

SIGNS OF THE TIMES

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

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Editorial

"The Revelation of Jesus Christ" are the opening words of the last book of the Bible. The Greek word is *apokalupsis*, from which the book is frequently called, "The Apocalypse," the meaning of which is disclosure or revelation. It expresses what the book is, a revelation, "The Revelation of Jesus Christ."

A Revelation is something revealed; and a revelation from God is something which he designs us to know; for while "the secret things belong unto the Lord our God," "those things which are revealed belong unto us and to our children forever," that we may do his will. Deut. 29:29. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7.

The Book of Revelation is a book of prophecy in the fullest sense, symbolical and literal, abounding in reference to the past, and filled with practical instruction for the present hour. It is the complement of that "more sure word of prophecy; whereunto" an apostle tells us, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts." 2 Peter 1:19. The day has not yet dawned. The dark night of sin still lingers and obscures the way. Men are perplexed by the sparks of their own kindling and are led astray by the treacherous false fires of the miasmatic marshes of sin. Thank God, reader, for the one sure light of his Word. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

The Chief Book.—What Jesus Christ was to all the other prophets, "The Revelation of Jesus Christ" is to all prophetic books. Other prophets and holy men revealed to the world one or more of the excellences, glories, or beauties of the character of God; but in Jesus Christ all shone forth in glory resplendent. In the writings of each of the prophets and holy scribes of old some one or more parts of the great Gospel system is revealed; but in "The

Revelation of Jesus Christ" it is all set forth in wonderful fulness. It was a divine providence that overruled in making it the last book of the Bible, the summary and complement of all the rest. For it is impossible to thoroughly study the Revelation without involving in that study the entire field of revelation from Genesis to the days of the apostles.

Of Jesus Christ.—Herein is our Lord revealed. It may be said that the revelation is limited by the words "which God gave unto him." It is, but the limitation is itself unlimited. "The Father sent the Son to be the Saviour of the world." 1 John 4:14. That he might be "the Saviour of all men," Christ

pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself." Col. 1:19, 20, R. V. "For in him [Christ] dwelleth all the fulness of the Godhead bodily." Col. 2:9. He was "in all things" "made like unto his brethren," even to death, that he might destroy death, and him "that had the power of death, that is, the devil." Heb. 2:17, 14. There is nothing more corrupt, nothing lower, than the death brought by sin; and the eternal Son of God went down to the lowest depths in emptying himself for the love that he bore to the race. And because he gave all, God filled him with all his fulness, that by that fulness he might lift up the low and the fallen. "Now this, He

[Christ] ascended, what is it but that he also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that he might fill all things." Eph. 4:9, 10, R. V. This is the revelation that God gave unto Christ Jesus, to reveal to all the universe the fulness of the Godhead, the eternal power and love and wisdom of God for the salvation of man. This is the revelation of Jesus Christ set forth in this last book of the Word of God to all who will receive it by faith. No plummet can sound its depths. No reed or measuring line can compass its length and breadth. No ladder can scale its heights.

"To Show Unto His Servants."—

Our Lord obtained it for us. It would be selfish to ask that we alone should be sharers in it, but we may know that it is for us in its fulness as tho there were no others to share it. It is one of the blessings of the Gospel of grace that it brings to every one a complete Saviour; it connects every one with the great Central

Source of power and wisdom and love just as truly as tho there were no other soul on earth. And there are no switch-offs, or repeating centers. God hears and answers, and the channel of communication is always open to the child of faith. Who are his servants? All ought to be. We are not only his by creation, but by redemption. We are his bought bond-servants. The original is as strong as this. The price he paid was his own life, which he gave and is giving for the life of the world. 1 Cor. 6:19, 20; 1 Peter 1:18, 19. It is the bounden duty of every soul, therefore, to acknowledge Christ as Lord and Master and submit to do his service. Those who do this are "his servants," "his own servants." Matt.



The Island of PATMOS, Where John Received the Revelation.

"gave himself." Titus 2:14. How fully he did this is revealed in Phil. 2:5-8 (R. V., margin): "Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." And because he emptied himself for love's sake, "wherefore also God highly exalted him, and gave unto him the name which is above every name." Verse 9. As it pleased Christ to empty himself to save others, "it was the good-

25:14. Such are the true worshipers of God; for the highest worship is service, obedience. The heavenly beings that continually praise and bless the Lord are those who "do *his* commandments," and "*his* pleasure." Ps. 103:20, 21. "Thou shalt *worship* the Lord thy God," says Jesus, "and him only shalt thou *serve*." Matt. 4:10. The bond of our servanthood is love. "If ye love me, keep my commandments." John 14:15. "This is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Surely there was never such a service for such a master! Who would desire to call himself by a better title than "a servant of God and of the Lord Jesus Christ"? And yet Christ calls those who are truly his servants his friends: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:14, 15. This is the revelation of Jesus Christ. Are we his servants? Do we do the things he commands? Or do his words apply to us, "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6:46. Only he who obeys Christ can truly call him "Lord."

"The Things Which Must Shortly Come to Pass."—The Revelation is a book for the last days. Daniel was closed up and sealed to the time of the end. Dan. 12:4, 9. We have reached that time, and the seal is lifted. The Revelation is a part of the unsealing of that book, written for those who are looking for the coming of Christ. Isaiah prophesied seven hundred years before Christ. Among these prophecies were the messages of chapters 40:3 and 61:1, 2. For the centuries they were unfulfilled. But when John the Baptist came he gave the former, and Jesus Christ gave the first portion of the latter, cutting in twain the message in the middle of verse 2, leaving the latter part till the last days and the last message. See John 1:23; Luke 4:17-20. The Revelation of Jesus Christ is for his *servants* in the last days, revealing his fulness, and the soon coming events and vicissitudes of the earth and nations, the prevalent dangers and perils, and disclosing his great salvation.

"Sent and Signified It by His Angel."—Herein is another revealing of God's love. "Angel" means messenger, no more nor less. It is applied to man as well as to heavenly beings. But it is generally used, and here means, one of a different order of beings, the spiritual, unfallen servants of God which dwell in his presence. But why does God send his message in that way? Is he dependent upon the angel? Does not he "fill heaven and earth?" Could he not speak to all and each?—Certainly he could. Here is the great reason. There is coming a day of rejoicing in the kingdom of God, a glad harvest home. Love can not rejoice alone; love can not therefore *do* alone. Only he truly rejoices over results who has sacrificed to obtain them. It is for this reason that God gives every intelligence in his universal empire a part in his work. There will be no one in all the vast host of the immortals who will say, "I wrought that work." "I saved that soul." There is but One who could

say it; but he will not. All will share in the joy. The reaper and sower will rejoice together, the servants in heaven joining with the servants of earth, angels with men, in the glad hallelujahs to God and the Lamb for the souls he has saved, co-workers with God, co-rejoicers in the result. Sending by his angel to his servants is God's way of working. That angel is Gabriel (see Dan. 8:16; 9:21; 10:21; Luke 1:19, 26), even as Michael ("who is like God") is Christ. When God would convert Paul he reveals the heavenly glory (Acts 9:4-6), but flesh and blood must tell him the rest (verses 10-17). The angel met with Peter and with Cornelius, but Peter, not the angel, must preach the Word. See Acts 10. And so it has ever been and ever will be. God wants servants. He would have all share in the eternal joy. He has for all a share in his service.

HIS SAVING KNOWLEDGE.

"FOR the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in his sight; but all things are naked and laid open before the eyes of him with whom we have to do." Heb. 4:12, 13, R. V.

To the soul that does not know the Lord, this is one of the most terrible texts in the Bible. Since the day when Adam and Eve hid themselves among the trees of the garden, the consciousness of guilt has ever tended to make men afraid of God. The natural inclination of the sinner is to try to hide from God; he can not bear to have his misdeeds laid bare before the eyes of spotless purity. So the words, "all things are naked and opened to the eyes of him with whom we have to do," and, "Thou understandest my thought afar off," are words that strike terror to the heart of the ungodly. So the natural man tries to forget the fact,—tries to forget his own sins,—foolishly imagining that his ignorance, or forgetfulness, or unbelief, hides the matter from the eyes of God.

But it is impossible to hide from God, for he is everywhere, filling all space. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139:7-10. This being the case, the best thing for men to do is to face the fact, and find the comfort that there is in it, instead of following the devil's promptings, and endeavoring to hide from him who is love, "the Father of mercies, and the God of all comfort." 2 Cor. 1:3.

How is it that God knows all things? Is it by searching into the secret things, so that by study he arrives at knowledge that he did not possess before?—Impossible! for that would argue imperfection on his part. We may not seek to understand God's capacities by a comparison with man. "The eyes of the Lord are in every place, beholding the evil and the good." God himself is everywhere, the direct source of all life. Wherever there is life, wherever there is a created thing to be maintained in existence, there God is, and wherever God is there is all wisdom.

Notice that the Word of God pierces the joints and marrow, and soul and spirit, and is a discernor of the thoughts and intents of the heart. This is a natural consequence of the fact that "the Word was made flesh." John 1:14. God in Christ has forever identified himself with humanity. When Adam stood in innocence and uprightness, it was only by the indwelling Word, upon which he wholly depended. When he forgot his dependence, and struck out for himself, and thus fell, God did not forsake him, but descended to the depths with him, that he might lift him out again. So God is "not far from every one of us; for in him we live, and move, and have our being." Acts 17:27, 28. When men would seek to justify themselves for not obeying the commandments of God, by professing ignorance of them, the Spirit says to them: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead);" for "the Word is nigh thee, even in thy mouth, and in thy heart." Rom. 10:6-8. Christ, "the wisdom of God," knows the sins of mankind, because "he *is come* in the flesh." He bears the sins of the world, because the Lord has laid upon him the iniquities of us all. Isa. 53:6. He knows them, because in human flesh he feels them. He knows them, because nothing can be done that does not touch him; no motion can be made without the power that comes alone from the Word. This is the true "Real Presence."

How utterly useless, then, to think of hiding our sins from the Lord! We might as well try to hide from the Lord the knowledge of his own existence. Every one of those sins is stamped upon his being. They pierce his brow, his hands, his feet, even his heart, and press upon him so that "his visage was so marred more than any man, and his form more than the sons of men." Isa. 52:14. He must know, for every sin touches his own life.

