rico at the earliest practicable moment, and to resume the operations in Cuba which were suspended two years ago on account of the disturbed condition of the island. And this is good. Circulate the Scriptures.

**The Fourth Commandment.**—*The Herald and Presbyter* says that "the law of the Sabbath is unchanged from age to age; if we keep the letter and abide in the spirit of the commandment, we will do no work on that day that is not necessary or called for in the way of mercy." That is the view of the Sabbatharians who observe in "the letter" of the fourth commandment Saturday as the Sabbath. But *The Herald and Presbyter* is a Presbyterian paper, and observes Sunday as the Sabbath.—*Christian Work*. But in what other way should God's law be observed? If God does not say what He means, who has the right to say what He means? If the fourth commandment means anything (and it means as much as the first or sixth), it means that "the seventh day is the Sabbath of the Lord thy God." Truly, according to the teaching of *The Herald and Presbyter*, interpreted by the *Christian Work*, seventh-day people are right, and according to the Word of God and the life of Jesus Christ, they know they are.

**What Is the Lord's Day?**—What should settle the question of the Lord's day but the Lord's Word? Should we go to the word of fallible man to learn what the Lord's day is when the Lord has told us in His own Word? Well, reader, do you wish to know? Here is the answer, from three different witnesses; the Spirit of Christ, speaking through Isaiah (1 Peter 1: 11) says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord." Isa. 58: 13, 14. The Lord's holy day is therefore the Sabbath. But what day is the Sabbath?—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-10. Thus speaks the Lord's holy law. But one testimony more, the words of Jesus: "For the Son of man is Lord also of the Sabbath." Mark 2: 28. Therefore, according to the Word of the Lord, the seventh-day Sabbath is the Lord's day. "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Jesus Christ, who lived God's life in the flesh, says, "Follow Me." Surely there is no mistake in walking as He walked, in living His life.

The *Scientific American* as it comes to us each week is filled with most useful and practical matter. It keeps close watch of every field of science and industry, and is a faithful recorder of the progress that is being made. It employs none but the most thoroughly competent writers, and consequently its information is always reliable.

It is a paper for men, and at the same time it is pre-eminently the paper for boys. Its matter has the advantage of being solid and substantial, while it is also most interesting as well. Boys will pore over its pages by the hour. And when they turn away from its study, their minds are filled with useful facts about farming, fruit-raising, carpentering, machinery, etc., etc. For there is no field of the useful vocations of life from which this valuable paper does not bring you interesting sheaves of desirable knowledge.

If parents will furnish themselves and their children with such papers as the *Scientific American*, instead of those that are more or less filled with stories of highway robberies, conflicts with policemen, hair-breadth escapes from bears and the like, they will see their sons grow into useful men rather than "border ruffians."

Munn & Co., 361 Broadway, New York City, are the publishers of the *Scientific American*, and they are always glad to send sample copies, and answer the inquiries of those who may become interested in the paper.

**Reaping the Benefit.**—However the Philippines may go, the Roman Catholic Church is enough to guard her interests. A despatch from Rome, printed in the *Examiner* of August 8, has this to say:—

"ROME, August 7.—The pope has sent instructions to Mgr. Martinelli, representative of the Holy See in the United States, and to Archbishop Ireland, concerning representations to the American Government with a view to obtaining respect for existing privileges of the Roman Catholic Church and clergy in Cuba and Porto Rico. The pope will personally address a letter to President McKinley. He has already congratulated the queen regent of Spain upon having followed pacific counsels. The encyclical of the Vatican to the Spanish bishops will soon be published. It will be followed by another to the hierarchy of the United States."

When it is remembered that nearly all the trouble in the Philippines has been caused by the overreaching, grasping, tyrannical rule of the priests, it would seem that if the United States accedes to the wishes of the pope, the guilty will escape, while the civil government of Spain will suffer. But there is coming a time when justice will be done, not by nations of earth, but by the Judge of all. For that time we wait.

While New York is discussing the question as to whether or not they will execute the death sentence under which a woman is condemned for murder, Arkansas steps in and lynches two women and two men all at once and in the same town. The murdering and lynching, and general record of crime, is becoming more and more appalling every day. The papers are filled with the records of every variety of the most shocking lawlessness and violence. But the Word of God tells us that thus it shall be in the days just preceding the second coming of Christ. This great prevalence of sin and crime is the working of Satan in his last, desperate, malignant effort to drive men into destruction. Christians should work now as never before to rescue the perishing before they are driven into this awful maelstrom of evil, that will grow worse and worse as the end draws on.

**The Coming Epidemic.**—The threatening avalanche of war fiction is thus foreshadowed by the *Tribune* of this city:—

"Hobson is said to be writing a novel, and that brings to mind the flood of literature that will be turned loose on the country as soon as the volunteer army lays down the sword. Fully fifty per cent. seem desirous of seeing in print their own particular accounts of the exploits of their regiments, and the result will be magazine stories and novels galore. The deeds of the Rough Riders, for instance, will be enough to furnish romantic literature to the small boy for many years to come."

It is by such means that the war spirit will be kept up in the United States, and the rising generation will be taught that the most glorious calling is military or naval service. And the worst part of it is, they are being taught that it is a Christian calling.