

# 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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## BE YE DOERS.

GOD asks of the sinner more than the sinner can do; but He is not thereby unjust.

THERE is no power in sinful man to do God's Word. In the language of the apostle Paul, we are "without strength." Again he tells us: "I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." "What I would, that do I not." And every other soul has had the same experience.

THE reason?—Man is "carnal, sold under sin." He is a slave to do the will of the flesh. Sin is incarnate; and the mind is the mind of the flesh. One stronger must come in, in order that the strong man of sin may be destroyed.

THE "Stronger One" is Christ Jesus. He took our flesh, our condition, that He might meet sin as we meet it. He Himself said, "I can of Mine own self do nothing." But by living, momentary, constant faith He grasped the throne of the Infinite, appropriated by faith the Spirit of God, emptied Himself, and God, by His life, power, and wisdom, filled Him with "all the fulness of God."

GOD became incarnate in Jesus of Nazareth, united by Christ's own glorious renunciation of self and simple trust. And Jesus is our Example. He came to this earth and conquered sin in the flesh, that we in Him might conquer. "He was made of the seed of David according to the flesh," but conquered all sin, and was declared the Son of God with power by the resurrection. It was all accomplished through Him and in Him. He was the Doer of the Word for all.

FOR him who believes, Christ's righteous obedience covers all the sin of the past, and the power of His life, His resurrection life, fills the present. He comes to us in that glorious life in every providence we meet, in the beneficent gifts of nature, in His Holy Word. His life fills it; nay, more, the Word

there is power there for the doing. To the evil-disposed it is an impossible command, and his fleshly mind rebels against it; but to the heart which will yield and accept, it is a blessed promise, cast in "precept mold." It is cold law to the unbeliever; it is the blessed Gospel of power to the believer. God's law

was terror to unbelieving Israel; it was God's blessed glory to Moses, of which he desired a greater revelation. That law is hated by the carnal heart; "O how love I Thy law!" is the expression of the heart of faith. "Be ye doers," then, in the gladness of the Gospel of Christ. You will find a life unfolding in sunshine, even as the lily from the cool stream.

THE Gospel does not stop short of *doing*. True faith "worketh by love." "With the heart man believeth *unto* righteousness." The belief which stops short of this is that which demons share and tremble. We may count as ours apostolic succession, or the Nicene creed, or membership in some great church, or a blessing some time ago, or a happy feeling now, as excuses for not doing the plain Word of God. We may make one or all excuses avail for us, but they will not avail with God. "Be ye *doers* of the Word, and not hearers only, *deceiving your own selves*." "God is not

is itself life; for did He not say, "The words that I speak unto you, they are spirit, and they are life"?

HE, therefore, commands nothing which can not be obeyed. He does not command that we may endeavor and fail; but the command is itself an "enabling act" for the doing. When He says, "Be ye," there is power in the word to make us what He desires us to be, if we will let the word work out its life in us. When He says, "Be ye doers of the Word,"

mocked." No act of man will change His immutable Word. No money of man will buy the Court of Last Resort. No influence of man will pervert the Judge. Why then be deceived? Why deceive ourselves? Why come up to the judgment-bar of God and say, "Lord, Lord," and hear Him say, "I know you not;" "why call ye Me, Lord, Lord, and *do not* the things which I say"? Why not, dear soul, why not look upon all God's precepts as blessed, Gospel-enabling





acts, precious promises, full of the life and blessing and power of their Giver. Then, indeed, will you be glad "doers of the Word," and will hear from His lips, "Well done, good and faithful servant." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

### THE TRIUMPH OF THE SABBATH.

WE have seen that the Sabbath was ordained as a memorial of the Creator's perfect work before sin existed in the human heart, and that the reason assigned for Sabbath observance was that God's creative power might be thus continually kept before the minds of His creatures. We have also seen that after sin is eradicated from the heart by creative power, we have additional reason for observing the Sabbath, because we know more about the working of creative power than we did before. The more we know of God's power to create within us new hearts, the greater reason we have for keeping the Sabbath as a memorial of that power.

From this it is evident that when creative power shall have finally triumphed over all sin, and the plague-spot of a polluted earth shall have been purified by fire and re-created in the beauty of holiness, the reason for Sabbath observance will be stronger than ever. When the great Shepherd shall bring back this wandering world and restore it to the fold, and we shall behold a perfect creation, untarnished by the touch of sin, we will "remember the Sabbath day, to keep it holy," as it returns each week on the wings of eternity, because we shall recognize that throughout the vast domain of the Creator His power is unquestioned; that planets, suns, and systems wheel on forever, unobstructed by the shadow of evil. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

The Sabbath, like the Lord of the Sabbath, has been maligned, betrayed, and crucified, and like Him it rises again, "the same yesterday, and to-day, and forever." We will love our Saviour more throughout eternity when we see the print of the nails in His hands, and remember the awful agony that rent His soul on Calvary. So the Sabbath will shine all the brighter in the sunlight of eternity because of the very storms of satanic wrath it has withstood while passing through the shadows of time.

Once when the destiny of a nation was in the balance, a brave officer gathered his shattered company into a gap that had been torn in the midst of the fortifications, and stood in a rain of fire until re-enforcements turned the tide of battle, and the long lines of the enemy, surging higher and higher up the slopes of the ridge, were seen to break like the waves on the beach. Where are the brave men who will stand in the gap that has been torn in the heart of God's holy law, until the Master comes with re-enforcements?

"Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." "Her priests have violated My law, and have profaned Mine holy things, . . . and have hid their eyes from My Sabbaths, and I am profaned among them. . . . And I sought for a man among them, that should make up the hedge, and stand in the gap before Me for the land, that I should not destroy it; but I found none." Eze. 13:5; 22:26-30.

The battle of the day of the Lord is on. Thousands are refusing to stand in the gap, and are trampling upon God's holy day. A few are heeding the call, and turning their feet away from trampling on the Sabbath. To such the Lord says: "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight; . . . then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; . . . for the mouth of the Lord hath spoken it."

GEO. A. SNYDER.

### A THANKSGIVING HYMN.

[S. E. Adams, in the *Century*.]

FOR bud and for bloom and for balm-laden breeze,  
For the singing of birds from the hills to the seas,  
For the beauty of dawn and the brightness of noon,  
For the light in the night of the stars and the moon,  
We praise Thee, gracious God.

For the sun-ripened fruit and the billowy grain,  
For the orange and apple, the corn and the cane,  
For the bountiful harvests now gathered and stored,  
That by Thee in the lap of the nations were poured,  
We praise Thee, gracious God.

For the blessing of friends, for the old and the new,  
For the hearts that are trusted and trusting and true,  
For the tones that we love, for the light of the eye,  
That warms with a welcome and glooms with good-by,  
We praise Thee, gracious God.

That the desolate poor may find shelter and bread,  
That the sick may be comforted, nourished, and fed,  
That the sorrow may cease of the sighing and sad,  
That the spirit bowed down may be lifted and glad,  
We pray Thee, pitying Lord.

For the blessings of earth and of air and of sky,  
That fall on us all from the Father on high,  
For the crown of all blessings since blessings begun,  
For the gift, "the unspeakable gift," of Thy Son,  
We praise Thee, gracious God.

### STONES CRYING OUT.

Thoughts from the Babylonian Section of the Museum, Pennsylvania University.

A SENSE of awe steals over the mind familiar with Bible prophecies, as one enters the Babylonian and General Semitic Department of the museum of the Pennsylvania University, said to be the best collection of these antiquities in the United States. They have been resurrected from the grave where God buried them twenty-five hundred years ago, and as we gaze upon the stony faces of "the Chaldeans, that bitter and hasty nation," and listen to the translation of their inscriptions, it is as if one rose from the dead to bear God's message to the living, "that the living may know that the Most High ruleth in the kingdom of men." Dan. 4:17.

Opening my Bible at the first chapter of Daniel, I read of the conquest of Jerusalem by Nebuchadnezzar, king of Babylon, in the third year of Jehoiakim, king of Judah, B.C. 606: "And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure-house of his god." Daniel was among the captives.

All this seems but as of yesterday, as current history, while looking upon the numerous bricks, inscribed by Nebuchadnezzar himself, brought from the ruins of his temple at Babylon, probably the very temple where these vessels were treasured. In another case near by are the images of his gods.

Before me also as I write is an inscribed cylinder of Nebuchadnezzar, recording his repairs upon the tower of Babel, that most ancient monument of Babylon. The inscriptions upon the clay cylinders and tablets are in very finely-executed characters. Here are the seals with which they stamped their bricks, and a variety of smaller ones of lapis lazuli, and other beautiful stones for smaller documents.

Could these bricks talk, would they tell of the toil of the Jewish slaves? Did Daniel ever look upon these bas-reliefs in the halls of the palaces of Babylon? Did they echo the triumphal shouts of the returning armies that had conquered the world? and was the cry of suffering captives mingled with the shouts of victory?

Did these stony eyes of sculpture look down upon the scenes described in the book of Daniel? Did they see Nebuchadnezzar when his heart was lifted up in pride, deposed from his kingly throne, until he learned that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will"? Did they see that hand that wrote upon the wall the awful sentence, "God hath numbered thy kingdom, and finished it"?

In this show-case are Babylonian jewels of finely-wrought gold, set with stones; pieces of golden chain perhaps similar to that which Belshazzar had put about the neck of Daniel for interpreting the fatal writing. Here is the crumbled fabric of a veil woven of threads of gold, which I am told was found covering the spot where once was a face in one of the sarcophagi.

The figures in alabaster also show this people to have been proud and haughty, dressing in garments fringed and richly ornamented. They were fierce, and luxuriated in the wealth of plundered nations, and exulted in their power to oppress.

Said Nebuchadnezzar to the three Hebrews, when he threatened them, "And who is that God that shall deliver you out of my hands?" Yet at length he learned to say, "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."

Interesting among the objects is an inscribed Hebrew tombstone from the banks of the Euphrates. It recalls the captivity of this people, their servitude, and that touching psalm which says: "By the rivers of Babylon, there we sat down; yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." Ps. 137:1-3.

Thither also Seraiah came, and read the roll of Jeremiah's prophecies, which foretold the utter desolation of Babylon, that it should become "heaps," "without inhabitant," etc. Chapters 50 and 51. And when he had read it he tied a stone to it, and cast it into the Euphrates, saying in the words of the Lord, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."

They no doubt also there read the prophecies of Habakkuk, given before the captivity, foretelling God's visitations upon the works of the Chaldeans, "because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Chapter 2:8. He declared of their city, "built with blood," that their stones should "cry out of the wall, and the fastening out of the timber witness against it." Verse 11, margin. They may even then have looked upon the buildings containing



these very stones and bricks. But could they have dreamed that in this far-off day men from England and the United States, with that same Bible as a guide-book, containing these very prophecies, would wander over the heaps of these buried cities by the Euphrates, and, digging up these stones, sculptured slabs, and broken inscriptions, bricks, necklaces worn by their proud and rich, pottery, sarcophagi, winged lions, and bulls, from the mounds of more than twenty centuries, would float them off to the other side of the world to London and Philadelphia?

But what does all this strange fulfilment of prophecy mean? Has it some connection with God's words to Daniel, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased"? And, again, "The words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand."

Are not these stones crying out a warning to the nations whither God has brought them? Are they not opening up to men's attention the wonderful experiences of the book of Daniel? "All flesh is grass," "but the word of our God shall stand forever."

LEE S. WHEELER.

### THE LIFE OF THE CHURCH.

"They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42.

THIS verse brings to view four great characteristics of the early church, four great pillars on which the church in its pristine purity and simplicity rested,—love of the truth, love of one another, frequent remembrance of Christ, and constant prayer. Now, when we think how the primitive church lived on these truths with joy and gladness, and died for them in triumph, and when by way of contrast we consider how formal and spiritless a thing modern church life frequently is, we can not but be impressed that there has been a departure from the divine ideal. Evidently it will only be by an intense, earnest struggle that the church will ever get back the power of the truth which inspired those lowly disciples, whose daily life made such an impression upon the community that fear came upon every soul. The power of the truth must be measured by its effects, which show it to be almighty.

That was a time when all God's people were God's priests, when there was no proxy service of one for another, when all—men, women, and children—held themselves under personal obligation to sacrifice all for Christ. The spirit of sacrifice was not the privilege of the few, but the common heritage of all. "They loved not their lives unto the death." Rev. 12:11. As this refers to the remnant church, it is evident that there must be a returning to those early principles of sacrifice, if need be even unto death.

If the church be loyal to these principles, she will be a light to the world—not a glimmering, unsteady, flickering taper, but the glorious search-light of God, shining through the lives of her members, with all its penetrating intensity, into the darkest recesses of the human heart, not only revealing to itself its own misery and darkness, but revealing the tender, pitiful, loving Saviour, who said, "Ye are the light of the world." Matt. 5:14.

"Let your light so shine before men," etc. Verse 16.

Then if the church is a lighthouse, her light should be burning every day; if a rescue home, her boats should be manned every day; if a temple, her altars should be accessible every day. Has she healing power, let her go to the sick; if comforting power, let her be as an angel, ministering consolation to the sorrowing. If lifting power is hers, let her find those who have fallen, and reach far down into the lowest depths of misery and degradation with the omnipotent arm of love, and lift the wretched victims, and place their feet on the Rock, and establish their goings.

The church must not stand and beckon. She must go. Her ministry should be as penetrating as human misery and wretchedness, and as comprehensive as the pity of God. Her members should be swift to seek and to save that which was lost—lost anywhere and in any sense. The church which would be true to the principles announced by Christ, and exemplified in His life, must ferret out human sin, misery, and ignorance, and bring them to the light of the truth which she possesses. There must be a purpose to apply the whole Gospel to the whole man, to meet the people at every point of need—physical, intellectual, moral, and spiritual.