And herein is the comfort to us in the thought of God's knowledge of mankind. "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Isa. 53:11. He knows our sins, because he experiences their power, and by that knowledge he justifies many. How many?—As many as believe on him, as many as confess that Jesus Christ is come in the flesh. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:9, 13.

Christ bears the burden of the world's guilt, and bears it easily. Our sin crushes us, and presses us down to destruction; but he swallows up death in victory. Tho sin crush out his life, yet he rises from the dead with the freshness of eternal life. Whoever knows this, and believes the truth, that Jesus Christ is come in the flesh, will of course let the burden fall entirely on him who is able to bear it, and will thus be free.

So when we confess sin to God, we are not telling him any news. We are simply agreeing with his Word. He knew it all before, but he wishes us to be confidential with him. He is a faithful Friend, and will not betray our secrets. On the contrary, he will himself forget our

misdeeds, blotting them out of existence, so that even our adversary, the devil, can not find them, to taunt us with them. The only way to hide them from the world, is to tell them to God.

What a blessing and comfort, then, to know that God knows! "He knoweth our frame; he remembereth that we are dust." And he cares, too. "Casting all your care upon him; for he careth for you." And, what is more, he is able to carry the burden for us, and give us peace and rest. "Cast thy burden on the Lord, and he shall sustain thee." Therefore unto him that is able to keep us from falling, who is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," to him who knows our sins, who pities our weakness, and who is mighty to save by his love and wisdom—to him be glory and praise forever and ever.

E. J. W.

MORAL AND RELIGIOUS LEGISLATION.

THE *Christian Statesman* of October 15 quotes a criticism against Sunday laws which states that legislation protecting the sabbath "becomes questionable and is of doubtful effect in proportion as it aims by positive force of law to secure moral and religious results." Upon this the *Statesman* remarks:—

It doubtless means that law should not contemplate moral and religious results in protecting the people of any locality from disturbance on the day of rest. This view of the matter would give us a sabbath based, not upon divine authority and law, but upon the will of the majority. But the people who desire a sabbath at all desire it for moral and religious ends. They believe it to be a God-given right. An adequate law on the subject must therefore *protect the Sabbath as a divine institution*, and as a right bestowed by God. It must protect the Sabbath in the sense in which Christian people regard it.

The above is a fair sample of Sunday-law fallacies. The sad thing about it is that presumably it is believed by those who publish it and by many who read it to be good argument. The only law any republic could ever justly enact would be one based on the majority; and if a Sunday law could be just at all, it would be no exception. But just as soon as a State enacts a sabbath law it gives the institution a different basis, a human basis instead of divine. It is true that "the people who desire a sabbath law at all, desire it for moral and religious ends;" and God has given the only "*adequate law*" which ever was given or can be given to secure those ends. Christian people would be supposed to regard the Sabbath according to God's law, to keep *holy* in heart and deed the seventh day. Ex. 20:8-II. But no law of man can compel a *holy* keeping of any day. And if Christians wish to keep it *holy*, there is no law to prevent them. They may "lose a situation," what of it? Are they not willing to suffer if need for conscience' sake? A Sunday law (for it is Sunday that the *Statesman* means) can only appear outwardly to protect a day as a divine institution. It can never make a day *holy* or divine. It can add naught to a day already divine. It may make a man seem to keep the day; but he who does it from the heart will do it, law or no law, and he who attempts to keep the day as to the Lord *because* of a *human* law is only a hypocrite. And that is all that laws for religious or moral purposes can do, —make hypocrites.

General Articles

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

"IS THERE A GOD?"

THERE is a God! On every flower
Is stamped the Maker's face,
But doubters are not given power
His image there to trace.

Faith can, alone, gaze 'neath the veil
That covers sea and land;
Doubt dare not, lest the Truth assail
With an o'erpowering hand.

There is a God! all nature cries,
Beseeching us to look
Into her golden, sunny eyes,
And read the open book.

Upon the sea—within the air—
His adumbrations are;
Look where you will, His face is there
Reflected like a star.

There is a God! Pause in thy doubt
And study man and plants,—
Behold the proofs that lie about,—
Do these things come by chance?

Creation's voice,—the foaming sea,
The gentle winds that blow,
The birds that sing from every tree,—
Sounds forth an endless, "No!"

T. SHELLEY SUTTON.

Boise, Idaho.

THAT WE MIGHT BE PARTAKERS OF THE DIVINE NATURE.

"SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ; grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, placed under the control of Divinity. Many have no real faith in Christ. They say, "It was easy for Christ to obey the will of the Father; for he was divine." But God's Word declares, "He was tempted in all points like as we are." Christ was tempted according to his elevation of mind; but he would not weaken or cripple his divine power by yielding to temptation. In his life on earth he was a representative of what men may become through the privileges and opportunities granted them in him.

In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with his earthly parent. He lived the life which he requires of all who claim to be his children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that he would not himself render. The weapons that Satan designed to use against God, were taken from his hands.

When Satan tempted our first parents in Eden he said, "Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Thus he tried

to flatter Eve into believing that they should be raised above the sphere of humanity. But Christ, by the example he has set before us, encourages the human family to be men, obeying the Word of God within the sphere of their humanity. He himself became a man, not a bond-slave to Satan, to work out his attributes, but a man in moral power, obedient to the law of God, which is the transcript of his character.

Christ became a man that he might mediate between man and God. He clothed his divinity with humanity, he associated with the human race, that with his human arm he might encircle humanity, and with his divine arm grasp the throne of Divinity. And this humiliation on his part was that he might restore to man the original mind, the image of God, which he lost in Eden through Satan's alluring temptations, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden.

The Lord has given Jesus to our world, to a life of suffering and a shameful death, in order to save perishing souls. In the place of punishing the guilty sinner, the Lord allowed his only-begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from his transgression to his loyalty to God. By thus dying for man, Christ has shown that his love for the human family is measureless. And having done this, he will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation.

God would have us realize that all this was done to counterwork sin and rebellion against him, and bring in everlasting righteousness. Christ is able and willing to save unto the uttermost all that come unto God by him. Through his servant he declares, "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." As obedient children, we have the privilege of relationship with God. "If children," he says, "then heirs, heirs of God and joint heirs with Christ."

God loves his children the same as he loves his only-begotten Son. Then let us have a sense of our relationship to him, and walk circumspectly before the world. This world is our training-place for the world to come. If we would be saints in heaven, we must first be saints on earth. Wherever we are we must bear in mind that we are near to God. If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help in every time of need, we would grow strong. Having a sense of our companionship we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ, whose character we are to represent to the world. We need to meditate and converse on the mercy and love and compassion of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. God's promise is, "Draw nigh to God, and he will draw nigh to you."

Through the moral power Christ has brought to man, we may give thanks unto God, who has made us meet for the inheritance of the saints in light. Through Jesus Christ every man may overcome in his own behalf, standing in his own individuality of character. The word comes to him, "Behold the Lamb of God, that taketh away the sin of the world."

Our whole earthly solace hangs upon him whose mission to earth was to give power unto men.

Christ would have us yoke up with him. "Learn of me," he says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." Then we shall be overcomers. We "shall see his face," and his name shall be in our foreheads. We shall be his chosen ones on earth, to enjoy the kingdom of his grace; we shall be with him in the heavenly world, to share in the kingdom of his glory. We shall be heirs of God, and joint heirs with Christ; for he is our portion and our inheritance. We shall be partakers of his divine nature, and one with him in his perfection. We shall have the same life as Jesus; for we are sons and daughters of God.

God has a kingdom awaiting his children whom he has tested and tried in a world marred and corrupted by sin. Mansions are prepared for all who have subjected themselves in obedience to the divine law. Christ declared to his disciples: "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

Jesus asks no more of men than that they shall follow in his footsteps. He was the Majesty of heaven, the King of glory; but for our sake, he became poor, that we through his poverty might be made rich. Almost his last words to us are, "Let not your heart be troubled; ye believe in God, believe also in me." Instead of being sorrowful, your hearts troubled, you should rejoice. For your sake I came into the world. For your sake I have been a disinterested worker in the world. In the future I shall be engaged, just as devotedly, in an important work in your behalf. I came into the world to redeem you; I go away to prepare an abiding place for you in my Father's kingdom. MRS. E. G. WHITE.

GLIMPSES OF "THE FIELD." NO. 1.

THE first practical work of every Christian is to persuade men from sin to Christ; and the best methods of doing this should be studied with more carefulness than any upon which worldly business success seems to depend.

In beginning any work for any purpose, good or bad, one of the first requisites is to learn how to meet the people with whom we are to have dealings; to know them as they are, and learn how to overcome any hindrances which may exist in their minds, or in their surroundings. Nowhere is this of more importance than in soul winning. Environment is such a tremendous factor in salvation, difficulties of the most material kind are so mighty in keeping a soul from the way of life, that we can not ignore them. All doors must be located by us, opened, and kept open. Nothing in ourselves must be allowed to close them, or to build up a barrier between us, as those whom God has sent, and any human soul. The progress of the Gospel is hindered more by the barriers which workers themselves build up between each other, than by anything else, unless it may be that spirit which would lead us to take offense at the peculiarities or unfavorable conditions of those whom we are to help, and to cultivate a favorite to the neglect of others.

There will be those who are less disagreeable to one of refined sensibility than are others. One individual will seem entirely above his surroundings; he may have abilities and gifts which are worth cultivating if they are to be used for

God, but otherwise not, and, before there has been any change in habit or association to warrant it, much is made of him, to the neglect of others who do not make so favorable an appearance, but who may be *worth vastly more* in all that indicates possibilities of character. Such a course will kill any mission work, because God can not honor it. It will make division, build barriers, and bring Him who is "no respecter of persons," into contempt. The people will be quick to discover a spirit that cares for appearances instead of needs.

None are able more quickly to see what is consistent or inconsistent in Christian living and work than the slum classes, in so far as they understand the principles involved. Their wits have been whetted by contact with the hardness of the world, and they are on the outlook for selfishness; and hence they will find it wherever it exists, and know it for what it is. If we win them, we must avoid anything like a spirit of partiality. Treat each one alike; that is, give the due proportion of care and attention to each, according to actual needs, remembering that the most needy have the strongest claim, and that the most wicked are the most needy. The most unpromising have a right to anything, everything, that will bring them up toward the average level at least, and so give them a fair chance among their fellows.

If it is discovered among "our people" that we really care for those that are the most needy; that we do not look at the outward appearance, but, like true representatives of Christ, are only anxious that the sorrows and distresses of the world shall be relieved, anxious to do our full share of the work to accomplish this, it will be telegraphed from heart to heart. It will be said: "That man is sincere, he is true blue, he is the right stuff. He is not after what he can get, he is really trying to do good." A sentiment like that will spread and grow, slowly, maybe, out from under stones of prejudice and hate; but it will grow, and influence the whole field, like a fertilizer poured into barren soil.

An evil report from one about another is a handicap to any good work. It must be understood in our field that no one can get a hearing for anything, against anybody. If any one undertakes to retail an evil report about any person, it should be received by deaf ears. The gossip may insist, and say, "But you ought to know this about this person." Then we must answer: "If so, I will find it out in God's own way. If it is something which I ought to know, he will himself discover it to me; but I can not hear it from you."

Steadfastness in this position is of vital importance. Any one who goes out with the Gospel, either to tell or to live it, will have constant occasion to stand for the principle which this involves. Those who are perhaps paying money for the support of the work, those who are looking on, but who would never touch it with the little finger, will think that they have a right to tell the missionary a great many things to the prejudice of others; but as surely as it is received by him, it will do its mischievous work. The effect will be to have closed some door which should have been kept open, and which must be reopened before he can do anything in that field. Listening once to an evil report may make necessary an entire reconstruction, and perhaps many changes. It may have been told as a dead secret, but the tongue that told it once, will tell it again, with all and more than has been said in reply. Every one will know that this representative of Christ is not above listening to such whisperings, and will have no further confidence in him.

The "every creature," who is the person

spoken of in the Gospel commission (Mark 16:15), is a very peculiar creature, whom we must try to understand if we are to take the Gospel to him. We must take him as God does, not as the world does—that is, as a naked soul, entirely distinct from his environment. Natural aversion to disagreeable things must be overcome, and oblivion to surroundings cultivated as a Christian grace. A story of experience will illustrate.

A certain W. C. T. U. missionary was sitting at her desk in the mission room, by the window writing. Glancing out, she saw a man turned out of a saloon. He staggered to another near by, and sat down on a beer keg, under the awning; but he was not wanted, and very soon a man in a white apron came and ordered him to "move on." He obeyed, stopping under the awning of the next saloon, only to be again ordered to move on. He had evidently spent all his money, and was therefore not wanted inside, nor was he wanted outside, where he could be considered as a sign, or sample, of the kind of work which was done within. It was raining, and this W. C. T. U. woman ran down the stairway, across the street to the poor fellow. "Come up to the Temperance Headquarters," she said. "You can have shelter there from the rain." A good Christian man who kept a store near by saw her, understood, and came to her help, and between them the man was taken up the stairway into the mission.

It was a late autumn day, and the fires were going. The half-drunken man was placed in a chair by the stove in the corner, the only thought being to get him dry. This woman had not had experience enough yet to know what the consequences would be; but perhaps my readers can imagine. He became very sick, and soon some strange work had to be done. There was no one to whom she could give that job; and, under the circumstances, she would have given it to no one if she could. It was her own special service for Him who had said, "Ye have done it unto Me." Her interest in that man's salvation had in those few moments become such that she thought of nothing but what was required for the comfort and cleanliness of his wretched body and soul. Her heart was full of prayer while she worked as a soul-winner, with water and towels, to remove that filth of sin out of the way of the Gospel.

While she was busy, down upon her knees, the door opened, and her pastor entered. He was one of the most careful of men, the embodiment of neatness and refinement, a noble Christian man, but one who could not endure the sight of anything uncleanly. He gave one glance, an exclamation of disgust, and, saying, "I will come again some other time," bowed himself out. A few days later he met that member of his flock, and, as he shook hands with her, he said:—

"Sister —, I have not been able to keep you out of my mind since I saw you the other day in the mission."

"No, I presume not," she said.

"Well," he continued, "do you know what I thought? I tell you you have mistaken your calling. I do not believe God has given you, or any other Christian woman, that sort of work; and the sooner you get out of it, the better it will be. I have had it in my mind to come down and say this to you."

"You and I look at it a little differently," she said. "I would not have missed that work for anything."

"You would not have missed it! Well," he said, "I confess I can't understand you."

About three months afterward, during which

many things had happened in the mission, as well as in the church to which she belonged, and she was enjoying a talk with her pastor about it, the minister mentioned a certain young man who had been converted in the mission, and had recently united with the church. He had been at once recognized as a man of very fine ability, and made unusually welcome by pastor and people; and now the "doctor" spoke of him in the highest terms, as a man "worth saving," one for whom it would "pay to spend a great deal." "That sort of result gave one great courage in the efforts which were sometimes discouraging." The "doctor" expressed himself warmly, the missionary agreed with him perfectly, and, finally, when he had thoroughly committed himself, she said:—

"Do you remember the last time that you called at the mission?"

"Shall I ever forget that?" he replied with a look of disgust. "Do you remember what I said to you about it? It was a shame."

"O, but listen!" she said. "Doctor, that young man about whom you have been talking just now is the result of that day's work."

"What do you mean?" he cried.

"Just this, that young man is the result of that day's work."

"You don't mean that he is the same young man?"

"The very same."

"Is that possible?" and his color changed, while tears filled his eyes, and began rolling over his cheeks.

"It is the truth," she replied; and, while she went on and told the story, of which he had seen the beginning and ending thus far, he received a revelation of what it meant to be a preacher of the Gospel; and when she had finished, he arose, and, laying his two hands on her head, he said:—

"Well, all that I can say is, God bless you, God bless you, God bless you."

The point which I wish to illustrate by this bit of experience is this: We must forget the man in his soul. We must be ready to wade through filth, if necessary, to win a soul; must be able to forget that it is filth, ignore it as such; be able to take hold of it, if necessary, without shrinking, as we would of anything else which has come in the way of life, and must be removed at whatever cost. Just the moment we should begin to count it as *filth*, instead of simply an *impediment*, it will become unforgettable, and take our thought from the life that is to be rescued and saved, and become a personal incumbrance. Nothing is so filthy as sin; and as long as we have that to deal with, anything which can be done for its removal is clean work, however it may appear.

The disagreeable things connected with sickness and feebleness are easily ignored by those to whom the patient is dear, as well as by those who care for the sick from humanitarian and Christian principles. But when it is *debauchery*!—Ah, but we must learn to recognize debauchery as only a symptom of that most deadly sickness, sin, and then we shall be able to look through it, as those who look through a wall, and see nothing but the soul,—just the soul which Christ died to save, and which is so far beyond all price for value, that we can well afford to go through or handle anything to reach and save it! MRS. S. M. I. HENRY.

Sanitarium, Battle Creek, Mich.

CHRIST is no mere historical character; he is not dead and gone; he lives, and presses his tremendous claims upon the soul.—*Christopher G. Hazard.*

KNOWING GOD.

In the beautiful word picture of the sheep and shepherd, contained in the tenth chapter of John, representing the closeness of the relationship existing between God and his children, our Saviour says, "I am the Good Shepherd, and know my sheep, and am known of mine."

There is so much embraced in this idea. There is comfort and strength in the thought that God knows us. He knows our trials, our difficulties, our temptations, our weaknesses. He knows our power of endurance. He knows just how hot to make the furnace, just how deep to send the arrow of affliction, just how heavy to make the load.

A gentleman passing along the street saw a little boy with a hod of brick on his shoulder, in which his father was placing a load for him to carry to the building above. The little boy was asked, "Are you not afraid your load will be too heavy?" The little fellow replied, "Father knows how heavy to make the load." And our heavenly Father knows. His knowledge is infinite, his power is infinite; and the infinitude of his love and tenderness for us equal the greatness of his power and wisdom. He is too wise to err, too good to be unkind. Knowing that he knows, we may safely trust the leadings of his providence. To us the way may seem dark; no star of hope may light the sky of our experience; but if we do not understand, God does, and with perfect confidence we may place our hands in his and resign ourselves to his leadership and guidance, trusting him to give us that experience that will be for our highest good.

Yes, God knows us, and, O blessed thought,



"He calleth His own sheep by name, and leadeth them out. When He hath put forth all His own, He goeth before them. And the sheep follow Him; for they know His voice." John 10:4, 5, R. V.

we also may come to know him! "I know my sheep, and am known of mine." We may know God as we know our dearest, closest friend, and with even a deeper knowledge than we can know any earthly friend may we come to understand him. There is a vast difference between knowing *of* God, knowing *about* God, and *knowing* God. I have a dear, kind friend, who, by his constancy in many experiences and trials, has proved the strength of his friendship. With him I have come to commune as with a brother. There is no secret between us. He knows my virtues and failings, and I know his. Before I met that friend I knew *of* him. I knew something *about* him, but now I *know* him. I know his habits of life, his disposition, his likes, his dislikes, his tastes. I know him as he actually *is* in all his characteristics and attributes; but, O, I may know God with even a deeper knowledge than this! I may read about him in his Word; I may hear of him through others' experience; I may hear him represented as a compassionate Saviour, as a merciful Redeemer, as a comforting Friend, but deeper and broader than all this I may know him in my actual experience as a loving Father, as a Comforter, as a Sympathizer in all my trials, as "a Friend that sticketh closer than a brother." And when one comes to know God in this closeness and tenderness of relationship, then it is, and not before, that he can enjoy loving communion with him. Then can he come to the Lord Jesus in fulness of confidence in every great trial and in every small trial, knowing that God

is equally interested in both causes of concern to one of his own.