Christ's sacrifice for us necessitates a sacrificing church, whose ways of working adjust themselves to every new occasion, but whose spirit is as changeless as the Spirit of Christ. The mission of the church is to save the souls of men. It is her only mission, and should be her only thought. The good of doing is not felt by the recipient alone; it reacts upon the doer. The curse of men has been, and is now, to do for others by proxy. Let the church go and do as Christ did, and she will soon find that loving deeds are as potent as ever, that hard hearts are melted by the Christ-Spirit of love.

The true church does not wait for the people to come to her; she goes to the people, following the command of her Master, "Go out into the highways and hedges, and compel them to come in." Only as the church comes into personal touch with the people will she know what is best to do for them, and how best to do it. Should not more time be given to studying ways and means of winning souls? Every member of the church must do something personally to win souls; those who do not will rust out from inaction. The law which obtains in the physical world, that exercise is necessary to growth, is just as potent in the spiritual world. So if the church would grow, she must work. GEO. S. KNIGHT.

THE danger of the church to-day is from "society." The savage beasts of the arena may not be ready to leap from their dens upon the loyal followers of Jesus Christ, who would meet death rather than deny their Master, but the scorn, the hiss, the social "cut," are the means sometimes now employed by the same tempting and malicious spirit of the world, to compel Christians to surrender their convictions and principles at the demand of the prince of the power of the air. Let us stand by our principles. Let us follow conscience and not fashion, Christ and not the world.—J. H. Vincent.

TROUBLE seems to have more than a thousand avenues through which to reach the heart.—Rev. Dr. Blackburn.

"THE only man who is really rich is he who is rich toward God."

### BETWEEN STATIONS.

"Vanity Fair."

WHAT did you get?"

"We got a gold medal. What did you get?"

"We only received a silver medal, but it was the highest award in our class."

"And we received two silver medals, a diploma, and a twenty-five-dollar cash prize; but then you know we exhibited a number of things."

The above conversation took place in the pavilion of the State Fair at S., among the representatives of three commercial houses who had exhibited the different articles of their manufacture. The slight eagerness of the voice, the rapidly-uttered words, the dilated eye, and the flushed cheek all combined to show the satisfaction at having received the prizes for which all had worked so hard. Who knows of the hours and days of anxious thought and study spent in getting up the exhibit; and then of the long, weary days which followed during the fair, when they had stood explaining the merits of their different articles to the crowds of visitors each afternoon and evening? What a stimulus the announcement of the awards gave to tired eyes and aching heads, for the last night, which was to be the crowning event! How eagerly each awaited the coming of night, that he might announce to his friends and patrons the honors conferred on the house! They had won—O, wonderful little word of three letters!

How it has made the heart of warrior, politician, business man, student, lover, and even the little child hurrying home from school with a "reward of merit," beat faster at the thought of having done better than his fellows!

A little farther down the aisle stood the competitor of the man who had received the gold medal. How different was the drooping head, the dull eye, the pale cheeks of the man who had lost! He had worked just as hard as the other; he had stood just as many hours talking to the crowds; but only one could win the medal. He had lost. Another little word of four letters. How different the sentiments stirred by that word!

Such is the life we are now living. In all its battles, races, and competitions, only one can win; and even after it is won, others only await an opportunity to snatch the trophy from us.

But we are all entered in another contest, another race, another competition, where it is not only possible but certain that all may win; and the conditions are so easy!

"I am the way, the truth, and the life." John 14:6.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in nowise cast out." John 6:37.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" Matt. 7:11.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

How incomparably greater is the prize offered the Christian to any offered by any worldly competition! The battle has already been won by Another; we simply go over the same battle-field, under the guidance of "Him who has trod the way before us." Victory is sure; the prize is within the reach of all.

H. H. HAYNES.





## LESSONS FROM MATTHEW 24

### THE DESTRUCTION OF JERUSALEM—ITS MEANING TO-DAY.

AS to the destruction of Jerusalem, we have seen that it was false ideas of the Sabbath, set against the true, that caused the nation of the Jews to reject, to persecute, and to seek to kill Jesus, and that it was this rejection of Him that caused that destruction. They rejected and slew Him, lest the Romans should come and take away both their place and nation; and their rejection and slaying of Him resulted in the Romans coming and taking away both their place and nation. Their rejection of the Sabbath of the Lord, and in that rejection, the rejection of Him who was and is the Lord of the Sabbath, caused the ruin of that nation.

It is not necessary here to enter into the details of the destruction of Jerusalem and that nation; that is well known; and, besides, our study here is to discover what bearing that has on the great subject of the second coming of the Lord and the end of the world. Let us follow *this* subject to its conclusion.

#### An Instrument of Destruction.

The instrument of the destruction of Jerusalem and the nation of the Jews, was the Roman armies: "When ye therefore shall see Jerusalem encompassed with armies, then know that the desolation is nigh." The only armies that there were at that time were the Roman armies; for "the empire of the Romans filled the world."

And the Roman armies encompassing Jerusalem in fulfilment of the words of Jesus recorded by Luke (Luke 21:20), was "the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place," in fulfilment of the words of Jesus recorded by Matthew. Matt. 24:15.

Now the abomination of desolation—the Roman power—spoken of by Daniel the prophet, when once it enters upon the scene of history and prophecy, continues *unto the coming of the Lord and the end of the world.*

Notice that in Dan. 7:7-11 he beheld in the vision a fourth beast, a fourth kingdom, which is Rome, "dreadful and terrible;" "the beast had also ten horns." As Daniel considered the horns, there came up "another *little horn*, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Daniel beheld this "little horn" in its working and its speaking, "until the Ancient of Days come," and "the judgment was set, and the books were opened." And at the time of the judgment says he, "I beheld *then* because of the great words which the HORN SPAKE; I beheld even till the BEAST was slain, and his body destroyed, and given to the burning flame."

Note that he was beholding the "little horn." He was considering the "little horn." At the time of the judgment he beheld especially because of the great words which the "horn spake." And he beheld even till—the horn was destroyed?—No, but till "the beast was slain, and his body destroyed, and given to the burning flame." This makes it perfectly plain that the "little horn" is but the continuation of the beast, in another form; so fully is the "little horn" a continuation of the spirit

and characteristics and power of "the beast," that when comes the time of the destruction of the horn, instead of saying that *the horn* was destroyed, he says THE BEAST was slain and destroyed. And this makes it perfectly plain that when the beast enters upon the scene, he continues, only under another phase, until the coming of the Lord and the end of the world.

Again: In Dan. 8:9-12, 23-25, this same power is again symbolized by a "*little horn* which waxed exceeding great;" and it continues clear through till the end of the world, when it is "broken without hand" in the setting up of the kingdom of God, when the stone cut out *without hand* breaks in pieces and consumes all kingdoms of earth, and it stands forever. And in this prophecy of Daniel 8 this power is directly referred to as "the transgression of desolation;" while in Dan. 11:31; 12:11 the same power is definitely called "the abomination that maketh desolate." And in all these places the connection shows that it continues unto "the time of the end," and even unto the end.

And again: In Dan. 11:14 there is marked the concurrence of events which calls into the field of prophecy and history the Roman power. And when the Roman power does enter the field, the Word says that it is done "to establish the vision"—"the children of robbers shall exalt themselves to *establish the vision.*" This shows that the Roman power was the great object of the vision; that whatever was given preceding the rise of that power, was given only as certain stepping-stones unto the time when that power should rise; and that when this power was met, in its rise, the object of the vision was met—the vision was established. And when that power is once entered upon the scene, it continues, if not in one phase then just as certainly in another, till the time of the coming of the Lord and the end of the world.

Therefore, when Jesus cited "the abomination of desolation spoken of by Daniel the prophet," in that very thing He brought to mind that which would continue unto the coming of the Lord and the end of the world. And when Jesus cited this power in His discourse upon the sign of His coming and of the end of the world, this certifies that in the career of that power there is that which is instructive as to His coming and the end of the world. And when He cited this power as the one which would betray Jerusalem, then this certifies that in the destruction of Jerusalem there is that which is instructive as to His coming and the end of the world.

Now it was their rejection of the Lord Jesus that brought upon that people the destruction of their city and nation by the Roman power—the abomination of desolation. And by the plain showing of the Gospels we have seen that it was in rejecting the divine idea of the Sabbath of the Lord that they rejected the Lord of the Sabbath, and persecuted Him, and sought to kill Him, until they had killed Him, to save the nation from the Romans, but which only caused the nation to be destroyed by the Romans.

And then, at a later date in its history, this Roman power, this abomination of desolation, at the time of the development of the "little horn" of Dan. 7:8—this power itself rejected God's idea of the Sabbath, and set up wholly man's idea of it; rejected the true Sabbath and

set up a wholly false one, even to the substituting of another *day*—Sunday—for the Lord's day, the Sabbath day which God had established and appointed. It was said by those who did it, "All things whatsoever that was duty to do on the Sabbath day, these we have transferred to the Sunday." Laws were enacted by the Roman power to compel all to accept the false idea of the Sabbath instead of the true. All who would observe the Sabbath of the Lord were "accursed from Christ," and whosoever did not accept the false, was held guilty of sacrilege and subject to penalties from the Roman power—the abomination of desolation.

And what was the consequence of this second course of rejecting the Sabbath of the Lord, and in that the Lord of the Sabbath? What came upon this second nation that did that thing?—It likewise was brought to ruin, and was swept from the earth as completely as was the nation of the Jews that first did that heaven-daring thing. The Roman Empire was as utterly ruined as was the Jewish nation.

#### A Lesson to the United States.

And *now*, in these last days, in these days when we know that the coming of the Lord "is near, even at the doors"—in these days "the abomination of desolation," the Roman power, exists in a different phase from that of the days of the destruction of Jerusalem, and also in a somewhat different phase from that of the days of the destruction of the Roman Empire. And in *these days* this abomination of desolation still insists upon that rejection of God's idea of the Sabbath, and the substitution of man's; the rejection of the true, and the acceptance, even by force, of the false. And in this heaven-daring thing, in this thing which has *twice* wrought, as a world-example, the ruin of nations, the abomination of desolation has gained the support of THE UNITED STATES.

The United States, as certainly as ever did Jerusalem, or as ever did Rome, has rejected God's idea of the Sabbath, and has accepted man's—"the man of sin;" it has rejected the true, and has set up the false, to be forced upon all people by the power of the State. In her legislation of 1893, God's idea of the Sabbath was read in His own words from His own Word, and then that was deliberately set aside and rejected, and one utterly false in every respect was accepted and established here by governmental recognition. This nation, as really as did Jerusalem, or as did Rome, in thus rejecting the Sabbath of the Lord, has in this rejected the Lord of the Sabbath.

And what must be the consequence? What only *can* be the consequence? Can this nation now fare any better than fared Jerusalem and Rome in doing the same thing? Can it be fairly hoped that she can fare as well as did they, since she has done this thing in the face of these two world-warning destructions? But how shall destruction come here for this heaven-daring offense? It came to Jerusalem by the Roman power. It came to the Roman Empire by the barbarians of the North. Whence can it come next in punishment of this last offense of the kind?—It comes in the brightness of the consuming glory of the coming of the Lord, and the armies of heaven following Him upon white horses, when out of His mouth goeth the sharp sword with which He shall smite the nations. Rev. 19:11-21; Joel 2:1-11. And this is why it is that the destruction of Jerusalem is a sign to the people of the United States to-day, and why it is a sign of the coming of the Lord and of the end of the world.

And when the "abomination of desolation," as it is to-day, Rome, as it is in its latest phase, shall have gathered to her principles and under her influence all the nations; and when, by the



example, and power, and influence of the United States the abomination of desolation shall have done this only the more effectually; and when by the power thus regained the abomination of desolation shall have accomplished once more and finally for her, to scatter the power of the holy people, and shall have made as effectual as possible the rejection of the Sabbath of the Lord, and in that the Lord of the Sabbath; *then* it is written, "All these things shall be finished." Dan. 12:7. And as that power will be universal, so the destruction will be universal—and this at the coming of the Lord; for this "abomination of desolation," this "man of sin," this "mystery of iniquity," is to be consumed "with the spirit of His mouth," and is to be destroyed "with the brightness of His coming."

And this is why it is that the destruction of Jerusalem is instructive of warning to all the people of the world to-day. And this is why it is that the destruction of Jerusalem is a sign, amongst the other "signs," of the coming of the Lord and the end of the world.

And now, is the time. "Get ready! get ready! get ready!"

ALONZO T. JONES.

### THE GOSPEL.

#### 1. WHAT is the Gospel?

"Good tidings of great joy . . . to all the people." Luke 2:10.

"The power of God unto salvation to every one that believeth." Rom. 1:16.

#### 2. In what are the glory and power of God especially manifest?

"The heavens declare the glory of God; and the firmament sheweth His handiwork." Ps. 19:1.

#### 3. How did these things come into existence?

"By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth."

"For He spake and it was; He commanded, and it stood fast." Ps. 33:6, 9.

"And God said, Let there be light; and there was light." Gen. 1:3.

#### 4. In what person is manifest the power and wisdom of God?

"Christ the power of God, and the wisdom of God." 1 Cor. 1:24.

"For it was the good pleasure of the Father that in Him should all the fulness dwell." Col. 1:19, R.V.

#### 5. In whom only are sinful men saved?

"For in Him [Christ] dwelleth all the fulness of the Godhead bodily, and in Him are ye made full." Col. 2:9, 10, R.V.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

#### 6. How is He able to save us?

"For in Him were all things created, in the heavens, and upon the earth; . . . all things were created through Him, and unto Him." Col. 1:16, R.V.

"Without Him was not anything made that was made." John 1:3.

#### 7. By what process does He save us?

"Wherefore if any man is in Christ, he is a new creature [a new creation]; the old things are passed away; behold, they are become new." 2 Cor. 5:17, R.V. See margin.

"For we are His workmanship, created in Christ Jesus for good works." Eph. 2:10, R.V.

#### 8. By what agency does He make this new creation?

"For God, who commanded the light to shine out of darkness, hath shined in our hearts." 2 Cor. 4:6.

"Now ye are clean through the word which I have spoken unto you." John 15:3.

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

#### 9. What illustration may be noted as an example of God's creative power in regeneration?

"And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed." Matt. 8:2, 3, R.V.

He is as able to save now, and to "keep from falling," as He ever was.

"JESUS CHRIST THE SAME YESTERDAY, AND TO-DAY, AND FOREVER."

### COMING, COMING, COMING.

[Pastor J. H. Earl, in *Christian Worker*.]

In the freshness of the morning,  
As I enter on the day,  
Oft there comes the whispered message  
That my Lord is on the way;  
He is coming, coming, coming,  
He is even on the way.

In the brightness of the noontide,  
When the morning hours are past,  
Comes again this wondrous message,  
He is coming, coming fast;  
He is coming, coming, coming,  
He is on His way at last.

In the stillness of the twilight,  
When the busy day is o'er,  
Comes the sweet strain of that message,  
Echoed from the glory shore,  
He is coming, coming, coming,  
He is even at the door.

In the solitude of midnight,  
Oft I seem to hear Him say,  
As He bends low o'er my bedside,  
Driving fears and cares away,  
"I am coming, coming, coming,  
I have started on My way."

So in every weary moment  
Of these watching, waiting days,  
I am cheered on by His promise,  
And my soul is filled with praise;  
For He's coming, coming, coming,  
And He hasteth on His way.

Brother, sister, friend, and sinner,  
Are you ready for that hour  
When He'll change us in a twinkling,  
And He'll raise us by His power?  
For He's coming, coming, coming,  
Coming in His glory-power.

### THE NEEDS OF THE HOUR.

THE urgent need of this period is real, whole-souled Christian philanthropy in the broadest sense and of the most practical kind. This is the inspiration of all missionary labor worthy of the name.

It was Christian philanthropy that moved John Howard to visit the prisons of Europe, and before kings and emperors to plead the cause of those confined therein, that their condition might be ameliorated. Then, he maintained, Christ could enter and soften their hearts and change their motives, and, consequently, the aims and objects of their lives. Howard might be styled a pioneer medical missionary, since he treated the sick gratuitously with nature's simple remedies, himself practising that abstinence and personal cleanliness he so urgently recommended to others. Dying in Southern Russia, battling the plague, the multitudes that followed him to his grave and wept upon his bier, proved the potency of love.

The missionary of the closing generation of the world must be broad, large-hearted, and possessed of a courage and zeal inspired by the Holy Spirit. Furthermore, he must have skill to make a practical application of nature's remedies in the treatment of the common diseases of these times. And it is essential, of course, consistently to practise himself what he advocates and recommends to others.

Christ was and is a friend of all men, without regard to rank or wealth. He especially has a deep compassion for those suffering from poverty, from despotic laws, and for suffering virtue. Lordly, unjust man raises up privileged classes who rule rigorously over the masses in selfishness and pride. But Christ is no respecter of persons. He enjoins meekness and equity on all His disciples, and would have them reach a helping hand to the downtrodden and oppressed.

The missionary of the period must not only have moral courage, but he must be a moral hero. He is liable to be called to stand before kings and emperors and powerful organizations that sway more or less the decisions of kings and emperors. Hence he must be broad. He can not afford to cripple his usefulness by joining any party or organization that would bring him into conflict with other people.

Prejudice is a terrible obstacle in the way of doing good in this wicked world. So the missionary who lives for the highest good of all he meets, must not be swayed by it. As the divine character is forming within him, prejudices will disappear, and he will look upon every human being as a member of the great family out of which are to be gathered the heirs of Christ's kingdom of righteousness and glory.

The missionary must be Christlike. He must ever keep in view the Saviour's benevolence and philanthropy, that embraced the entire human race. When Christ accepted the scheme of redemption, He knew it would cost Him His heart's blood, with agonies untold, to accomplish it; and yet He shrank not from the awful responsibility, but virtually said to lost and wretched man, "Live; I have found a ransom for you." The great, sympathetic heart of humanity confesses to the divinity of the life of the immaculate Christ. What sublimity, what majesty, what pathos, what love cluster about the life, the deeds, the character, the cross of Christ!

Here is our faultless Pattern. Let us conquer our prejudices, and cease to be swayed by our aversions; let us make the Golden Rule our precept and practise, ever remembering that without the exercise of charity, as defined in 1 Corinthians 13, we can have no hope of salvation. The human heart is so constituted that by loving mankind we may draw them to love us; and, having their love, we, through it, have a suasive power, which we may use to draw them heavenward.

Let the love of Christ move us to comfort the mourner, encourage the despondent, assuage the pains of the suffering, soothe the wounded in spirit, and love all mankind. Thus shall we be true missionaries, and, keeping our union with Christ unsevered, have continually the protecting care of the heavenly host.

Healdsburg, Cal. G. W. COPLEY.

### IDLENESS NOT CONDUCTIVE TO GOODNESS.

Gen. 3:17: "Cursed is the ground for thy sake."  
Prov. 19:15: "An idle soul shall suffer hunger."

The bread of idleness breeds sin and trouble to those who eat it. This is well illustrated in the effect of tropical vegetation upon the inhabitants. The unsought bounty of nature feeds a race of idle and dissolute men. There are those who believe that the banana tree is a curse rather than a blessing to tropical countries, because it will support life with no labor. "It grows as a weed, and hangs down its branches of ripe, tempting fruit into your lap as you lie in its cool shade." One never becomes tired of its taste, and without suffering in health you may live upon it exclusively. Such are the results of eating the bread of idleness; yet how many parents toil, and save, and hoard, that they may bring up their children in idleness and leave them a fortune as fatal as the banana plant. The fortune which exempts them from toil seduces them into sin. Idle bodies, hungry souls.





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## PRECIOUS LESSONS FOR ALL.

IN Mark 16:2-7 we read the following: "They come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back; for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed; ye seek Jesus, the Nazarene, which hath been crucified; He is risen; He is not here; behold, the place where they laid Him! . . . He goeth before you into Galilee; there shall ye see Him." R.V.

Here are precious lessons for the church of Christ in all ages, lessons both negative and positive. Let us study them for a little while.

1. We are prone to look for our Lord where we seemingly last left Him. The women came to the tomb where Christ had been laid, as they supposed, for His long sleep. In that death which will ultimately destroy the work of Satan and Satan himself, the sorrow-blind, disappointed disciples saw only defeat, defeat so intertwined with their own lives and His whom they loved that their disappointment could not break their sympathy even in the seemingly hopeless death. They sought Jesus as the Dead One, not as the Living; and yet they still sought Him; and this was pleasing to God.

Even so we, in our half-blind, half-selfish following of our Lord, have met disappointment, and its gloom has buried our hopes and hid Him from our sight. After the night of wretched sorrows and despairing doubts we sometimes seek Him again, but how often in the cold tomb of our yesterday's experience! That took from us blessings in which our life was bound up, and we seek Him in the grave of our hopes, not knowing, what is gloriously true, that He has just on before blessings surpassing all that we knew. Jesus is not in the grave of buried hopes or disappointed ambitions.

2. The Lord of righteousness and life had been walled in the sepulcher by the great stone made fast by the greatest of human powers. It could not hold Him there. "It was not possible that He should be holden of" death. Acts 2:24. In absolute righteousness is absolute power, and Christ, the Head, had now His right to everlasting sovereignty; He only waits now for the body to win.

But the disciples did not know this. "Who shall roll us away the stone?" is their question.

So we ask. In the work of God there are seemingly insurmountable difficulties. We see Red Seas before us, mountains on either hand, enemies in our rear; or the cause seems hindered by barriers insurmountable, obstacles immovable. We forget that in God's work is

God, who "doeth according to His will, . . . and none can stay His hand." If Christ says, "Wait and see the salvation of God," there wait. God waits not for want of power, but in plenitude of mercy. Does He say, "Go forward," then go, and the sea will be a dry-walled path to you. The stone will be rolled away.

3. The angel was in the tomb of Christ only to tell the disciples, the true seekers, that Jesus was not there; He was risen. "Look where He lay, but linger not. The tomb is empty. Nevermore will its rock-hewn walls inclose the Anointed of God."

And yet how many thousands are still seeking Christ in the tomb! All the lives lost in the Crusades were based upon this baseless hope. What matters whether Papist or Orthodox or Moslem or Pagan possess the empty tomb? Christ is not there.

And yet again, we who see all this folly and boast of better things, repeat the same in principle. Here is some method of work that some uninstructed yet consecrated soul used in the work of God. He was successful in his work, not because of the method, but in spite of it. God blessed the man, because the man yielded himself to become a living temple, a growing, fruit-bearing tree for His glory. But we go back to the old case, the dead, dry method of that man's work, hoping to find Christ there. He is not there; He has passed on with the living worker. Or we look back to certain experiences in our own lives, where God greatly blessed us; we note the surroundings of that time; we picture again the human helps; we think of the work which *we* did; and we endeavor to repeat it all, but find disappointment. We are seeking Jesus in the empty tomb. Happy for us if we can hear the voice of His messenger: "He is not here; He is risen."

4. "He goeth before you." Satan supposed that the bands of death had forever bound those hands which had ministered blessings unnumbered to others; that the sweet eyes out of which all Heaven looked to the poor, weak, disconsolate, longing soul, were closed forever; that the ears that ever listened to human need and heart-hungry cries would never hear more; that the pure lips and sanctified tongue would nevermore speak words of life and healing and power to the dying; that the great heart that had forever hated all wrong and throbbed in sympathy with all the wronged ones, was forever stilled. Satan still believed the lie. But righteousness is life. Christ was declared by His resurrection to be the Son of God in truth and righteousness.

And "He goeth before." He is the living, working One. "I am He that liveth, and was dead; and, behold, I am alive forevermore; . . . and have the keys of hell and of death." "He goeth before" His sheep, and leadeth them out to the green pastures and the waters of rest. He goeth before His soldiers in the battles of life, in order that every victory may be won. "He goeth before" the weary, stumbling ones, to remove from the path every needless stumbling-block, to press down with His own feet the cruel thorns. We may see His blood-marked footprints all the way. "He goeth before" His workers in their own little narrow valleys, spanned by their own selfishly-narrowed vision, on and on through Samaria, out into Galilee of the Gentiles, even to earth's remotest bounds. Among the poor and needy;

among the sick and suffering; among sin's lowest outcasts and the rejected even of earth; among the black men and brown men; among the yellow men and red men—everywhere, where human need demands divine aid, "**there shall ye see Him,**" and there He welcomes all who long to be with Him.

Are not these precious lessons?

## LIFE AND IMMORTALITY. No. 7.

## The Creation and Uncreation of Man.

ALL previous studies have abundantly shown that righteousness is life, and only in righteousness is there life in the truest sense. For all that is called life which is separated from righteousness ends in death, or non-extinction of being. Such life is, in the ultimate, death, ever tending toward it, and continued only through the mercy of God for the sake of His creatures,—continued that man may be brought to repentance and find the life everlasting in Jesus Christ. The teachings of Scripture relating to man's nature, his condition in death, and his final destiny are all in harmony with this fundamental thought. In the light of it, let us study some of the special texts relating to man's nature.

1. **Man's Creation.** Of this we have two accounts, the first a general statement of the creation of the human species, the second a particular statement of the creation of the first pair, the head of the race. These statements are as follows:—

"And God said, Let us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1:26, 27.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

a. Man was made in God's image. This doubtless took in man's physical, upright image, as well as his moral condition. The chief of God's glorious handiwork was not in his physical being to even seem to be a groveler of the earth. His uprightness physically was to indicate uprightness morally. "Lo, this only have I found, that *God hath made man upright*; but they have sought out many inventions." Eccl. 7:29. It is not difficult to believe that the fall morally has equally affected man's physical being. Sin has marred and blasted and dwarfed and crippled and degraded man both spiritually and physically. But this image did not constitute man immortal any more than it clothed him with omnipotence or omniscience. God "only hath immortality." 1 Tim. 6:16.

b. Man was made of the dust of the ground. "The first man is of the earth, earthy." And this man, formed of God from the earth, was made a *living soul* by the Creator's breathing into him the breath of life. The record does not say that God made a form of clay, into which He placed a soul, and that soul was man. God made the man of the dust of the earth, a perfect being, with functions of thought and action all complete, lacking but the one thing—life. This God breathed into his nostrils, and he that before was a lifeless soul, became a living soul, or, as the Hebrew words mean, a living creature. The breath of life was the life which God gave to all animate creation, as



shown in other scriptures. See Gen. 7:15, 22. There is not the least shadow of basis in the Scriptures of truth for the assumption that this breath of life, or spirit, was other than the vital principle, the power from God which set in motion the human machinery, and which connected man with the Great Central Dynamo, the Fountain of Life. It was not an entity before it was given to man; it had no separate conscious existence; and it certainly did not acquire that by being breathed within man. Let this suffice: It was the breath of life which made man a living creature.

c. Man's continuation of life depended on unbroken harmony with the great Source of life, his Creator. When he broke that by disobedience he was to die. Therefore, the test of loyalty placed before man,—the forbidden tree,—is coupled with God's loving warning, "In the day that thou eatest thereof thou shalt surely die." Gen. 2:17. When man chose sin, he chose death. Free from sin, he was free from death. When he ate of the tree, therefore, he became a dying man—a subject, a child, of death.