And in knowing God, and in knowing that he knows us, the independence of our relationship to him is strengthened. Our faith will not rest upon the experience of others, but upon the individual experience which God has given to us. Others may prove disloyal, we will prove true; others may falter, we will stand firm; indifference and coldness may possess those around us, but the love of God shed abroad in our hearts will keep aglow the fervor of our devotion and piety. Factions may split the church, false doctrines may be presented, and in the midst of the jargon of strife and confusion it may seem to us, viewing the matter from a human standpoint, that the work of God is coming to ruin. At such times this personal relationship, this knowledge of God, will save us from rout and disaster. Friends may prove false, and the finger of scorn may point us out to the mocking, jeering multitude, but none of these things will move us, because we have come to know in whom we have believed, and we have come to know not only in whom we have believed, but we have come to know *him* in whom we have believed. And this knowledge of *him* is the knowledge of power, enabling us to prove loyal to One ever so loyal to us.

May we, as the sheep of the heavenly fold, know the voice of the True Shepherd; and knowing that voice, may we follow where it leads.

F. M. WILCOX.

THE APOSTLES AND THE SABBATH.

(Continued.)

Meeting on the First Day.

SOME persons claim it was the custom of the disciples to meet on the first day of the week, after the resurrection of Christ, to commemorate that event. If it were true, as some claim, it would still be a fact that it is the "first day of the week," and not the Sabbath. It was not their custom to meet on that day, or at least we have no record that it was. We have record of one meeting being held on that day, and then it is called the first day of the week, not the Sabbath.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7.

This meeting was held upon the first of the week, or first day of the week, or Sunday. The Sabbath always comes on the last of the week, and not on the first of it. How could the first day of the week become the Sabbath without divine appointment? Where is such an appointment? Does a religious meeting, held on that day, make the day the Sabbath? Those who keep the seventh day very often meet upon the first day of the week for religious services, and to "break bread." Does that make it the Sabbath? If the disciples had met upon the second day of the week, and broken bread, would that make Monday the Sabbath? We ask the reader to consider the following facts concerning this meeting:—

1. If the day was reckoned from midnight to midnight, then they broke bread Monday morning. Paul preached until midnight, and, after healing the young man who fell out of the window, they returned to the room in the third story and broke bread. The breaking of bread was after midnight, and, if the meeting was Sunday night, the breaking of bread was Monday morning. Acts 20:7-14.

2. According to the Bible, the day begins at

even, or sunset, and lasts until the next evening at sunset. "The evening and the morning were the first day." "From even unto even shall ye celebrate your Sabbaths." The Jews did not believe in healing on the Sabbath, but after the Sabbath was over, then they would bring the sick to Christ. "And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils." Mark 1:32. "And it came to pass, that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13:19.

The "first day of the week," upon which the disciples held their meeting, began Saturday evening, and closed Sunday evening. The sun rules the day, and at the going down of the sun, one day closes and another begins. As this meeting was upon the "first day of the week," and in the evening (for there were many lights burning), and the evening is the first part of the day, we conclude it was held upon what we now call Saturday evening. Seventh-day Adventists quite often meet upon the evening of the first day to "break bread," but who ever thought of referring to an Adventist meeting on that day to prove that that day was the Sabbath? If the Adventists could keep the Sabbath, and yet "break bread" on the "first day of the week," could not the early disciples do the same? He who keeps Sunday should have better authority than is found in this text.

3. This was the last meeting Paul could enjoy with this company. Acts 20:22, 38. Paul's brethren were sailing while he was enjoying this farewell meeting with his brethren. Sunday morning Paul started on his journey afoot, expecting to meet his companions in travel at Assos, a distance of nearly twenty miles. It is therefore evident that he did not consider it a sacred and holy day. How will you consider it? Even tho he had a direct command to meet on the first day of the week, to break bread, that would not affect the fourth commandment or the observance of the Sabbath.

Many Christians suppose that the church is commanded to meet on the first day of the week, and take up a collection. That thought is based on a wrong understanding of the following text:—

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

This is called "a collection for the saints." There are many ways of taking up collections. It may be done by passing the collection box or plate to those assembled together, or by sending men from house to house to gather up the money. In the time of Paul the churches donated means to support the needy poor in the church. "Only they would that we should remember the poor; the same which I also was forward to do." Gal. 2:10. Again he says: "But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Rom. 15:25, 26. We now inquire, How was this contribution money gathered together, and how did it get to the saints at Jerusalem? Here is the reply: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." How can any one "lay by him in store" by putting it in the collection box? In putting it in the collection box, instead of laying by himself, he has given it to another. He does not have it by himself in

store. If he should take from his means a certain portion each week, and lay it by itself, "by him" in his own home, and not at the church, he would be fulfilling the text. Again the apostle exhorts them:—

"For as touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, Ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not of covetousness." 2 Cor. 9:1-5.

Paul had boasted of Achaia for their liberality, and in their forwardness in supplying means for the poor saints. He had told the brethren of Macedonia that Achaia was ready a year ago. Paul expected soon to make a trip through Achaia, and he did not know but some of the brethren of Macedonia would go with him. Lest Paul's boasting should be in vain, and he be ashamed, he sent some brethren before him to make up their bounty. If the brethren of Achaia had met every Sunday and had passed the collection box, and the money was in the hands of the treasurer, why did Paul need to fear lest the bounty might not be ready? How could it be possible for Paul to come and "find them unprepared" if from week to week they had been putting it in the collection box? How could the brethren "make up" the bounty, if they had been making it up every Sunday by putting it in the collection box? If the brethren had obeyed Paul, and laid by itself that which they could give to the poor, it would be but a natural thing to have the brethren make up the bounty. When the bounty was made up, it was then taken to Jerusalem. "And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." 1 Cor. 16:3.

If Sunday has no stronger foundation for its divine appointment than the unwarranted inferences drawn from such texts as Acts 20:7 and 1 Cor. 16:2, it certainly is built upon the sinking sand.

W. L. ILES.

Phoenix, Ariz.

THE KINGDOM OF GOD NOT POLITICAL.

ACCORDING to the doctrine advanced by the W. C. T. U. of Alameda County, Cal., "our national life" and the "coming of Christ's kingdom on the earth" are co-ordinate interests, the one depending upon the other. According to the Word of God, however, the setting up of the kingdom of God will break in pieces and consume every earthly nation in existence, and it will fill the whole earth and stand forever. See Daniel 2. But we could hardly expect anything but confusion when the effort is squarely made to convert the kingdom of Christ into a kingdom of this world in the face of his plain declaration that it is "not of this world." John 18:36. About the most motley declaration of principles yet published is set forth in the following preamble and resolution:—

"WHEREAS, We believe that the perpetuity of our national life depends upon obedience to the divine command, 'to keep holy the Sabbath day,' and recognizing, as we do, that the labor question and the temperance question go hand in hand in sustaining the vital issues of a day of rest and closing the saloon, as a necessary protection to our young people and safeguard to the community; and,

"WHEREAS, The multiform evils resulting from the desecration of the sabbath in California require

that a legal enactment making its observance mandatory is the ultimatum toward which the Christian churches of this State should direct their efforts; and,

"WHEREAS, Public sentiment has not reached the point which demands such legislation; therefore,

"Resolved, That we welcome into our midst the presence of so powerful an organization as the United Society of Christian Endeavor, which has for one of its objects the promotion of a better sentiment on this important question; and knowing that in 'union is strength,' we desire to co-operate with them in every effort which they are making to hasten the coming of Christ's kingdom on the earth, which is 'righteousness, peace, and joy in the Holy Ghost.'"

In the first place, what has the "divine command to keep holy the Sabbath day" to do with a human command to observe a day which no competent power ever has made holy? Again, all the "multiform evils" that have resulted from the so-called "desecration" of Sunday in California, have arisen from the custom of being idle on that day; and not only is this true, but the W. C. T. U. and other organizations are desirous of extending this custom and making it obligatory upon all. Men who follow their ordinary legitimate occupations on Sunday are no more disorderly than on other days. Yet we are told in the foregoing declaration that to enforce idleness on Sunday, and consequently an excess of mischief, "is the ultimatum toward which the Christian churches of this State should direct their efforts." With what we see of the effects of voluntary idle Sunday observance, what may we expect of "a legal enactment making its observance mandatory"?

On the supposition that a legal enforcement of Sunday observance is "the ultimatum toward which the churches of this State should direct their efforts," we are forced to the conclusion that such an "ultimatum" is a very low aim. The apostle's ultimatum of effort, below which the church of to-day can not afford to fall, was this: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:14. This was Paul's aim, the goal to which he pressed forward; yet in all the record we have of his life we find no reference to working up public sentiment to the pitch of demanding a legal recognition or a religious observance of Sunday.

The last item of the preamble and the resolution itself admit that one of the objects of holding the International Christian Endeavor Convention in San Francisco was the promotion of a sentiment favorable to a Sunday law. Inasmuch as the enactments of any State law is a political action, this resolution admits that the holding of said convention in California was a political movement; and such an admission is practically an avowal of the doctrine that hastening the coming of Christ's kingdom on earth is a political work. It is practically a lowering of Christ's righteousness, and "peace and joy in the Holy Ghost," to the level of political wire-pulling.

But it is pertinent to illustrate this idea that a Sunday law for California should be the ultimatum of church effort to the extent of calling an international convention for the promotion of sentiment to that end. According to the sentiment expressed by the Alameda County W. C. T. U., such an achievement would be an effort to hasten the coming of Christ's kingdom. Over fifteen hundred years ago a Sunday law was enacted by a government that controlled the world. A few years later it was so far indorsed by the church which that government recognized and supported, that all dissenters were anathematized. Was the kingdom of Christ on earth hastened as a consequence?—No, the period known as the Dark Ages followed in a very short time; and many countries where Christianity had been previously recog-

nized as a power for good are yet in the darkness of heathenism.

But we will come to our own country for an illustration. No State has been more scurrilized or berated by the churches and reform societies than Nevada, because of its legalizing of prize-fights. Yet Nevada has its Sunday law. Did the great prize-fight, which Nevada's legislature especially invited by a special law, particularly "hasten the coming of Christ's kingdom"? It ought to have had such an effect, rather it could not have been passed at all, if the previous Sunday enactment had been so efficacious in ushering in the coming kingdom of Christ as is claimed by our W. C. T. U. sisters and their adherents for a California Sunday law.