We are aware that it is said that this means only a part of man, the soul. But common sense and humble faith will say that the "thou" whom God addressed was the *man* He made from clay, and that the death warned against meant the death of the *man*. This theory is very old. It originated in the Garden of Eden, tho not a product of the garden. The old tempter was there, and when God said, "In the day that *thou* eatest thereof *thou* shalt surely die," the tempter said, "Ye shall not surely die; . . . ye shall be as God." Gen. 3:4, 5. Not being able to convince man that all that humanity can see of man does not die, Satan invented that double falsehood, upon which has been based every false religion from that time to this: (1) That the real man is immortal, does not, can not die, from which have sprung transmigration of souls, ancestor-worship, various forms of polytheism, purgatory, saint-worship, eternal torment, etc., etc. (2) Self-salvation, or salvation through human merit. "Ye shall be as God;" in some way man his own saviour has been the disappointing falsehood in all false religions, and will be the eternal disappointment of all outside of faith in the great all-powerful, all-cleansing love of God.

c. Man was, therefore, created neither mortal nor immortal. To be mortal is to be subject to death. Man was not created to die, but to live. He was a candidate for immortality. Immortality is incorruptibility, deathlessness. But as incorruptibility of the flesh depends upon the incorruptibility of character, and as man had not yet formed his character, or met the test, he was not immortal. He was pure and holy. From the great Fountain he received the eternal life of God. By the power of that life constantly received through faith man would have perfected a righteous character, and then would have been made immortal physically.

2. **His Uncreating.** But man failed. He listened to the tempter through his wife, and here is the record of the sad consequences:—

"And unto Adam He said, Because thou hast harkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it, . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust

thou art, and unto dust shalt thou return." Gen. 3:17-19.

"And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God . . . drove out the man; and he placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Vs. 22-24.

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

a. He was formed from the dust; back to the dust he returns. Out of it he was taken, back to it he goes when sin has finished its work. Nothing could be more plainly stated. From God the life or spirit came. The original word—*rooakh*—is the same in Eccl. 12:7 and Gen. 6:17 and 7:15. Its root meaning is "to blow" or "to breathe." The word "breath" in Gen. 2:7 is from *neshamah*, the primary meaning of which is "a puff, that is wind, angry or violent breath."—*Strong's Lexicon*. The same word is rendered breath in Gen. 7:22. How did the spirit of life come from God?—As the breath of life. How does it return?—As the breath of life.

b. Man's life was made to depend upon God's agencies. Divine Wisdom could not for man's sake give him occasion to think that he was self-existent. If the life of God was to be continued to man, he must get it specially through the tree of life. But when man was shut off from this, his life came to an end. When he depended upon himself, he died.

But there is hope, as we have already seen, in Jesus Christ. He is Redeemer because He is able to re-create.

#### A STRIKING PARALLEL.

JESUS said to the Jewish Church in its last generation of existence: "Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honor thy father and thy mother; . . . but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God; ye no longer suffer him to do ought for his father or his mother; making void the Word of God by your tradition, which ye have delivered." Mark 7:9-13, R.V.

Which means that, however wealthy a man might be, he need not support his father or his mother; he could say that his property was dedicated to God, that he could not use it or his parents, and yet at the same time have, as a self-appointed steward, the full use of it himself. Thus they made void a sacred command of God, enjoining solemn duty to parents.

The last generation of the Christian church is now on the stage of action. One of the solemn commands of God, a part of the great Decalogue observed by Jesus Christ, is this: "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; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [the day of His rest], and hallowed it."

But tradition, received and retained in the place of that solemn law, says, "Keep the first day in honor of Christ's resurrection from the dead." God never commanded this. The church has only tradition for it. And the keeping of that tradition makes void the com-

mand of God. Are not the words of Jesus as applicable to the church now as then? Do God's laws get too old to keep? Is not He ever the same? Will years make an eternal truth a lie?

#### READ THE COMMANDMENT AGAIN.

THE word "Sabbath" is Hebrew for rest; the word is transferred into our language, not translated. Let us read the commandment in the light of the English: "Remember the Rest day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Rest of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Rest day, and hallowed it."

In the obvious meaning of that language, so plain that it admits of no construction, it must be clearly evident to all that it is the keeping of the *day* that is enjoined of God, not an institution indefinite as to the day. It is the one day, the seventh of a cycle, the day of that cycle on which *He* rested, which He blessed and hallowed, *because that in it He had rested*. The law gives none occasion for quibbling or juggling. It is simple, plain, clear, specific. Why will not men keep the day which He, the great King of the universe, has so signally honored?



#### 1087. Sin against the Holy Ghost.

"What is the sin against the Holy Ghost?"

Y."

There is one agency used of God in all His work for man, and that is His Holy Spirit. Men may be used, the Word may be used, angels may be used, trees, flowers, sun, and stars may be used, to save man; but the one thing which makes all these effectual is the Spirit of God. It is the Spirit which inspired the Word. It is the Spirit which by the Word brings conviction to the sinner. It is the Spirit which converts or changes the heart of the sinner who yields, and that writes God's law where first was sin. It is the Spirit which instructs through the Word, even to the end. Men may resist for the time this Spirit; men may grieve it away, to have it return again with reproof and pleading; men may quench it in the heart by refusing to obey it. But sometime that Spirit does its last work. It uses its last argument, makes its last plea, brings its last evidence to the sin-hardened, self-loving soul. And some sinners yield, but some turn from the sweet, tender pleadings, the mighty evidences, to the last. Such is sin against the Holy Ghost, and there is never forgiveness because never repentance.

So, when some of the Jews had witnessed all that God wrought through Jesus in the power of the Spirit, had seen the work that was good and only good, and yet, in the face of it all, their sin-loving hearts could say, "He casteth out demons by Beelzebub the prince of demons," then there was no more hope for them. God had no other means of reaching them. But that soul who feels true sorrow for sin because it is sin against a loving Father, and not because of sin's consequences, may know that there is hope, because the Spirit still gives and incites repentance.

1088. Isa. 65:20.—The first part of the verse refers to the redeemed state, to conditions in the new earth. There will not be there henceforth what we now see. "There shall be no more thence an infant of days nor an old man that hath not filled his days." Here a great proportion die in infancy; very few fill out their days or live to extreme old age. But then God's people's days will be "as the days of a tree," the tree of life. Verse 22. The last part of verse 20 gives the reason: God's judgment has done its work, and His character is vindicated. The wicked have been raised. For a season—100 years—they are again under Satan's deceptive power. He marshals them into armies, trains them for conflict, brings them out to fight against God, and they perish. Rev. 20:1-9. "The child shall die an hundred years old, and the sinner being an hundred years old shall be accursed." Sin and its consequences in that destruction shall be evermore banished, and "the righteous shall inherit the land, and dwell therein forever."





## MILITARISM, IMPERIALISM, AND THE PAPACY.

### The Healing of the Deadly Wound.

FOR a period of one thousand two hundred and sixty years, according to divine prophecy and secular history, the bishop of Rome was, under the papal system, and by the consent of the civil power, "HEAD OVER ALL THE CHURCHES" and "TRUE AND ONLY CORRECTOR OF HERETICS." This period began in A.D. 538, when Justinian's decree to that effect went into force by the plucking up of the last opposing power, the Arian Ostrogoths. The period ended in 1798, when France, through General Berthier, took Pius VI. prisoner, and destroyed the political power of the Papacy. The pope was no longer the acknowledged "Head over All the Churches." The wounding by the Reformation, the loss of influence resulting from that, culminated in a deadly wound in 1798. Since that time the Papacy has uttered her anathemas, has pronounced what she considered the deserved punishment; but no power has executed her decrees. The union was broken. She was left a widow.

But the prophecy declares that this wound shall be healed; that the Papacy shall gain its former prestige and power, and the woman on the Tiber shall sing, in the joy of her heart, "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7; 13:3.

It is of interest to note the strength of the Papacy at two periods in that land that chiefly inflicted the deadly wound, the first in 1789, prior to the infliction of that wound, and the second at the present time. It will be remembered by students of history what a tremendous and unbearable burden the Roman Catholic Church was in France previous to the Revolution, and that that was one of the things that hastened the upheaval of the last century in that country.

Last week we quoted from an article by M. Urbain Gohier, editor of *L'Aurore*, Paris, showing the situation of the French republic in the face of militarism. In the *Independent* of October 18, M. Gohier has another article on "Roman Clericalism in the French Republic," the first paragraph of which sums up the military conditions in the following words:—

"Financial ruin, physical degradation, economical decay, intellectual abasement, are the first consequences of the military régime that the French nation has been suffering for the last half century. The end will be political slavery, established by an inevitable and imminent assault."

But great as is all this military danger under which the nation is staggering, M. Gohier sees another greater. He continues:—

"Now the military danger to which France is exposed is to be so much dreaded on account of its complication with the clerical danger. The factious military men are only the agents and instruments of a much more intelligent power than they, and still more hostile to the modern spirit, justice, and liberty in all forms, than they—viz., the Catholic Church as represented by the Roman Congregations."

And the reader will note that this is not an infidel attack on religion. M. Gohier says:—

"But the reader should observe that it is not a question here of the high and pure Christian religion, which inspires respect even in the incredulous, and which is for believers a source of consolation, of comfort, of self-denial and charity; that it is not even a question of the Christian Church, which has fulfilled for centuries noble duties, kept the last foci of civilization in the midst of the barbarian ages, and maintained the rights of the mind over brute force. No; it is a question of clericalism in the worst sense of the word."

### Roman Catholicism in France in 1789.

The strength of Roman Catholicism in France just previous to the Revolution, as measured by the various orders and the wealth of the church, is thus given by M. Gohier:—

"In 1789 there were about 60,000 monks and nuns in France; the ecclesiastical wealth was worth about \$800,000,000 (present value)."

A few years later came the swift, awful, and sure

revolution. As its result monastic vows were interdicted, convents were closed, monks and nuns were dispersed, and the ecclesiastical wealth was nationalized.

### Present Conditions.

"To-day," says M. Gohier, "they are not only reconstituted, but they have become, within one century, three times stronger than during the long, prosperous centuries under the ancient system." That is to say, the Roman Catholic Church in France has prospered three times more during the last 100 years, with tremendous antagonistic influences, than she did during the Mediæval Ages, when France was considered one of the very pillars of the church among the nations. Here is what M. Gohier says as to this:—

"To-day, altho the population of France has not doubled, the inmates of monasteries have been tripled. In 1900 there are more than 180,000 monks and nuns. They constitute 1,468 different religious orders, of which half only are authorized by the State, while 694 live in perpetual violation of the law. Their well-known wealth amounts to nearly ten thousand million francs, which make \$2,000,000,000 in absolute value, tho much more in reality if estimated in America. In addition to this well-known wealth, registered by the public administration, it is possible that the various orders conceal as much by means of fictitious owners."

Of the control of the clergy by the Vatican, of its grasp of the educational system of the country, of its influence in industrial lines, of its power through the press and politics, our author thus writes:—

"The Congregations—the whole of the [Roman Catholic] religious orders being included in this title—hold all the political, administrative, and economical machinery of the French Society. It is traditional that the magistracy has always been recruited among the agents of the clerical party, and that is a point which has no need to be insisted upon. But the Congregations hold in their power the parochial clergy, public instruction, an important part of industry, almost all the press, and absolutely all the command of the army and navy. A few details on these points will fully explain them."

"The French parochial clergy, the vicars and curates, who have charge of the parishes, either town or country, belong generally to the middle or lower classes. They could be, therefore, easily devoted to the doctrines and aspirations of the democracy, if they were left to themselves. But, under the conventions which bind France to the pope, ecclesiastical officials of any importance are only appointed with the consent of the holy father. At Rome the Congregations are almighty, led by the generals of three or four Congregations, chiefly by the general of the Jesuits. The bishops and their vicar-generals, therefore, who govern in every diocese, the French clergy, and the professors of seminaries who educate the French priests, are necessarily the agents of the Congregations. They would never have succeeded in obtaining the functions with which they are now occupied if they had not given full and complete proofs of their perfect devotion to the Roman Congregations. Whatever may be their real feelings, the French priests are thus held in a slavery by a foreign power, and obliged to carry out the plans of the Congregations, with their immense influence over the people."

"The monks have also a strong grasp over the education of the new generation, which decides the future of the country. Wherever the State opens a lay university, a Congregational university is immediately erected by its side. In the second degree of education, where all the children designed to occupy some social position, such as managers of shops or workshops, magistrates, officers, officials, physicians, lawyers, engineers, are educated, in comparison with 338 lay establishments, there are 418 Congregational establishments much more prosperous than the others. And in the elementary instruction, where the children of the working classes are taught the rudiments of education, the Congregations are in competition with the lay schools in the whole country, and in some parts they absolutely overpower them."

### Control of Industry.

"In regard to industry, the enormous capital held by the Congregations naturally gives them supremacy. Not only do they deal in ecclesiastical products, such as masses, indulgences, rosaries, scapulars, miraculous waters, and benedictions of the pope, bishops, etc., but they manufacture in their workshops all that can be manufactured in the world, and sell by dint of much advertisement, chocolates, teas, wines, brandies, sweets, digestives,

or medicinal waters, strengthening jams, tooth powder, oil, vinegar, preserved fish and meat, soaps, fruits, dried plums, and a thousand other alimentary, chemical, or sanitary products.

"As they are always acquiring and never alienating, the Congregations must necessarily end in possessing the whole capital of the nation. The remedy for the monopoly of capital by multi-millionaire individuals is to be found in the division of the inheritances, and in the prodigality of the heirs. But the Congregation—a fictitious and eternal person—never divides or breaks up his property, which constitutes a dreadful economical danger."

### Its Influence through the Press.

"The effect of the political power and social working of the Congregation is that it has monopolized, among other things, the instrument which leads public opinion,—the press,—its wealth having permitted it to buy up the principal journals or to enter into partnership with their editors, as well as to buy up the principal manufactories and to enter into partnership with their managers. According as it is to its interest to play a masked role or not, it either takes the papers entirely under its control, or has them directed by its agents, who are sometimes so clever that, while mocking irreverently at religion, they play the part of the Roman Congregation with all fidelity. Almost all French papers with large circulations belong openly or secretly to the Congregation. The principal of this new press is *La Croix*, a journal controlled by a comparatively new, but already formidable Congregation, that of the 'Pères de l'Assomption.' These supporters of the clerical reaction have had the genius to employ the most modern inventions and methods in order to lead the people of France back to the middle ages. They have founded such a paper with which they have inundated the country, so that in the less enlightened parts the peasants do not believe that any other paper exists. At the top of these papers Christ is always represented on His cross, and the articles are signed 'The Monk.' Between the pious signature and the picture of the God of love and peace are spread atrocious calumnies against every thinking citizen, terrible libels, anathemas, and threats against Jews, Protestants, and free-thinkers. In the space of a few years the Congregational papers have created in France a state of mind which can only be compared to the worst crises of fanaticism in the sixteenth or seventeenth centuries."

### Influence in the Army.

"The Congregations bring up and educate all the children of the nobles, so numerous in this strange French republic; the modern aristocracy of finance, of industry, and even all the comfortable middle classes, dreaming of joining their offspring to the offspring of the ancient families, confide them likewise to the monks, in order to have them educated together. And it is from these Congregational schools that are chiefly recruited the principal military schools, from where almost all the French officers and absolutely all the officers destined to the higher grades are chosen."

"Now the great strength of the Congregational educators is that they never lose sight of the men they have modeled; they keep them under their eye; they follow them all their lives, arrange rich marriages for them, and look after their advancement. Throughout the entire French army the command is in the power of the Congregation, so that the few officers who have not come from the Congregational schools are obliged to bow the head before the monks or to leave the army. But you would hardly understand what is the military spirit, if you did not guess that the clerical fanaticism of the chiefs in highest command excites a universal emulation of clericalism in the whole body of officers."

Of this illustrations are given of a division commander consecrating his brigadier belt to St. Anne d'Auray, and of the admiral, the chief of the staff of the French navy, consecrating the fleet to "the Archangel St. Michael," and employing "his authority in extorting subscriptions from the naval officers, in order to erect a church" to that being. This admiral is now president of "a great international pilgrimage organized by the Jesuits, to bear the worship of the whole world to Paray le Monial, to the holy heart of Jesus, as it appeared in that place to the blessed Marie Alacoque."

M. Gohier thus concludes this article of interest to every student of prophecy:—

"Soon, no doubt, the military *coup d'état*, the political slavery of the nation through the sword in the hands of the Roman Catholic Church, will crown the deadly work. The world will look with pity on the great country that once was France, and consider it as on the level of the unfortunate Spain, if not below. Militarism and Roman Catholicism are two diseases which do not spare the patient."

The seings of God through Daniel represent the kingdoms of earth as the blind horns of a brute, knowing only the present; but the Papacy is represented by a horn with eyes like those of man, observing, far-seeing, measuring, weighing, comparing, behind which is the mind, which plans and



controls the blind horns to do its will. The governments of earth, filled with political schemers who plan for self, are blind as to the future. They see only the active present. As one great French diplomat recently expressed it, "No one has time to think of the future, not even of the immediate future." But on the great chess-board of the world Rome thinks of the future, near and distant, and she is yielding her puppet pawns so pleasing to the nations, but she is gathering knights and castles, kings and queens, empires and republics. And herein is a warning for all.

#### AUSTRIA'S OPPORTUNITY.

A LITTLE light is breaking in Austria in the matter of relief from Catholic influence in governmental affairs. Austria has been practically ruled by the Papacy, so subservient has the government been to the interests of the great hierarchy. Now Austria has taken action toward freeing the public schools from ecclesiastical control, and in Hungary legislation has been enacted favorable to civil marriages. To say that this is displeasing to Rome is to state the matter mildly. This, taken in connection with the fact that Protestantism has of late been making considerable gains in that country, is a source of deep indignation at the Vatican, and is echoed throughout the Catholic world. But the people of Austria will have an opportunity to hear the Gospel of Christ before the decree goes forth that fixes the fate of mankind and ushers in the eternal world. That opportunity is now being presented to the people of that long-neglected land. It will not be pleasing to Rome. It will not be pleasing to those who have considered the government a part of their church organization; but it must come. The people of Austria, like those of many another dark portion of the earth, will have an opportunity to choose between witnessing for Christ or turning their backs upon His last message to the world. Now, while the door is opening, is the time for the faithful bearers of the Gospel message to scatter the seeds of truth in Austria.

C. M. S.

#### HUSKS INSTEAD OF GRAIN.

IN its Boston notes the *Christian Advocate* of October 18 asks a number of very pertinent questions concerning the fad of Passion Play lectures that seems to have taken hold of many ministers of that place. The idea is not limited to Boston, inasmuch as it is the season for the return of vacationers, and those who visited Ober-Ammergau, in Germany, to witness this celebrated play. The notes referred to say:—

"What effect will it have upon the revival work of the twentieth-century movement? Broader yet is the question of the effect on the minds of the church congregation as to the patronage of the theater. Our pulpit [Methodist] has been a unit in the condemnation of theater patronage. What will be the effect of ministers Sunday after Sunday discoursing on a Sunday theatrical play representing the most solemn events in human history, and including the impersonation of the most sacred characters, and even of 'God manifest in the flesh'? It is not a question of the religious character of the actors, who are said to be devout Roman Catholics, or of the people to whom the Passion Play is a serious service. But what of its effect upon the visitors from Protestant America? Roman Catholics are accustomed to show and ceremony, the gorgeous and the spectacular, in their worship. Will the Passion Play serve to familiarize Protestants with like forms and give them a taste for them?"

"One more question: Is all this enthusiasm of Protestant ministers over the play aroused by its religious character, or are they intoxicated by their unhampered first visit to the theater? Is it their unconscious surrender to the tragic drama, or to the fascination of Roman Catholic ceremony?"

Preaching on just such themes as this, and possibly worse, is largely responsible for the sad lack of power in the church to-day. To souls longing for the food that builds spiritually are given the husks of sentimentality, and thousands become disgusted, and become scoffers, who are looking for godliness where it ought to be found, and do not find it. Aside from the class to which the topic belongs, there is a very suggestive thought for Protestants in the queries touching the ceremonies and shows of the Catholic ritual. Is it not enough that the principles of Romanism are insidiously and otherwise finding their way into professed Protestantism, without placing one's self deliberately under her seductive spell?

L. A. P.

THE *Christian Cynosure*, in its October issue, gives a list of deaths and serious injuries resulting from initiation ceremonies in different secret societies, which illustrate the wicked folly of such cruel, senseless sport. The list, in part, is as follows: At Kalamazoo, Mich., a seventeen-year-old boy died as a result of his initiation into the Kappa Gamma Society of the high school. He was severely burned with nitrate of silver. In Dubuque, Iowa, during an initiation into the order of Modern Woodmen, an initiate was so severely handled that he has lost the use of his arm and is losing his memory. At New York, while initiating a member into the lodge of Foresters, one of the initiators received a broken shoulder. At Syracuse, N. Y., one of the initiates was accidentally shot, and died soon after from blood-poisoning. In Cincinnati, recently, a man was probably fatally injured while being initiated into a secret society. At Guthrie, Oklahoma, an initiate was so roughly handled that he has been left with a stiff neck, a badly-injured spine, and his brain so injured that he is unable to concentrate his mind upon any subject. The *Cynosure* well says, "The sacredness of the human body is made the jest of secret societies." The Christian will be too busy about his Master's business ever to be found indulging in such vicious pastime, or encouraging others to do so by his own membership in such organizations.

A DESPATCH from Cape Town, dated November 5, says that Lord Roberts has taken his sick daughter to Johannesburg, leaving Lord Kitchener in command. The long-talked-of return of the commander-in-chief to England appears yet to be of uncertain date, as Boer activities continue, and almost daily attacks are made on trains. The losses of the British are heavy. During the month of October, 167 were killed in action and died of wounds, while 367 died of disease, 22 from accidents, and 97 were either captured or missing. London papers speak of the situation as a "Boer revival," and look for six months more of the guerrilla warfare.

THE Russian minister of railroads has caused it to be announced that Russia is not planning to build the Central Asian railway from Samarkand to Hankow; also that the proposed line from Samarkand to Tomsk has been abandoned. But this announcement, especially the Hankow feature, does not signify anything. If it means anything, it is meant for a blind. Hankow is not the only city in China, and Russia is not spending millions on a great railroad to let it end somewhere in the deserts and wilds of Central Asia.

MR. EUSTACE H. MILES, formerly lecturer and honors coach at Cambridge University, England, tells us, in the *Saturday Evening Post*, that he finds the food best suited to him as an athlete, mental worker, and all, a non-flesh food. He aims to get the right proportions of proteid or albumen from pure sources every day, and by adding a certain amount of bread, fruit, and vegetables. After a test of years under differing conditions he finds it satisfactory. Return to flesh diet in part always affects him unfavorably.

SPAIN is again in trouble with the Carlists. During the past few days two large bands, numbering about 800 each, engaged government troops in the district of Catalonia. The disturbance is but a local outbreak of the general revolutionary spirit all through the country. The government has decided to adopt vigorous measures, and has begun the suppression of Carlist clubs everywhere, and is instituting vigorous questionings and searches among all sympathizers.

THE Dutch cruiser Gelderland, with President Kruger on board, is not expected to arrive at Marseilles before the 15th of this month, owing to the reported sickness of the distinguished passenger. The Nationalist group in the French Chamber of Deputies has appointed a delegation to meet the Transvaal president on his arrival in France. The municipal council of Paris will also present an expression of sympathy and admiration for the Boers.

THE War Department is making a test of compact foods for the army. A detachment of soldiers has just left Fort Reno, O. T., for this purpose, and will subsist on the new foods for a number of days, under march. A single ration is supposed to contain enough food to sustain a man for one day, and, in its package, weighs about a pound. This is one of the demands of war, especially where an army is invading an enemy's country.

ADVICES via Victoria state that there has been an uprising of the natives on the Admiralty Islands. The crew of the German ship Metzke was murdered, and the rifles of her stores used in a tribal war. The German cruiser Moeve, with a posse of native police, was sent to the scene of the fight, and after considerable difficulty landed a force, drove off the natives, and destroyed a village. Further trouble is anticipated.

A CONSOLIDATION of the Armour packing concerns in Chicago and Kansas City has just taken place, and the joint capital stock increased from \$20,000,000 to \$35,000,000. This new corporation will be almost double the size of its largest competitor.

ARCHBISHOP IRELAND has had bestowed upon him the cross of the Legion of Honor, the badge of the order founded by Napoleon to honor his most courageous soldiers. It was bestowed by M. Cambore, the French minister to Washington.

ON October 31 eight earthquake shocks were felt at Jacksonville, Fla. Two days before portions of Venezuela, S. A., were shaken up, and much damage was done. Railroad and wire service was interrupted in places, and some lives were lost. On the 5th inst. Mendocino County, Cal., was visited by temblors, which caused a number of mud volcanoes near Cahto to belch forth mud and vapor.

MR. C. B. HART, U. S. Minister to Colombia, in an interview a few days ago, says there is a serious uprising again in that restless South American republic, this time in the department of Cauca. General Prospero Pinzon commands the government forces, and General Rafael Uribe the revolutionists. Severe engagements have occurred, with considerable loss to both sides.

THE British and Foreign Bible Society issued, during the year ending last March, 5,047,000 copies of the Scriptures. This amount is more than 500,000 larger than the number put out the preceding year, and is the largest thus far issued in one year. The society prints the Bible in 400 languages. Nearly one-third of the above number of Bibles was printed in English.

ACCORDING to the last annual report of the Commissioner of Education, there are now enrolled in the various educational institutions of the country 16,738,362 pupils. Of these more than 15,000,000 are enrolled in the common schools. This report shows that more than twenty-one per cent. of the entire population of the United States is attending school.

ON her last trip into New York, the liner St. Paul lost her starboard propeller. So far as known, the ship brushed against a derelict, thus causing the accident. The damage to the shaft and engines will amount to several hundred thousand dollars, and the ship will be out of commission for four or five months undergoing repairs.

THE commander of the U. S. revenue cutter Nuniwak, which has been commissioned to carry supplies to the destitute natives along the Yukon River, reports that nine-tenths of them are sick, and deaths are rapid. He estimates that there are about 2,600 natives in the Yukon district, and all are in desperate circumstances.

THE private yacht Arrow, owned by Charles L. Flint, and just launched at the Myers' shipyard at Nyack, N. Y., is built for a regular speed of forty-two miles an hour, and fifty under pressure. By some it is supposed she will ultimately be purchased by a South American Government and outfitted as a torpedo-boat.

A DESPATCH from Hamburg says that the Provincial Court has laid an embargo upon a cargo of bar gold from Delagoa Bay to the value of 2,500,000 marks. It is claimed that this step is taken to reimburse German insurance companies for gold withheld by the Transvaal Government during the war.