"The ultimatum toward which the Christian churches of this State should direct their efforts" should be reached through the Word of God, guided by the "Spirit of truth," and not through the fallible laws of political powers. The erection of human foundations on which to establish the kingdom of Christ is sheer presumption. The God of heaven will set up that kingdom in his own time and in his own way; and the legitimate aim of the churches should be to preach the Gospel of the kingdom to every nation, kindred, tongue, and people, that whosoever *will* may come and take of the water of life freely. There is no legal compulsion in the plan of salvation, nor is there any human politics in it. W. N. G.

CHRIST IN THE PSALMS.

THE supposed higher education of the present day is opposed to the Word of God. Criticism of that Word is becoming more and more common every day. Skepticism and actual infidelity are the result, while the ignorance of many religious teachers results in undermining the faith and confidence of those who look to them for help. As long as men feel free to criticise the Word of God, saying that this utterance is inspired and that is not, how can they minister to the wants of those who are longing for something less capricious than the human mind? Even ministers of the Gospel are troubled over the records of incidents in the lives of patriarchs and prophets, and style certain of the psalms of David as imprecatory.

May 31, 1897, a discussion arose in the Ministerial Union of Baltimore concerning the divine and human utterances in the Bible. After a paper had been read by Bishop James A. Latane, on "The Inspiration of the Bible," Dr. Grammer said:—

The infidel is making capital out of his attacks on the supernatural, and we must meet them. How best shall we account for what he insists are inaccuracies, inconsistencies, and anachronisms? . . . How must we account for the blessings showered upon Jael, after her bloody deed, and for many events that occurred in the history of Elijah?

The imprecatory utterances of the psalms were then taken up. The report continues:—

Several ministers suggested that there were both divine and human utterances in the Bible, and that certain fierce denunciations, and prayers for the destruction of others, were simply manifestations of the human side.

Rev. Samuel A. Wilson then read the 109th Psalm. "I regard the objections raised by many to the Bible as largely due to the imprecatory psalms. We have been bothered by them. The hard places in the Bible had better be passed over by preachers in the pulpit."

Another speaker, Rev. Dr. Joseph E. Smith, said:—

I do not sympathize with men who are always finding fault with the Bible. We do not attach enough importance to the human side of it, and human imperfections must crop out. Look at the old patri-

archs mentioned in the eleventh chapter of Hebrews. They were the most imperfect set of men, and few of them would now be admitted into the Methodist Episcopal Church, even on probation. . . . The human element comes to the surface, or else how can you square some of David's utterances with the Sermon on the Mount?

Rev. Dr. Grammer, in making his closing remarks, said:—

David caught the spirit of holy indignation against the wrongdoing of his time, and expressed it sometimes in a human way. *We can understand that.* The great purpose of Protestant ministers must be to uphold the inspiration of the Scriptures.

Thus we see that these ministers of the Gospel, in attempting to clear up the matter in their own minds, could see only the human side of it all; and the subject became all the more bewildering to those who accepted them as guides in spiritual things. The reason for this lies in the fact that many study the Scriptures as they would a book on some common topic, the author of which was not even supposed to be inspired. While there are more than twenty different Psalms which unmistakably refer to Christ, I will notice only a few of them, and a few other scriptures, to show that our Lord is not only referred to in the Psalms, but is often represented as the speaker.

First, did David speak by inspiration? He says of himself, "The Spirit of the Lord spake by me, and his Word was in my tongue." 2 Sam. 23 : 2. Again, "Which the Holy Ghost by the mouth of David spake." Acts 1 : 16. And Christ, in speaking of David, says, "For David himself said by the Holy Ghost," etc. Mark 12 : 36. Other scriptures might be cited, but these are sufficient to show that the Saviour acknowledged David as speaking by inspiration.

Coming to the subject direct, I first turn to Ps. 2 : 7: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." We find the same words in Acts 13 : 33: "As it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Ps. 16 : 10. Peter, speaking upon the day of Pentecost, says of this, "For David speaketh concerning him: . . . Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Acts 2 : 25-27. Compare also Ps. 22 : 1; with Matt. 27 : 46; Ps. 40 : 7, 8; with Heb. 10 : 5-10; Ps. 41 : 9; with John 13 : 18.

Now I turn to one of the alleged imprecatory psalms—the eighty-ninth. Beginning with the twentieth verse it reads thus:—

"I have found David my servant; with my holy oil have I anointed him. . . . I will beat down his foes before his face, and plague them that hate him. . . . Also I will make him my first-born, higher than the kings of the earth. . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

David was not the first-born, nor does his throne still exist. Therefore this language must apply to some one else, and that is Christ, the Son of David.

We will next consider that psalm which bothered Rev. Samuel A. Wilson so much. It is the 109th. A few words from it will show that Christ, and not David, is the speaker in this particular instance. Verse 8: "Let his days be few; and let another take his office." Verse 25: "I became also a reproach unto them; when they looked upon me they shook their heads." Acts 1 : 20 gives us an inspired interpretation of the first of these verses, in the following words: "For it is written in the book of Psalms, Let his habitation be desolate,

. . . and, his bishopric let another take." By referring to Matt. 27 : 39, the other is made equally clear: "And they that passed by reviled him, wagging their heads." The twenty-second psalm, already referred to, gives the same in nearly the same words.

The above is sufficient to show that Christ is the central figure in the Psalms, as well as all other scriptures. But let me also ask you to read and carefully compare the following texts: Ps. 102 : 24-28; Heb. 1 : 10-12; Ps. 110 : 1; Matt. 22 : 41-46 and Acts 2 : 34, 35; Ps. 118 : 10-24; Matt. 21 : 42; Ps. 68 : 18; Eph. 4 : 8. Then since Christ is so plainly the thought of these scriptures, is it wise to condemn any of these sayings as "the human side"? Rather should we not say of them as did our Lord, in quoting Ps. 82 : 2, "The Scripture can not be broken"? J. E. EVANS.

New Orleans, La.

THE WORK OF SPIRITUALISM.

THE following is from the *Pacific Baptist* of June 17, 1897:—

Spiritualism has done nothing for the world in its half century of history which entitles it to anything other than the contempt and scorn of intelligent Christian people. It has fathered an amount of humbuggery not to be found outside of heathendom. It has ruined thousands of men and women by its wicked teachings concerning spiritual affinities, and its contempt for the marriage ties. It has given the world no knowledge of any value, either as concerns this world or the world to come. Not a fact of science has been revealed in the stupid gibberish of all its army of priests and prophets. No truth of revelation has been made more plain than it is made in Scripture. On the contrary, thousands have been led to be incredulous of the Word of God and profoundly credulous of everything else. Missionaries of high standing have shown that Spiritualism is through and through a heathen system, permeated with the evil spirit of idolatry and ungodliness, and proven by its fruits to be the offspring of the wicked one.

It is little less than wicked for young people, or any people who profess the name of Christ, to touch this nasty superstition. The Bible is thoroughly against witchcraft, of which Spiritualism is the legitimate and characteristic child. There is not a word in the Bible to support the contention that the spirits of the dead are granted to have communication with the living. The story of the witch of Endor, so often used in defense of Spiritualism, is a true exhibit of its lying character and its unhallowed place. There is nothing to prove that the witch of Endor saw Samuel. She simply lied about it. It is incredible that after God had refused to speak to Saul he would make the medium of his communication with him an outlawed witch, who ought not to have been living if Saul had kept the Word of God. The story may be easily explained without such a violation of the probabilities of divine communication. And the fact that this solitary instance of seeming communication, through a medium, with the spirits of the dead, is associated with the wicked end of a disobedient and half-crazy king, indicates pretty plainly what is God's opinion of Spiritualism. Saul was a fit subject to be humbugged by it, and a fair indication of the sort of people to whom this religion of right belongs.

By their fruits ye shall know them. Go through the encyclopedias and sift out, if you can, knowledge contained therein which has come to us through Spiritualism. What have the spirits told us as to the vexed questions of history except a pack of irreconcilable lies? What have they added to our knowledge of the unexplored domains of earth? What laws have they revealed to us, by which our moral or material civilization has been advanced? Where are the discoveries which have come to us through their communications? What good of any kind have they done? And what evil is there they have not taught? Read this testimony:—

Dr. B. F. Hatch, husband of the notorious Mrs. Cora V. Hatch, makes the following statement: "I have known many whose integrity of character and uprightness of purpose rendered them worthy examples to all around, who, on becoming mediums, and giving up their individuality, also gave up every sense of decency and honor. . . . Iniquities

which have justly received the condemnation of centuries are openly upheld; vices which would destroy every wholesome regulation of society are crowned as virtues; prostitution is believed to be fidelity to self; marriage, an outrage on freedom; love, evanescent, and, like the bee, should sip the sweets wherever found, and bastards are claimed to be spiritually begotten." And he continues: "I do most solemnly affirm that I do not believe that there has, during the last 500 years, arisen any class of people who were guilty of so great a variety of crimes and indecencies as the Spiritualists of America." This testimony is strong, but we believe that it is none too strong. The best and brightest Spiritualist whom we ever knew was a man who was ruined by it, and at length took his own life. We have examined its fruit in many instances, and to us the whole system is so foul and loathsome that we shrink from the slightest contact with it. If other testimony is needed, we can give it in plenty, but we have only this word to add at present: Touch not the unclean thing. Let it utterly and resolutely alone.

The truth of the above we will not question. The system is evil and only evil. It is all based on the first falsehood in Eden, "Thou shalt not surely die." And that very falsehood is indorsed and fostered by "orthodoxy" today in its immortal-soul and consciousness-in-death theory. Many honest souls are led to build on the false foundation laid by Satan, and garnished by so-called "orthodoxy."

Bible Readings.

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

CHRIST'S COMING NEAR.

Matt. 24:3: "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

Matt. 24:4-14. Jesus tells them something of the condition of the world preceding his coming.

Matt. 24:23-26. He warns his followers against being deceived by the signs and wonders done by the false Christs.

Matt. 24:27. No one who understands the nature of Christ's coming need be deceived, because he tells us in Luke 9:26. He comes in his own glory and in his Father's and in the glory of the holy angels.

Matt. 24:29. As *special* signs of his coming, he gave the darkening of the sun and moon and falling of the stars.

NOTE.—"Those days" of tribulation refer to the 1,260 years of papal persecution, beginning A.D. 538 and ending A.D. 1798. Matthew says, "Immediately after the tribulation of those days," and in Mark 13:24 we read, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." The persecution almost entirely ceased about twenty years before the expiration of the days. Then, in order to be signs of Christ's coming, the darkening of the sun and moon must come between the years 1778 and 1798. On May 19, 1780, the sun was "supernaturally darkened," and the following evening the moon, tho in the full, gave no light. See Webster's Dictionary, Art. "Dark Day."

Rev. 6:13 describes the falling of the stars, which was also to be a sign of his coming.

Matt. 24:30; Mark 13:26. The next event brought to view is the coming of the Son of man in the clouds of heaven.

Matt. 24:32, 33. Jesus says that when these signs have been given, we may *know* that he is near, just as we know that summer is near when the trees put forth their leaves.

Matt. 24:36. No man knoweth the day or the hour of his coming.

Matt. 24:37, 39. The world will be taken unawares just as they were at the time of the flood.

Luke 21:34. Christ warns his people against being so engaged with the things of this life that they have no time in which to learn of his coming.

LENA E. HOWE.

Question Corner

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

No. 639. Binding and Loosing.

"I WILL give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. What does this signify? W. W.

It does not signify that the power of binding and loosing was conferred on Peter alone; for the same power was conferred upon all the disciples (John 20:23), and upon the church (Matt. 18:18). The keys of the kingdom is that which opened the door of the kingdom. This was the Gospel which Peter first preached on the day of Pentecost (Acts 2:14), and to the Gentiles (Acts 10:34). Referring to this, Peter said, "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the *word of the Gospel*, and believe." See Acts 15:7-9. The proclamation of the Gospel is a savor either of life unto life or of death unto death. He who accepts it enters the kingdom; he who rejects it is barred out. So Jeremiah by the word which he uttered was set "over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to build, and to plant." Those who complied with the condition were planted. Those who did not were rooted out and destroyed. See Jer. 18:7-10. It is thus that God's servants bind and loose, remit and retain.

No. 640. Time When Noah Preached.

How LONG did Noah preach before the flood?

Evidently for 120 years he gave the Gospel message of warning the world of a coming flood, and pointing out the only sure refuge. Rabbi Leeser's Jewish translation of Gen. 6:3 reads: "My Spirit shall not always strive for the sake of man, for that he is but flesh; yet his days (of grace) shall be a hundred and twenty years." The Lord revealed the coming flood to Noah (Amos 3:7), that Noah might tell others. Noah was a "preacher of righteousness" (2 Peter 2:5), by faith (Heb. 11:7). He evidently began to tell people as soon as the Lord revealed to him the present truth for that day, and 120 years was all he had to do it in.

No. 641. How Many Adams?

WERE there three Adams or not?

There have been many men named Adam. There have been *two* in the sense of being the head of a race. The creation of the first Adam is recorded in Gen. 1:26, 27 and 2:7. He is called the first Adam in 1 Cor. 15:45. And Jesus, the head of the spiritual race of man, is called the last Adam. The first male and female of Gen. 1:26, 27 were Adam and Eve. The first chapter gives a brief *general* account. Gen. 2:7, 18-25 is a specific and detailed account of the same thing.

No. 642. Daniel's Last Prophecies.

How MANY years were there between Daniel's last two prophecies?

The vision of chapter 9 came in the first year of Darius (Dan. 9:1), and the vision or prophecy of chapter 11 begins with a similar statement. The time was evidently less than a year. This was the year B.C. 538.

No. 643. The Lake of Fire.

PLEASE explain how the beast and false prophet are cast into the lake of fire (Rev. 19:19, 20) a thousand years before the utter destruction of the wicked, and before the devil is cast in, as stated in Rev. 20:10 and 2 Peter 3:10. Where is this lake of fire at that time? SEARCHER OF TRUTH.

The beast and false prophet represent systems and governments. These systems or governments will be destroyed when Christ shall come, when his presence will set on fire the earth. See Isa. 30:33; Ps. 50:3; 2 Thess. 2:8. At the end of the 1,000 years the whole earth will be converted into a lake of fire, and in it Satan and all the wicked, not as systems or governments, but as individuals, will be consumed. This is shown in 2 Peter 3:10, and other scriptures.

The Outlook

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

THE RETURN OF THE JEWS.

MANY enthusiastic persons have seen in Dr. Herzl's plan of purchasing Palestine from the sultan and colonizing it with Jews, a fulfilment of *their* interpretations of prophecy that there will be a literal return of the Jews to Palestine and a reinstatement of their worship there. It is worth while to learn how the Jews regard it. The *Independent* tells us that Dr. Grünhut, "the enthusiastic and self-denying head of the technical school for Jewish children in Jerusalem," "has no faith in the proposition, as appears from an interview with him published in a Buda-Pesth journal. He says the rich Jews will not live in Palestine, and of the paupers they have quite enough there already. Of the 50,000 population of Jerusalem 30,000 are Jews, all living on alms except 700 families. The Germans and the Russians have the monopoly of settlements in Palestine, and we may be sure that Russia, at least, would never allow the establishment of a Jewish State in a land which she expects to occupy, and where she claims the special right to protect the Holy Sepulcher. The leading Jews of Vienna look on the proposition with little less than anger. They have won their civil rights too lately to begin to talk of leaving their native land and go to one which is to them foreign. The attempt to excite their enthusiasm is like that which Bishop Turner makes to induce our American negroes to emigrate to Africa, and it is likely to be equally opposed by the sentiment of patriotism and the consideration of comfort where they are."

THE CATARACT OF CRIME.

FOR more than twelve years the *Christian Advocate* has lugubriously prophesied an increase of crime and lynchings in this country, and the prophecy has been fulfilled to the horror of many communities and the disgrace and shame of the nation.

Among the causes are the maudlin sentimentality with which crimes are treated, the ease with which an expert can be procured to swear a criminal insane, or the crank expert who believes every one insane, the influence of detailed discussions of crime and murders in the newspapers, the law's delays, the increasing depravity and recklessness of youth, the great decline in the conduct and order of judicial proceedings, the want of reverence for religion, and the flippancy of juries, the frequency of pardons, the denial of a place to retributive justice, and the unnatural and debilitating doctrine that the sole purpose of punishment is reformation.

Such lynchings as have taken place in Ohio and Maryland, where in the first case the prisoner was in jail, sentenced to prison for twenty years, and in the second was sentenced to death, are a shock and a frightful damage to civilization. They demonstrate what every student of history and observer of panics knows to be true, that the brutal mob-like instincts are very near the surface of our civilization, and nothing that ever has taken place is so terrible that it has not been paralleled in this country, and may not be yet again.—*Christian Advocate*.

IN ARIZONA, ALSO.

THE principle of Church and State union, at least its pioneer feature comprised in Sunday laws, has been so far encouraged in the past decade that we need not be surprised to see little scions springing up anywhere in the United States. There is no State Sunday law in California, and the constitution of the United States, which directly prohibits the establishment of religion and guarantees the free exercise thereof, is by the State constitution made the supreme law of the State. Yet there are several counties and municipalities where Sunday closing ordinances are in force. Compelling men to close business on Sunday is enforced religion; it is to that extent an establishment of religion for the people by the civil authorities.

But it is not only in California that this species of

religious tyranny is showing itself in the civil ordinances of small localities, contrary to the spirit and even the letter of the fundamental law. We find the same thing in Arizona, altho as yet it has appeared in but one locality. The little city of Yuma is the one place in that territory where the principle of Church and State government is in force. The territory has no general Sunday law, but Yuma has a municipal Sunday law; and we learn from the *Phoenix Press* that a prominent merchant "has been fined \$50 for not complying with the town religion." Thus we see the boldness of that professed Christianity which dares to judge and condemn men in the realm where Christ himself said, "I judge no man." The imposing of penalties by the civil magistrate for non-compliance with any religious dogma is just the opposite of Christianity; and its being done in the name of Christianity is all the more deceptive. Neither by precept nor example has Christ ever given such authority to man. It was against such action that Protestantism arose three centuries ago, and against it true Protestantism must stand to-day.

W. N. G.

A GROWING TENDENCY.

THE idea that the Gospel ministry is commissioned to interfere in the matter of conducting governmental affairs on Sunday seems to be growing. This conclusion is once more impressed upon us by the following Chicago despatch, dated September 21:—

"Presbyterian ministers of Chicago are indignant over the fact that the work of excavating and putting in the foundation for the new Federal building at Clark and Jackson streets is being prosecuted on Sunday. At the weekly meeting of the Presbyterian Ministers' Association, resolutions were passed and copies forwarded to President McKinley and Secretary of the Treasury Lyman T. Gage, expressing regret that the Christian sabbath is being violated by the building of the new post-office and custom-house, and requesting that officers having the building in charge order that the 'law of God be obeyed and all labor on or connected with the construction of said post-office be suspended on the Christian sabbath.' The ministers are confident that the Federal authorities will act favorably in the matter."

Any minister or association of ministers ought to know that government officials have no business to "order that the law of God be obeyed." The Lord himself has commanded that, and there is no authority above his. It is the duty of every man, whether official or employe, to *obey* the law of God; but no human authority,—officer, or professed Gospel minister, or any aggregation of men,—has any authority to *compel* men to obey that law. So far as Sabbath observance or any other religious duty is concerned, "every one of us shall give account of himself to God." Rom. 14:12.

How little of the true Sabbath idea is manifest in the appointment of a "mid-week sabbath," a "national sabbath," an "American" and a "European" and an "Australian" sabbath! Such expressions originate in superstition and tradition rather than in the Bible idea of the Sabbath. The calling of the Fourth of July "Our National Sabbath," as does William G. Hæselbarth, in the *Christian Work* of July 1, is a good example of this. In the first place, the Fourth of July has not one single element of the Bible Sabbath idea in it, and in the second place, the people will never use it as a sabbath, and in the third place, only God can make a Sabbath acceptable to him. Notwithstanding all this, men go on planting their ordinances and observances; but said Jesus, "Every plant which my heavenly Father hath not planted shall be rooted up."