REPORTS from Pretoria say that there are indications that the irreconcilable Boers are planning another trek, this time to the west coast of Africa. Cecil Rhodes is said to have said that he will oppose settlement of the Boers in Damaraland, but will welcome them to Rhodesia.

JUDGE VAIL, of the Circuit Court in Chicago, has just rendered a decision denying the right of the board of trade to refuse to publish its market quotations. In his denunciation of the methods of the board, the judge characterized it as a gambling shop, and hit near the mark.

A HEAVY explosion occurred in the mines of the Southern Coal and Transportation Company, at Berrysburg, near Philippi, W. Va., on the morning of November 3. At last reports twelve bodies had been taken out of the shaft, and twenty men were missing.

GEORGE E. RAUM, a well-known Egyptologist, has made formal application to the khedive of Egypt for permission to excavate around the base of the sphinx, where he expects to find much valuable data in reference to the early history of Egypt.

A DESPATCH from Vienna says a collision has taken place between an Austro-Hungarian military patrol and a force of Montenegrin soldiers over a boundary dispute, resulting in killing one and wounding several soldiers.

THE New Zealand Government has asked its Parliament to approve the agreement with the Spreckels Steamship line for a continuance of the San Francisco mail service once every three weeks instead of four weeks, as formerly.

IN a recent decision Judge Estee holds that the laws and customs of the Hawaiian Islands are in legal force except where they conflict with the U. S. Constitution, or until they are changed by Congress.

SIX Chinese were discovered in a car-load of baled hay at Rensselaer, N. Y., recently, by a night patrolman. They said they were shipped into the United States in this manner by an agent in Montreal.

THE king of Korea has just made a gift to the allied forces in China. It consists of 3,116 sacks of flour, 986 sacks of rice, and 2,000 boxes of cigarettes, to be divided equally among the allies.

ADVICES from Australia indicate the probable selection of Albury, New South Wales, as the capital of Federated Australia.





INDIAN CORN: A WONDER LESSON.

[J. P. McCaskey, in *Pennsylvania School Journal*.]

Do you want a subject for a wonder lesson? You are embarrassed by riches. They are here on every hand by tens of thousands. Almost anything will do. I know nothing more common or more striking than the Indian corn growing in our gardens and in the fields everywhere about us, one of the most widely known and most useful grains in the world. What a wonder story you can tell of this marvelous plant! "First the blade, then the ear, then the full corn in the ear." When, as a child, I used to read these familiar words in the Bible, I always thought it meant our yellow corn planted in the spring-time and gathered to the crib in the autumn. Years later I was surprised to learn that this "corn" was a kind of wheat or barley, and that all the wealth of Jerusalem could not in those days have bought an ear of our common corn.

There is a story told of a selfish farmer who had gotten a new variety of Indian corn, and to a neighbor who wanted to buy a little of it, he replied, "Not a grain." In his ignorance he thought he could keep it all on his own farm. He did not know of stamen and pistil, pollen and ovary—perhaps only of horses and hogs and dollars—knowledge very good to have it a small fraction of a large unit, but if it be all a man has, then of little value in the great account. His neighbor, more knowing than he, taught him a lesson in botany, and had the corn, both without buying it, without his consent, and without risk of a lawsuit. The new corn happened to be planted along the line fence between the farms. The neighbor, seeing this, selected the best grains from the middle of some of his best ears for seed, and planted them on the other side of the fence. The land was equally good; the rains fell, and the sun shone alike on each field. The corn grew and flourished and neared the time when the staminate blossoms of the tassel would shed their pollen upon the silken bloom below. He noted the right moment, and then cut the plume (the tassel, Gray calls it) from every stock of his own corn, so that no pollen from his own field should fertilize his corn—it must all come from the other side of the fence. The new corn was rich in pollen, which floated on the air and fell here and there with little regard to line fences. The life forces went on working out their results in the laboratory of nature, and when the husking-time came, both hauled to their barns nearly the same kind of corn—much to the chagrin and somewhat to the edification of the stingy farmer.

The lesson of the pollen is in this story, and a deeper lesson yet for the growing boy and girl. It is good teaching. But we want to look at the corn. Take the circuit from the seed dropped into the ground in the late spring to the seed from the ear in the fall. The green shoot comes up; the leaves of the beautiful, vigorous thing are rapidly developed—in the warm June days after a rain how they grow!—then the rustling, two-edged sword-blades of July; the light yellow plume of staminate blossoms, whose pollen is grains of pearl under the microscope; and the floss silk of the pistillate flower (the ear), pink in color,

soft in texture, with its broad, close-fitting sheath (the husk) for protection to the ovary.

This long silken tassel is for use much more than for beauty, tho it is very beautiful. We go to market and buy our dozen ears of corn, husk them, and strip down their soft and glossy threads of silk, without a thought of Almighty design. Look closer! Remove your husk carefully, so that no thread of silk is disturbed. Start with the grain farthest from the silken tassel; take the next, the next, the next; each has its own thread in orderly succession, and it stands at one end of that thread—where is the other end? Outside of the sheath, each thread ending in its stigma, a wonderful structure, hundreds of them together making up the soft, rich, silken tassel, swaying in the breeze and kissed by the sunlight, waiting for the touch of the new life and energy that must come from above. The pollen boxes burst, and shed abroad their treasure of pearls—for the shape is pearl. As the fine shower falls through this warm summer air, these waiting stigmas grasp it eagerly, gather of it abundantly, and through the long style (the thread of silk) connecting the light and life without with the embryo seed within, the vitalizing influence passes—how, no man can tell—until every ovule is fertilized, and develops in God's good way into a seed, that can be sown the next season, to repeat the old tale of marvel as from the beginning—another link in a chain of apparently endless succession.

And you and I and the farmer may be as little interested in this marvel, as ignorant of it and as blind to it, as are the horses and the cattle, or the trees and the stones. Let us get this thought clearly into our own minds, and then preach this great gospel of wonder to our children. But if you can not feel it, you will not do much with it. Go away and pray God to give you the seeing eye, the hearing ear, the feeling heart. Alas for our children when the only things we can teach them are a little ciphering, which we call arithmetic; the cast-iron order of letters in words, which we call spelling; some sounding of words from the printed page, which we call reading; a little geography and history, most of which is soon forgotten; some rules in grammar that we ourselves too often violate and hear others violate almost without thought or silent protest!

Let us know and try to teach things that may startle and awaken and bless, things that have in them the enduring quality. The world about us is full of marvels, suggesting the Divine. I have taken but one. Look at the cherry tree or any other tree in fruit. How different from the corn, but no less wonderful! Look at the strawberry or any other berry—at anything that has life and law behind it, or law without life. Be a poet when you talk of these things, that is, full of the spirit of wonder and reverence—feeling somewhat as Moses felt when from out the burning bush the Almighty spake to him. From out field and bush and tree the same God speaks to us as to him. Can we too see and hear? If we can not, then let us pray that some healer may come to touch our blind eyes, and unstop our deaf ears, if not for ourselves at least for our children, that their finer sensibilities may be awakened, and their lives be blessed.

ALCOHOL; ITS HISTORY, AND ITS EFFECTS UPON SOCIETY.

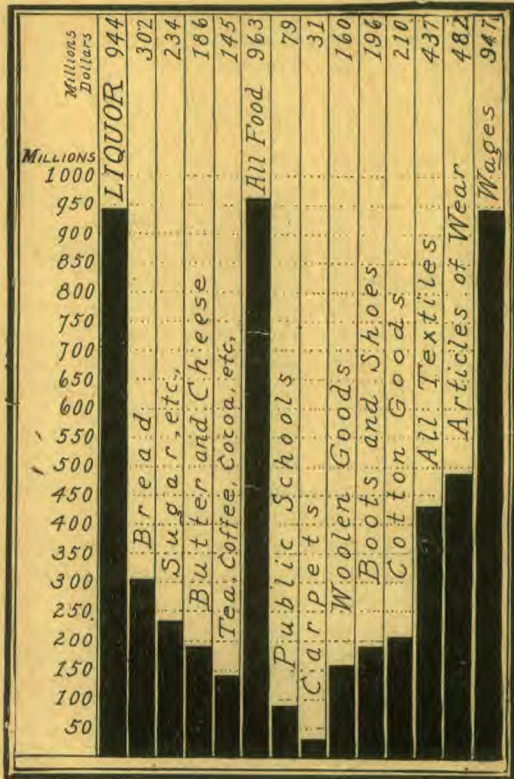
By W. H. Riley, M.D., Superintendent of Colorado Sanitarium, Boulder, Colo.

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Consumption of Alcohol.

(Concluded.)

WE here give a diagram of Dr. Hargreaves, comparing expenditures for intoxicating drinks in 1883 with the chief items of expenditure for necessities of life and wages paid for mechanical and manufacturing industries in 1880.



The following is a diagram for 1895, by Geo. B. Waldron, statistical editor of the *Voice*.

How We Spend Our Money.

Foreign Missions.....	\$ 5,000,000
Brick.....	85,000,000
Potatoes.....	110,000,000
Churches.....	125,000,000
Public Education.....	165,000,000
Silk Goods.....	165,000,000
Furniture.....	175,000,000
Sugar and Molasses.....	225,000,000
Woolen Goods.....	250,000,000
Boots and Shoes.....	335,000,000
Flour.....	345,000,000
Printing and Publishing...	370,000,000
Cotton Goods.....	380,000,000
Sawed Lumber.....	495,000,000
Tobacco.....	515,000,000
Iron and Steel.....	560,000,000
Meat.....	870,000,000
Liquors.....	1,080,000,000

This is in our own country alone; and as alcoholic beverages are known and used throughout the world, the consumption is something prodigious.

According to an estimate by Mr. William



Hoyle, of London, there was spent in Great Britain in 1882 the sum of \$614,000,000, or \$85 per family. He computes the wealth which would have accrued, if the money spent for liquor from 1830 to 1882 had been saved and invested at 5 per cent. interest, at \$71,000,000,000. This is twenty times the national debt of Great Britain, forty-seven times more than our own, and four times the amount of the national debts of all Europe and America. For 1896 the national drink bill was \$714,000,000.

In France, the land of wines, the consumption of distilled liquors averages 1.24 gallons *per capita*, as in the United States, while the amount of wine is 23.92 gallons, and the drink habit is increasing. Mr. Rochard, at a meeting of the Académie de Médecine in 1887, reported that the consumption of alcohol had doubled in forty years, and that alcoholism had increased enormously. The population of the country seems stationary, and the French army gives evidence of great national physical deterioration. So grave is the situation that the government has appointed a national commission of inquiry with a view to the removal of the national curse.

The German people average 23 gallons of beer *per capita*. Sweden has consumed as much as 30,000,000 gallons of ardent spirits annually, and the tax on brandy is the principal item in the revenue of Russia. Other nations do not use as much as these more "civilized." Yet if we count the entire world as using twice as much as Great Britain, France, Germany, and the United States, with a combined population of about one-eighth that of the globe, the cost in one year is \$7,000,000,000, which sum, in twenty-dollar bills, would reach once around the earth, with enough left to go around again in ten-dollar bills.

[The next article is entitled "Effects of Alcohol upon Society."]

### LITTLE WORRIES.

WE have read of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages, and sent them howling into the sea.

We brace ourselves up against great calamities; but the little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear.

A gentleman was once absorbed in studying the question of socialism, when his wife came in, with despair in her face, and wanted advice about the servants.

"O, my dear," he replied, "I can not give my time to little matters like domestic service! I am trying to solve the social problem of the universe."

"Well," replied the wife, "you solve the problem of the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours."

Really it is much easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.

—A. C. Dixon.

"WE must taste the gall if we want to taste the glory; if justified by faith we must suffer tribulation. When God so saves a soul, He tries it. Some believers are much surprised when they are called to suffer. They thought to do some great thing for God, but all He permits them is to suffer for His sake."



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### THE MORAL WARFARE.

Our fathers to their graves have gone;  
Their strife is past, their triumph won;  
But sterner trials wait the race  
Which rises in their honored place,—  
A moral warfare with the crime  
And folly of an evil time.

So let it be. In God's own might  
We gird us for the coming fight,  
And, strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons He has given,—  
The Light, and Truth, and Love of heaven.

—J. G. Whittier.

### ROMANISM AS SEEN IN ROME.

WE naturally look to Rome for both the head and the heart of the Roman Catholic religion. Logically we would expect to find both in the city of the pope and the propaganda; for to this head center all Catholics look and point as the court of last resort. On the rule that the tree is known by its fruit, we look to Rome for that which Rome itself would exhibit as the best results of the system. Then, as showing the fruit raised in the home garden, we give the following article, contributed to the *Missionary Review* by Miss M. E. Vickery, of the Methodist Young Ladies' College of Rome:—

"I have to do with children and young people, but I find that all that they have ever known of religious life has been a mumbling over of beads and bowing low before shrines and images. What tho these statues of marble and painted plaster be called 'the Virgin Mary, the Child Jesus, or by the name of some saint! The people are ignorant of Bible history, know nothing of the life and doctrine of Christ, and would pray with as much ardor to any idol put before them. In fact, the great miracle-working Madonna of Rome, worshiped in the Church of St. Augustina, is only a pagan statue of the wicked Agrippina with her infant Nero in her arms. Covered with jewels and votive offerings, her foot encased in gold, because the constant kissing has worn away the stone, this haughty and evil-minded Roman matron bears no possible resemblance to the pure Virgin Mary; yet crowds are always at her foot worshipping her. The celebrated bronze statue of St. Peter, which is adored in the great Church of St. Peter, and whose foot is entirely kissed away by the lips of devotees, is but an antique statue of Jupiter, an *idol* of paganism; all that was necessary to make the pagan god a Christian saint, was to turn the thunderbolt in his uplifted right hand to two keys, and put a gilded halo around his head. Yet, on any church holiday, you will see thousands passing solemnly before this image (arrayed in gorgeous robes, with the pope's miter on its head), and, after bowing before it, rise on their toes and repeatedly kiss its foot.