WHEN plague rages in heathen lands there is a beating of drums and demonstrations to attract the attention of the Deity, and to scare away the evil spirits. One of our missionaries in Brazil says that while stopping in one town recently he noticed that the bells of the Catholic Church would each evening set up a clanging, and then at the same time a number of rockets would be fired. I asked what was the meaning of this, and the answer was, "They are saying mass every evening so that the yellow fever will stop in Itu." It seemed a strange way to call upon God; but these poor people have no other than the heathen idea of God, supposing that he can be appeased or persuaded to do a certain thing by saying mass, and offering him fireworks as an entertainment.—*London, Eng., Present Truth.*

The Fireside

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

HUMBLE PHILOSOPHY.

TWO LABORERS talked on their homeward way

Of the evils that poverty bore;

One cried—as some haughty millionaire

Drove by with his coach and four—

"See, the dust from the rich man's carriage wheels
Falls on the toiling poor!"

But his mate replied, with a cheery laugh,

As they trudged on that dusty road:

"'T would be just the same if our carts went by,

And you'd get more dust from the load."

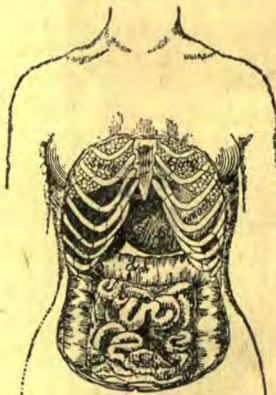
And they passed—nor dreamed of the helpful words
On a listening heart bestowed.

—Edith Perry Estes

INFLUENCE OF DRESS.

OUR first parents in their holy, happy state, were clothed with shining innocence. They needed no other garment, until Satan beguiled them into yielding that to him. Then God himself made for them garments of skins and clothed them. The first idea of clothing, then, was to cover the nakedness of the body. Later, as the human family scattered over the earth and encountered varieties of climates and conditions, *protection* from the extremes of temperature modified the dress. Still the guiding idea was the *need of the race*.

By and by, as men still more lost sight of the real purpose of existence, an entirely new idea began to influence the human family in this particular—the idea of ornamentation. We believe it always has been true and always will be true that the dress is an index of the character of an individual or a nation. "It is astonishing how much people



A natural waist, as God made it.

judge by dress. Of those, many go mainly by appearances in any case, and many more have in your own case only appearances to go by. The eyes and ears open the heart, and a hundred people will see for one who knows you," says Lubbock.

It seems almost as if mankind sought to supply or perhaps cover up the lack of the true beauty which has been lost through sin by bedecking the body with ornaments of various sorts. It certainly is a fact that as sin developed and its evil effects began to be spread abroad, more and more *adornment* rather than *protection* became the central governing idea in dress. When men had so far strayed from the truth that we call them the "early savages," we see them decking themselves with paints, feathers, bits of metal, colored stones, etc. So fixed was the idea of adorning the body that they sought to "improve" upon the construction of the human frame to make places for this senseless decoration regardless of the suffering and inconvenience necessary to produce the fashionable deformity and the hideousness of the result. (We certainly must call any modification of the original form, from whatever cause, deformity; and no deformity is truly beautiful or desirable except to a perverted taste.) Ears, nose, wrists, ankles, in fact, almost every part

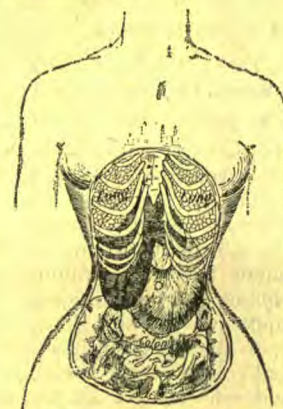
of the body has been utilized to display the wealth or vanity of the individual.

As a result of civilization, the first idea of protection once more began to take rank with ornamentation and display in developing the style of dress. But the practise of modifying the form of some portion of the body to suit the individual taste or the prevailing fashion still obtains among all classes of people, civilized and uncivilized, the idea among them all being to enhance the beauty and attractiveness of the person.

With what a superior, pitying air we regard those poor creatures who think to add to their beauty by inserting a fish-bone in the lip, and what a painful and inconvenient delusion is the idea of squeezing the feet into a shapeless mass, thus to impress the world with the distinction between such and common clay. But what shall we say of the extremely civilized custom of compressing the body into a shape resembling a wasp, but not at all adapted to the needs of the human animal.

We were impressed by the statement somewhere that the habit of deforming the body by tight lacing and the conventional mode of dress is responsible for as great loss of life and happiness as that other evil of this age—alcoholism. That is a broad statement, but is it not true? The *first* evil effects that portion of the human race to which God entrusted the responsibility of rearing helpless infants, of nurturing the race. In such a special way the tiny one is flesh of her flesh and bone of her bone. And while it is folded so close to her very life, through her alone its life and nature are shaped for good or ill, for strength or weakness. While some of the weeds and flowers have their roots far beyond her power, yet much is in her hands, morally, mentally, and physically. And for long years *mother* is the ideal toward which the daughters strive; and of the sons it is said, If a boy has a good mother he is worth knowing, no matter who may be his father.

This is woman's *special* work which can not be passed on to another. We might write lengthily of the glories of this mysterious motherhood, but you will find that elsewhere—only a hint here. *Your girls will be the women and mothers of the next generation;* then rob them of nothing that shall help them on the way of attaining the perfection of their possibilities.



A human waist distorted by fashion.

We so often hear mothers speak of the difference between themselves and their daughters. "When I was a girl, I was worth two of my girls. They have no endurance nowadays." And then with evident pride, they begin to name over the various uses and abuses to which they subjected their bodies. My good sisters, out of your own mouths you stand convicted. By these very abuses you wasted the substance which should have come as a heritage of strength to your frail, suffering daughters; and too often with this legacy, a dangerous ignorance of the laws of their being, is their portion. So they go forth to the battle not only with *unknown* foes of health and happiness within themselves, but with no knowledge of what is necessary to protect themselves from the *known* pitfalls prepared for their feet. Is it

strange that girls to-day are so often poor, puny, bundles of aching nerves?

Then again, see the little schoolgirl, just at that age when she is growing, developing into larger life, so laced that it makes one ache, and involuntarily you take a breath for her. In that inflexible case the organs strive and struggle and crowd one another in their efforts to keep pace with the demands the growing body makes upon them. Is it strange that the powers of endurance are far below par? *And these are the mothers of the next generation.* Her brothers during this formative period are running and jumping and howling like young savages, developing muscles and lungs and storing away nervous energy. (The foundation is better, tho the superstructure may contain much rotten timber.)

But this is not all. A large portion of the world's work is called "woman's work," and the thing which, more than all else, hinders in its performance is slavery to fashion. "Satan has invented fashion to keep the minds of women from higher and better things. One of the weak spots in the armor of every woman is the desire to please. The desire to be beautiful is not in itself wrong—the *wrong* comes in a wrong *standard* and motives; but of this later. When once the first step is taken, Fashion lures on and yet on until every precious thing is laid upon her altar. And this is the atmosphere which surrounds the growing boys and girls. They are by *precept* possibly taught to regard *life* as the supreme thing, but by *practise*, an artificial standard is constantly kept before them. We need hardly be surprised that it is hard to break the power of the tyrant.

What shall be done about all this? Is it really something which must be recognized and met? If woman has a part to play in the drama, or, perhaps, tragedy, of the world, it is surely necessary that she have some sort of an equipment fitting for her part. Is it an easy part?—Nay, verily, it is taxing to both mind and muscle, for she has not been content with her Heaven-allotted work. She has stepped into the ranks with her brother, and in the race for fame and fortune, even for just standing room, she must *strive shoulder to shoulder*. She has yielded the right for consideration *because she is a woman*, and claims equal rights with her brothers. It is not hard to see that the race is unequal, for woman is the weaker vessel and the heavier laden. We can not better picture it than by noting the suggestion of an experiment on a North American Indian, proposed by a lady physician, which we fear would subject the one who put it into practise to prosecution by the Society for the Prevention of Cruelty to Animals.

Put him into the garb of a woman—feeble, delicate, gossamer woman (who by the way, has greater powers of endurance than any other animal on earth)—into tight corsets, which would jam his elastic ribs into his pendulous liver, his writhing stomach up against his wobbling heart and gasping lung, his whole nutritive apparatus upward, downward, sidewise, anywhere, so that nineteen inches of steel and whalebone would compass his twenty-five inch middle; add the dozen or more articles, with their aggregation of bands, strings, buttons, hooks, loops, clasps, and pins; place about him zone after zone of tight bandages, from which are suspended dozens and dozens of yards of gathered, puckered, plaited, and festooned material; tilt his body all out of plumb by fastening under his heels a wooden peg two inches high, and crush his toes into the space of a good-sized thimble. Weigh him down with a long, heavy, outside wrap, perch a bonnet upon his head and stretch a dotted veil over his eyes, put his hands into tight kid gloves, and into these a pocket-book and an umbrella; then send him out for business or for pleasure on a moderately wet morning or afternoon; let him keep his long, flopping skirts, his shoes and ankles, dry and clean, his feathers and bangs in curl, and his temper unruffled. Then ask him when he gets back to you—if he lives to do so

—which he would rather be, a lovely civilized woman or a howling savage, and see what he will say.

And yet we send missionaries to such to civilize them.

IDA M. POCH.

Oakland, Cal.

THE BIRTH OF AN ICEBERG.