"How can there be any spiritual life in a religion that consists only in hearing mass in a language not understood by the common people, in repeating prayers learned by rote, as children, and attending confessional, where the priest's questions are only a prying into private life? The Bible has ever been a forbidden book, and a good Roman Catholic dare not even think for himself on religious questions;

he must accept what the priest says as the *final* and *only* truth. He dare not approach God directly, but only through saints, and he thinks of God as an *angry judge*, that only *Mary* can *command* to be *clement* and merciful to weak men.

"How often, after talking with some of the women, have I despaired of ever making them understand spiritual things! They think the saints, the Blessed Virgin, and even the infant Christ (they are taught that the Virgin ascended to heaven with the infant Jesus in her arms), like the pagan gods, can be deceived by outward devotion or their favor bought by some sacrifice.

"In one of the three hundred and eighty-

"It is claimed that the *bambino*, the wooden doll, was carved and painted by the angels in the exact image of the infant Jesus, and that its mere presence in a sick-room will heal the most desperate cases. A large sum of money, however, must be given to the monks before it is allowed to leave its iron safe to visit a dying person, and guards go with it, for fear that it might be robbed of the earthly treasures, the diamonds, rubies, necklaces, rings, and bracelets with which it is completely covered. When taken into the sick-room, if its face glows, it is a sign that the patient will get well; if it turns pale, it means that God does not will the person to live. It turned pale for the cardinal, so to-day we hear of his death. When the highest spiritual authority puts all his faith in a gaudily-painted doll, what can we expect from the ignorant people, who get all their light from him?

"A dense cloud of paganism and immorality cuts off the vision of the Sun of Righteousness from the Italian people. One must begin with tearing down and destroying superstitions and



THE MAUSOLEUM OF THE ROMAN EMPEROR HADRIAN.

This historic structure was built in A.D. 130. It was afterward altered and called the Castle of St. Angelo. It is a huge circular tower 230 feet in diameter, resting on a basement about 300 feet square, with medieval chambers and casements excavated in solid concrete, and three Renaissance stories added to its summit to serve the purposes of a citadel. Originally it possessed a superstructure surrounded with columns and statues. The burial chamber of the emperor and its passages still exist.

five Roman churches is an image of St. Anthony, the great saint of Padua. On one side of the statue is an iron box for offerings in money, and on the other side is a letter-box. Last Easter eve I saw the monks empty the money-box, and it required three of them to drag away the heavy sack of coin. There are always many young women to be seen before this image; for St. Anthony is the patron of marriages, and many a timid confession of love is dropped into the letter-box, and it often happens that a marriage is arranged as a result. The superstitious maiden believes that her letter goes directly to the saint in his heavenly mansion, and she has no suspicion that it is read by the parish priest.

"Yesterday I watched the *Sacro Bambino* (holy baby) being carried in a pompous procession to its carriage, and then hastily driven—to the bedside of some ignorant Roman woman?—No, to the bedside of a prince of the church, one of its boasted intellectual lights, Cardinal Jacobini, the cardinal vicar of Rome, only second to the pope in spiritual authority. Does it seem possible that such things could occur in Rome in this the last year of the nineteenth century?

base ideals of divinity, before he can hope to reach the hearts of these people, and lead them into the true light.

"The so-called 'holy year' has brought crowds of these ignorant, superstitious pilgrims to Rome. One has only to look into their faces, full of worry, fear, and superstition, to see what the Roman Church does for the masses—not a gleam of hope or intelligence in their eyes. They crowd into the churches to see pagan ceremonies. They kneel before the priest, and are touched with a rod, thus having their petty sins forgiven. They crowd into St. Peter to see the pope and his gorgeous court, devoutly kneeling as the procession passes. They crawl up the holy stairs on their knees (the same stairs that Martin Luther was ascending when the Spirit told him, 'The just shall live by faith'), but nothing brings a ray of joy or smile of peace to their troubled faces. Patiently they go through the allotted duties of this jubilee year, repeat the prayers over and over, and confess every day—all for the vague hope of shortening by several thousand years the long, long time they must pass in purgatory."



## OUR WORK AND WORKERS.

AT the camp-meeting held at Salem, Ill., nine persons were baptized.

THE brethren at Red Lodge, Mont., are erecting a new church building.

DECEMBER 22 to 29 is the time appointed for the annual week of prayer.

THE Colorado annual conference will be held at Boulder during the holidays.

TEN new laborers have been granted credentials or licenses in Nebraska Conference.

TWO SISTERS were baptized at Newberg, Oregon, October 7, by Brother H. J. Schnepfer.

A CHURCH of twelve members has been organized at Pe Ell, Oregon, by Brother S. W. Nellis.

THE addition of three to the company at Vancouver, Wash., is reported by Brother J. L. Wilson.

A CHURCH of eleven colored persons was organized at Houston, Texas, October 13, by Brother E. T. Russell.

THREE converts are noted in a report of meetings held in the M. E. Church at Reed's Landing, Minn., by Brother A. W. Kuehl.

UNDER the labors of Brother J. W. Raymond, at Poughkeepsie, N. Y., six persons have recently "turned their feet into the way of truth."

BROTHER JOHN F. JONES, at a tent effort at Lankford, Kent Co., Md., reports the baptism of four persons, with a good interest as he closes his meetings.

BROTHER A. F. BALLENGER reports twenty conversions in Baltimore, Md., thirteen of whom have been baptized. A church organization will soon be effected.

BROTHER FRED. E. PIERCE, for several years treasurer of New York Conference, has resigned to accept the trusteeship of South Lancaster (Mass.) Academy.

EIGHT converts to the truth are reported by Brother T. H. Painter, at Buena Vista, Va. The prospect for further accessions is good, and it is expected to organize a church in the near future. Two ministers of other denominations are interested in the work.

EIGHT of our people lost their lives in the great storm at Galveston, Texas. One of them, Sister Georgia Whitcomb, had previously done some missionary work there, and returned at the earnest solicitation of a lady who felt that some great calamity was coming on the city, and wanted to be taught more of the way of eternal life. It was mainly because of this appeal that she was in the city at the time of the storm. Her little child also perished.

EARNEST, Christian young men, who want to fit themselves for usefulness in the Master's vineyard, are wanted to take the nurses' course. The Saviour spent much of His time ministering to the sick and suffering. Should we not follow His example? With so much sickness and suffering in the world, there is great need of intelligent, Christian nurses. Such have precious opportunities of witnessing for Christ. For terms and application blanks, address the Portland (Oregon) Sanitarium, First and Montgomery Streets.

WRITING from Columbus, Miss., to the *Bulletin* (Des Moines, Iowa), Brother J. S. Fry says:—

"The negro of the South, poor and unlearned, hungers and thirsts for the truth, just as truly as does his white brother in the North. They are so anxious to learn of the Redeemer that I sometimes have to go at night and read to them. We are grateful that we can sow seeds of truth, knowing that the harvest is sure. Our school for the blacks is progressing nicely, with thirty pupils enrolled. Two evenings in the week there is night school. If you could realize how some exist in this country, I am sure your hearts would be touched. But how will so many learn of the truth when we have so few laborers in the State? It does seem that if the people of the North understood the needs of the South, they would come to the rescue. Pray for us, that we may faithfully do the work that is given us."

BROTHER J. H. BEHRENS, who has had much experience in working with our paper, has this to say in the *Montana Bivouac*: "Those who read the SIGNS know its value as an agency in the hand of the Lord in bringing the light to homes, and as a paper free from the errors peculiar to our age, cheap advertisements, and the slangy and worldly way of presenting the truth of God. Many hearts could testify, too, that through this means God has brought to them the light of present truth."

**BAPTISM:** Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.



## THE SABBATH SCHOOL

LESSON X.—SABBATH, DECEMBER 8, 1900.

## THE BLESSEDNESS LOST.

Lesson Scripture, Gal. 4: 8-18, R.V.

8 "At that time, not knowing God, ye were in bondage to them which by nature are no gods; but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? Ye observe 11 days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain.

12 "I beseech you, brethren, be as I am, for I am as ye are. 13 Ye did me no wrong; but ye know that because of an infirmity of the flesh I preached the Gospel unto you the first time; 14 and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of 15 God, even as Christ Jesus. Where then is that gratulation of yourselves? for I bear you witness, that, if possible, ye would have plucked out your eyes and given them to me. 16 So then am I become your enemy, because I tell you the truth? 17 They zealously seek you in no good way; nay, they desire to 18 shut you out, that ye may seek them. But it is good to be zealously sought in a good matter at all times, and not only when I am present with you."

## SUGGESTIVE QUESTIONS.

(1) In what state were the Galatians before their conversion? Compare verse 8 with Eph. 2: 11, 12. (2) What did they at that time serve? (3) With whom had they become acquainted? (4) Yet to what were they turning again?—Compare the apostle's questions, "How turn ye again," etc., with Jer. 2: 11-13. (5) What words in verse 9 indicate that the Galatians were taking up some of their old idolatrous customs? (6) What were some of them? (7) Where do we find any of these things spoken against? (8) What fear did the apostle express? (9) How did he appeal to them? (10) What did he say they had not done to him? (11) To what experience did he refer them? (12) Under what circumstance did Paul first preach the Gospel to the Galatians? (13) How did they receive him at that time? (14) How did they regard his infirmity? (15) How devoted were they to him? (16) Yet how did they now seem to be regarding him? Verse 16. (17) Who had changed, he or they? (18) What did the new teachers desire to do to them? (19) Where is zeal a good thing? (20) At what time?

## NOTES.

1. THE apostle did not feel personally affronted because the Galatian brethren had turned away from that which he had taught them. It was wholly a matter between them and God, and he was solicitous only for their welfare. They were departing from God, not from Paul. They were injuring only themselves. The true servant of God will not feel elated when men accept the Gospel at his mouth, nor cast down when they reject it. Truth does not belong to any man, and therefore no man has any business to have personal feelings over the way in which people regard it. The failure to recognize this fact has led to untold persecution. Men have felt as tho they were personally insulted if people did not believe what they taught; and the most of the persecution that has existed in the world has been the resentment of offended dignity.

2. ALL the best translations have "because," or its equivalent, in verse 13, instead of "through," as in our ordinary version. What a flood of light upon Paul's labor among the Galatians we get from these few sentences! He was in great bodily affliction and physical pain when he first preached the Gospel in Galatia. Not only so, but that infirmity was the cause of his preaching the Gospel at that place. It is evident from his statement that he was obliged to stop in Galatia on account of physical infirmity, but instead of spending the time looking after his own comfort, he took advantage of the circumstance to preach the Gospel, and he evidently did it with the more vigor because of his infirmity. See 2 Cor. 11: 23-30; 12: 7-10. What a marvel of the power of Christ in man that can use even his times of greatest physical weakness as an occasion for accomplishing the greatest work! Here, also, we see another proof that the Gospel does not depend upon man, but on God. It is not of the flesh, but of the Spirit.

3. COMPARING these verses with Gal. 3: 1-5, we shall see that the Galatians had had no ordinary experience. Paul's preaching was "in demonstration of the Spirit and power" (1 Cor. 2: 2-4), just because he had no power of his own. Christ was set before them so vividly that they could see Him crucified; the Spirit was administered to them, and received, miracles were wrought among them, expressions of rejoicing in God were heard from all, and they had suffered persecution for their faith. All these things are distinctly stated in this Epistle; see if you can recall them.

4. WHILE the Galatians received the truth directly from Christ crucified, they did not despise the humble instrument that the Lord used. They received him as an angel of God, even as they would have received the Lord. Christ said, "He that receiveth you, receiveth Me." Paul's affliction was evidently such that it made him personally very unattractive. Compare verse 14 with 2 Cor. 10: 10. That the seat of the difficulty was the eyes, is apparent. But this made no difference with the Galatians. The blessed Gospel he brought to them transfigured him in their eyes, and so it did in reality; for real beauty is of the soul, not of the body. "The beauty of the Lord" was in Paul. The gracious words that he spoke more than made up for his unsightly appearance. No sacrifice was too great for the Galatians to make, and this they would do as unto the Lord.

5. BY the memory of all the blessedness and joy of their first faith, Paul appeals to the Galatians. He contrasts their former experience with the present. Where is now the blessedness? Where are their joyful testimonies of praise? Ah, the new teaching has changed all that! They could tell by their own experience that there was a vast difference between the Gospel which they received through Paul and the false gospel which they were now receiving.

6. THE kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." Rom. 14: 17. Persons who have been truly converted know what joy and peace filled them at that time. But most people seem to have the idea that that joy can not last; that it must necessarily pass away, as they take up the monotonous round of daily duties, and these stretch out into years. Their Christian life becomes a sort of treadmill experience. That is a great mistake. Jesus said, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." John 15: 11. The path of the just shines more and more until the perfect day. Christ never leaves us nor forsakes us; He abides with us to the end, and in His presence there are rest and fulness of joy. Ex. 33: 14; Ps. 16: 11. The giving of the Holy Spirit is the anointing with "the oil of gladness." God gives "the oil of joy" in place of mourning, the garment of praise for the spirit of heaviness. Isa. 61: 1-3, 10. The fountain of life from God never runs low. If, therefore, you find that your joy in God is growing less in your experience, do not rest content in any such condition. Know that any teaching, any doctrine, that does not bring gladness into your heart, and give you strength and courage for daily life, is not the good news of Jesus.

LESSON XI.—SABBATH, DECEMBER 15, 1900.

## BONDAGE AND FREEDOM.

Lesson Scripture, Gal. 4: 19-26, R.V.

19 "My little children, of whom I am again in travail until 20 Christ be formed in you, yea, I could wish to be present with you now, and to change my voice; for I am perplexed about you.

21 "Tell me, ye that desire to be under the law, do ye not hear 22 the law? For it is written, that Abraham had two sons, one 23 by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the 24 freewoman is born through promise. Which things contain an allegory; for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. 25 Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her 26 children. But the Jerusalem that is above is free, which is our mother."

NOTE.—This much-discussed portion of Scripture is really the simplest and most direct of any part of this Epistle. There is no possibility of misunderstanding it, if we but give heed to what is said, and hold ourselves to it. Of course it is necessary to be familiar with the incident in Abraham's life, to which the apostle refers; so we should refresh our minds by reading Gen. 16; 17: 15-21; Heb. 11: 11. We have this week only a part of the lesson that the apostle draws from the life of Abraham, and so must wait until next week to get the complete view; but if the verses that we have before us are thoroughly mastered, we shall find no trouble. See that not a thought escapes you.

## SUGGESTIVE QUESTIONS.

(1) In what affectionate manner does the apostle address his hearers? (2) In what words does he show his intense anxiety for them? (3) For what was he so burdened in their behalf? (4) What did he desire? (5) In what state was he concerning them? (6) What direct question does he ask? (7) What were some desiring? (8) This being so, what is intimated that they were not hearing? (9) What is written concerning Abraham? (10) Of whom were these two sons born? (11) How was the son of the bondwoman born? (12) How was it with the son of the freewoman? (13) What does this history contain for us? (14) What are these two women? (15) For which covenant does Hagar stand? (16) To what does that covenant bring



forth? (17) What is Hagar? (18) To what does Hagar, or Mount Sinai, answer? (19) In what state is old Jerusalem? (20) Who are in the same condition with her? (21) What about the Jerusalem which is above? (22) Whose mother is she? (23) Being free, to what must she bring forth?

## NOTES.

1. "My little children." Very affectionately does the apostle deal with the erring Galatians, not as a matter of policy, but because he loves them as a mother loves the children whom she has brought forth in pain. In his labor in the Gospel, the apostle Paul gave himself, his own life, for souls, even as Christ did. Whoever labors in that way, will never deal harshly with any wanderer.

2. THE Galatians were in a doubtful position. They wanted salvation, yet they were choosing destruction. They were deliberately putting themselves under the law, in a state of condemnation, and that because they were ignorant of the law. Compare Gal. 3:10. The man who sets himself to get righteousness by the law, places himself under the curse, just as surely as the man who deliberately rejects it and tramples upon it.

3. "Do you not hear the law?" The law certainly speaks loud enough. Read Ex. 19:16-24. It spoke only death. By itself, outside of Christ, it is only the ministration of death. Every feature of the giving of the law from Sinai, every word, every lightning flash, and every thunderbolt, together with the fire and the earthquake, said most plainly, "There is no righteousness, but only condemnation and death, to be obtained by the works of the law." The inheritance of righteousness is not by the law, but by promise. Compare Gal. 3:18.

4. THIS was demonstrated in the case of Abraham. He made a great mistake and attempted to fulfil God's promise. A son had been promised him,—a true free-born son who could be his heir. It had been expressly stated that a servant could not be his heir. Gen. 15:2-4. Nevertheless, he hearkened to the voice of Sarai, instead of to the Lord, and took Hagar, Sarai's Egyptian bondmaid, by whom he had Ishmael. But since Hagar was a bond-servant, a slave, Ishmael could be nothing else. So Abraham had gained nothing. Afterwards Isaac, the child of promise, was born. He was free, and could inherit all that Abraham had. The history is so plain that no one can misunderstand it. The application is equally plain.

5. THESE two women, Hagar and Sarah, represent two covenants, known respectively as the first and the second, the old and the new. One originates at Mount Sinai, the other in the New Jerusalem above. In the first one the people promise to keep the law; in the second one God promised to write the law in their hearts by His Spirit. The first one can give nothing but bondage, condemnation, and death. The other gives pardon, justification, and life. The old Jerusalem is in bondage, together with all that look to it for help. Mount Sinai itself—the law for which it stood as the emblem—could never give freedom. It only, with thunder tones, warns people not to depend on works for righteousness, and drives them back to the promise and the oath of God.

6. JERUSALEM above is free, and is the mother of all who are of the faith of Abraham; "for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. Here we may come and be adopted as free-born citizens. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake). But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:18-24.

**Unawares**

"YE DID IT UNTO ME."

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## INTERNATIONAL SERIES

# THE SUNDAY SCHOOL

### LESSON X.—SUNDAY, DECEMBER 9, 1900.

#### BARTIMEUS HEALED.

Lesson Scripture, Mark 10:46-52, R.V.

46 "AND they came to Jericho; and as He went out from Jericho, with His disciples and a great multitude, the son of Timeus, Bartimeus, a blind beggar, was sitting by the wayside. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, Thou son of David, have mercy on me. And many rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer; rise, He calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto Him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed Him in the way."

NOTE.—This lesson, in point of time, follows closely the lesson of last week. Jesus is on His way to Jerusalem for the last time. The section includes the lesson, the parallels, and a reference to the story of Jesus' movements toward Jerusalem since the last lesson. The parallel accounts are found in Matt. 20:29-34 and Luke 18:35-43. See also Matt. 9:27-31; John 9:1 and onward; Mark 8:22-26; Matt. 12:22, 23. For a study upon the Light of the world, see John 1:9; 3:19; 8:12; 12:35, 36; Luke 1:79; 4:18, 21; Isa. 29:18; 35:5; 42:7. Learn by heart Luke 1:79; John 8:12.

Golden Text: "Lord, that I might receive my sight." Mark 10:51.

#### SUGGESTIVE QUESTIONS.

(1) How was Jesus accompanied as He left Jericho? Who was sitting by the wayside? What was the condition of this man? V. 46. Note 1. (2) What did the blind man find out as the crowd was passing him? What did he at once begin to do? V. 47. (3) What did the people do who heard him? What did Bartimeus continue to do? V. 48. (4) What did Jesus do? What command did He give? What did they say to the blind man as they called him? V. 49. (5) What did Bartimeus immediately do? V. 50. Note 2. (6) What question did Jesus ask Bartimeus? What did the blind man answer? V. 51. (7) In answer to the blind man's prayer, what did Jesus say to him? What immediately followed this declaration of the Saviour? Having received his sight, what did Bartimeus do? V. 52. Note 3.

#### NOTES.

1. As He went out from Jericho.—In Luke's account of the same occurrence it reads, "as He was come nigh unto Jericho." Mr. Robinson gives the following explanation of the apparent discrepancy: "In the time of Christ there were two Jerichos, each of which has an individual history given to us in the Bible. And even now there is pointed out a small village on the spot, and ruins in either direction mark the site of both of the former cities." One was ancient Jericho, the other a more modern city. Dr. Broadus says: "Now locate the healing at a bank on the roadside about half way between the ruins of the two cities where a beggar might naturally sit. Matthew and Mark speak of it as when he went out of Jericho; that is, the old city. But Luke, a Hellenist, and writing to a Gentile, says, 'as He drew nigh unto Jericho;' that is, the Roman town."

2. Casting away his garment.—"This was his cloak or mantle, which is often used by the poor at night for a covering, and which the law of Moses gave them a special claim to, that it should not be kept from them overnight when it was given as a pledge."—*Jacobus*. "This was an unwonted act for a blind man, who would ordinarily be most careful to keep his garment within reach."—*Clarke*. The fact that he was not careful about his garment shows that he had implicit faith that Christ would restore his sight. He could easily find his garment when the Saviour had healed him. When the Saviour called, there was immediate response. If we sensed our need of healing as the blind man did, we would fly to the Saviour with as much earnestness as he manifested.

3. And followed Him in the way.—Luke adds, "glorifying God." Bartimeus' condition is typical of the condition of every one outside of Christ. No doubt Bartimeus had many times heard of the miracles of Christ, especially in the healing of the blind, and he now had faith to believe that Jesus could and would heal him. Jesus was passing by; and tho Bartimeus did not know it, yet it was the last time Jesus would ever pass that way. If he let this opportunity go by, he would probably remain in darkness forever. How like the sinner, sitting in

moral darkness! Jesus will sometime pass his way for the last time. Bartimeus' "experience of salvation is now the argument by which he can persuade others to come to Jesus, and thus help to save the world from spiritual darkness." The reclaimed sinner knows by his own experience what Jesus can do for others.

### LESSON XI.—SUNDAY, DECEMBER 16, 1900.

#### ZACCHEUS THE PUBLICAN.

Lesson Scripture, Luke 19:1-10, R.V.

1 "AND He entered and was passing through Jericho. And behold, a man called by name Zaccheus; and he was a chief publican, and he was rich. And he sought to see Jesus who He was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see Him; for He was to pass that way. And when Jesus came to the place, He looked up, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

NOTE.—The time of this lesson is A.D. 30, just a few days before the crucifixion of Christ. To-day's lesson may with profit be connected with the last four verses of lesson 9, Matt. 19:23-26. The disciples had asked how a rich man could be saved. The lesson of Zaccheus explains their question. Compare this lesson with the three parables in Luke 15. Commit verse 10, and Luke 5:32.

Golden Text: "The Son of man is come to seek and to save that which was lost." Luke 19:10.

#### SUGGESTIVE QUESTIONS.

(1) In what city did the events of this lesson occur? V. 1. Note 1. (2) What well-known character is introduced in this lesson? What was his occupation? What is said of his financial standing? V. 2. Note 2. (3) What was Zaccheus at this time trying to do? What stood in the way of accomplishing his object? V. 3. (4) What did Zaccheus do to overcome these obstacles? V. 4. Note 3. (5) When Jesus saw Zaccheus, what did He tell him to do? What did the Saviour say He must do that day? V. 5. (6) What did Zaccheus do? V. 6. (7) What did the multitude say when they saw that Jesus would dine with Zaccheus? V. 7. (8) What did the Lord's invitation to Zaccheus lead him to declare? V. 8. Note 4. (9) Upon hearing Zaccheus' statement, what did Jesus declare to him? Whose son did He acknowledge Zaccheus to be? V. 9. (10) What did Jesus then declare His own mission to be? V. 10.

#### NOTES.

1. Was passing through Jericho.—Evidently the newer city of Jericho, built and embellished by the Romans; and it would naturally be in this more Roman city that the chief tax-gatherers would be found. The incidents of this lesson seem to have followed closely after the healing of Bartimeus, which evidently took place between the two Jerichos.

2. A chief publican.—His name shows that he was a Jew; but he had adopted an occupation heartily despised among his people, that of gathering the taxes levied by the Roman Government. The work of gathering the taxes was farmed out by the government to men of wealth, who, in turn, employed sub-collectors. The collector paid a certain sum into the treasury for the privilege of collecting the taxes, and the taxes thereupon became his property. This custom, which is still followed in the East, permits of the grossest extortion; and the tax-gatherer is feared and despised.

3. Sycamore tree.—Note the spelling. This was a different tree from our sycamore or buttonwood tree. The name sycamore signifies fig-mulberry. It resembled the fig in the fruit it bore, and its leaves were like the mulberry. Its branches extended horizontally far out from the trunk of the tree. With its short trunk and low branches, it was not difficult for a man of Zaccheus' stature to climb into such a tree.

4. I restore fourfold.—"Before Zaccheus had looked upon the face of Christ, he had begun the work that made him manifest as a true penitent. Before being accused by man, he had confessed his sin. He had yielded to the conviction of the Holy Spirit, and had begun to carry out the teaching of the words written for ancient Israel as well as for ourselves, 'Ye shall not therefore oppress one another; but thou shalt fear thy God.' Lev. 25:17. Among the publicans there was a confederacy, so that they could oppress the people, and sustain one another in their fraudulent practises. . . . But no sooner did Zaccheus yield to the influence of the Holy Spirit than he cast aside every practise contrary to integrity."—*Desire of Ages*.



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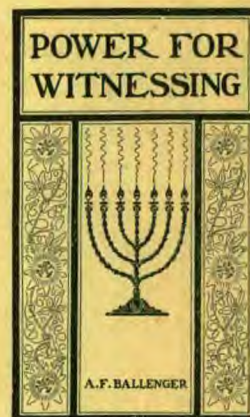
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## The American Outlook:

(a) The two horns of Rev. 13:11, principles of the same, the departure from and certain end.

## The Church and State Outlook:

(a) Object, scope, and purpose of each; (b) separation means life, union is death to both; (c) the tendencies to a closer union everywhere, with Sunday the center.

## The Papal Outlook:

(a) The enfeebled condition of the Papacy at the beginning of the century; (b) how it was regarded then, and how it is regarded now; (c) what will the end be?

## The Present Crisis:

**The Outpouring of the Spirit and Its Counterfeit;**

## The Outlook in Europe:

(a) International condition of nations, feeling of masses, socialism, etc.; (b) great general tendencies; (c) the sure end.

## The Protestant Outlook:

(a) Principles of true Protestantism; (b) Protestantism at the beginning of the century, its attitude toward the Papacy, cherishing of the papal principles; (c) its refusal to follow the light; (d) its present condition in yielding to papal principles.

## Missions Outlook:

(a) The prospect is the evangelization, not the conversion, of the world; (b) the necessity of a positive belief in missions; (c) the everlasting Gospel.

## The Christian's Outlook:

(a) His triumph over sin, unbelief, darkness, and error; (b) Christ coming as king, and the regenerated earth and people.

## "Watchman, What of the Night?"

## A Vitally-Important Question;

## The Meaning of Millionaires;

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