A VERY stirring and graphic description of how icebergs are formed and projected from glaciers is given by Mr. John Muir in the *Century*. Of the glacier that bears his name, Mr. Muir says: "The number of bergs given off varies somewhat with the weather and the tides. For twelve consecutive hours I counted the number discharged that were large enough to make themselves heard like thunder at a distance of a mile or two, and found the average rate to be one in five or six minutes. The thunder of the largest may be heard, under favorable circumstances, ten miles or more. When a large mass sinks from the upper fissured portion of the wall, there is first a keen, piercing crash, then a deep, deliberate, long-drawn-out, thundering roar, which slowly subsides into a comparatively low, far-reaching,



muttering growl; then come a crowd of grating, clashing sounds from the agitated bergs that dance in the waves about the newcomer as if in welcome; and these, again, are followed by the swash and roar of the berg-waves as they reach the shore and break among the boulders.

"But the largest and most beautiful of the bergs, instead of falling from the exposed weathered portion of the wall, rise from the submerged portion with a still grander commotion, heaving aloft nearly to the top of the wall, with awful roaring, tons of water streaming like hair down their sides, while they heave and plunge again and again before they settle in poise and sail away as blue crystal islands, free at last after being held fast as part of a slow crawling glacier for centuries. And how wonderful it seems that ice formed from pressed snow on the mountains two or three hundred years ago should, after all its toil and travel in grinding down and fashioning the face of the landscape, still remain pure and fresh and lovely in color! When the sunshine is pouring and sifting in iris colors through the midst of all this wilderness of angular crystal ice, and through the grand, flame-shaped jets and sheets of radiant spray ever rising from the blows of the falling bergs, the effect is indescribably glorious."

Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. Boothroyd.

GIVE AND IT SHALL BE GIVEN.

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied
In my own hour of bitterness supplied?
If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare—
When in the evening watch I knelt to pray—
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?
If I might sing
A little song to cheer a fainting heart—
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?
And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.
—Edith V. Brandt.

PERSIA AND ASIATIC TURKEY.

PERSIA has a population of about nine millions, over eight millions of whom are Mohammedans, chiefly of the Shiah faith. The rest are Parsees, Jews, Nestorians, Armenians, and Kurds. The country is under an absolute monarchy, and the present ruler is Shah Mazefered-Din, who ascended the throne last year. The laws are based on the precepts of the Koran. The Persian priests are called mullahs, and Friday is the Mohammedan sabbath.

The missionary Henry Martyn said of the Persians, "They are clever and intelligent and more calculated to become great and powerful than any other of the nations of the east." S. G. Wilson, for fifteen years a missionary in Persia, writes: "The Persians have alert, active minds, untrained and unscientific, but naturally intelligent, subtle in argument, sharp in business, skilled in imitation, artistic in execution, socially entertaining, fond of humor, poetry, and music, and well informed for their opportunities. Persian art and civilization gave birth to Arabian culture in Bagdad and Spain, with its philosophy, mathematics, and architecture. Persian poets have sung in immortal verse." There are among the Persians about three thousand Protestant converts.

Asiatic Turkey includes Asia Minor, Syria, Palestine, Arabia, Mesopotamia, Armenia, and Kurdistan, and has a population of nearly twenty-two millions, about twelve millions of whom are Turks and about eighteen millions (including Turks, Arabs, and Kurds) are Mohammedans. The Jews number over a hundred thousand.

The country has been ruled over since 1876 by Sultan Abdul-Hamid II., who is an absolute monarch and is about fifty-five years old. The laws are according to the Koran.

Arabia, containing about five million Arabs, is the birthplace of Mohammedanism. Mecca is there, and each of the 200,000,000 Mohammedans hope to visit it at least once before they die.—Selected.

SKETCHES FROM THE ORIENT.

III.

ONE of the most interesting features to the visitor in Turkey is the dress of the inhabitants. In striking contrast to the general sameness in apparel of Europeans is the almost endless variety in an oriental town. In the dress of woman as she appears on the streets, there is little of interest, but that of the men presents an entertaining display. Thus, the order is reversed, the man in Turkey occupying in this respect the same relative position as the woman in America.

Our illustration presents a dragoman (guide and interpreter) in full dress. He furnishes a splendid illustration of the tastes in dress which prevail in the east. The dragoman is usually well paid and hence can more fully than others gratify his desires in dress. This contributes to some extent to the fact that he is a man of authority among the common people. As a rule, the dragoman is intelligent and entertaining.

The trousers of the dress shown in the illustration give a correct idea of those worn by the Turks in general. They were doubtless evolved from the long robes worn by men in patriarchal times. Instead of girding up his loins to facilitate marching as did the ancients, the Turk divides his skirt, tying it fast to the lower limbs, sometimes at the ankles only, sometimes from the ankles to the knees, as represented in the cut. It will be observed that the dragoman is quite as conspicuous for his weapons as for his gaudy apparel. Besides gun, sword, and dagger, he carries in his belt, pistol and revolver. The pouches suspended from his belt are for carrying ammunition. The wandering Arab, prowling about the deserts and making the country unsafe for the traveler and the caravan, is armed very much as this dragoman.

While the dress of the Turk has some sanitary points which our style lacks, it also has some most objectionable features. The heavy belt, loaded with arms and ammunition, is prejudicial to the vital organs on account of its great weight, its restriction, and the heat which it produces in summer. Also the turban, and still more the Turkish *fez*, often worn with the turban, as seen in our illustration, by causing undue heat and preventing the circulation of air, are the frequent cause of baldness; this fact, however, is of less importance than with the *Franks*, for the Turk never lifts his hat in salutation nor removes it in the home or in his place of business.

The style of dress of the Turk is closely related to his religion. Among the Mohammedans are many sects, most of which are indicated by some variation in dress. Thus, like the Pharisee, they bear outward signs of their religion. The greatest variation in this respect is seen in the turban, both in color and form. The *softas* (wise men) or religious teachers, who were the most active in killing Armenians in the massacres, are distinguished by their white turban; the dancing dervishes are distinguished by their tall, gray cylinder without rim at the top or bottom; and the Arab is marked by his black turban, with his heavy black horse-tail switch hanging down the back.

If the Mussulman adopts the infidel or European style of dress, he is regarded as untrue to the faith. Some divisions of the army which are dressed in the European style of uniform are looked upon with suspicion by the faithful, while the religious troops, so called because they wear the Mohammedan style of dress, are looked upon as the most reliable.

But these ideas of a particular style of dress as expressive of the faith are not all confined to the Mohammedan. The Armenian and Greek priests of the eastern churches, as well as the priests and various orders of monks of the Roman Catholic Church, are distinguished by their style of dress. How much better it is to manifest our faith in our lives and not simply our clothes! The east has ever been noted for its ceremonialism; but there is a vast difference between mere forms of dress and worship and vital godliness; and the marked difference on this point will constitute one of the signs of the



A TURKISH DRAGOMAN OR GUIDE.

times in the last days. While some will be prominent and zealous in form but lacking in power, another class will be simple in form but so great in power and true godliness that it will be said of them, "Here are they that keep the commandments of God and the faith of Jesus."

H. P. H.

OUR WORK AND WORKERS.

ELDER W. H. THURSTON says of the cause in Brazil: "We now have five churches and four companies, with a total membership of 251, and sixteen Sabbath-schools, with a membership of nearly 500."

At Villisca, Iowa, Brethren B. E. Nicola and E. E. Gardner recently closed a series of meetings with twelve additions to the "little flock" who adhere to the keeping of the "commandments of God and the faith of Jesus."

ELDER W. T. KNOX, president of California Conference, has located his family in Oakland, which will hereafter be his headquarters, altho he aims to visit every church in California and Nevada during the conference year. His permanent P. O. address is 1059 Castro Street.

At Wakopa, Manitoba, August 21, Elder A. C. Bourdeau baptized nine persons, and as many more were to be baptized in a short time afterward.

ELDER B. F. PURDHAM reports that ten have been convinced that the seventh day is the Sabbath of the Lord, in connection with meetings held at Norwood, N. C.

At Artichoke, Minn., twenty persons were baptized recently in the lake near that place, by Elder Stone, in the presence of a very large concourse of people.

ELDER GEO. H. SMITH reports the organization of three new churches in his district in Nebraska,—at Milburn, Mason, and Arcadia,—total membership about sixty.

At the recent camp-meeting held at Colorado Springs, Colo., Brethren W. W. Hills, B. W. Marsh, E. H. Curtis, and Jacob Kraft were ordained to the Gospel ministry.

THE Maine Tract Society has been making a good record. The annual report in 1894 showed an indebtedness of \$3,185.82. The report presented at the meeting a few weeks ago showed that this debt had been reduced to \$314.89.

ELDER J. M. HUGULEY reports the addition of twenty-four members to the church at Dallas, Texas. In his meetings there he was favored by the *Dallas News* with liberal reports of his discourses.

THE following named persons have been chosen as officers of the Illinois Conference: President, S. H. Lane; vice-president, W. D. Curtis; secretary, Walter Foreman; treasurer, Illinois Tract Society.

A SABBATH-SCHOOL of thirty members has been organized at Bolivar, N. Y., with the design of organizing a church at an early date. These were mostly Sabbath-keepers who were living within reach of that place, but unorganized.

THE following named officers of the Missouri Conference were elected at the recent session held in connection with the camp-meeting at Clinton: President, W. A. Henning; secretary, James Cochran; treasurer, W. V. Tovey.

At a meeting of the Texas Tract Society in August, the following resolution was passed: "Resolved, That we encourage our people everywhere judiciously to engage in the work of distributing our literature; first, by systematically canvassing for our books; second, by canvassing for the SIGNS OF THE TIMES, and, third, by selling, loaning, and giving away tracts."

At the late session of the West Virginia Conference it was resolved to request all in the conference to manifest their interest in the circulation of the SIGNS OF THE TIMES. The *Monitor* says that "Elder Underwood related interesting experiences of our sisters working in the saloons in Pittsburg on Saturday nights selling the SIGNS. All our cities need such work."

The principal conference officers are: President, Geo. B. Thompson; secretary, T. E. Bowen; treasurer, B. B. Johnson.

FROM the report of Elder E. W. Farnsworth, president of the New Zealand Conference, in the *Review*, we learn of the vast importance of our periodicals, and the great good that may be done with them by men, women, and children. At Dunedin, a city in the South Island, "one sister, with the assistance of a young girl, is selling each week 575 copies of the *Bible Echo*, our Australian paper. As a result a deep interest is springing up." He also states that "two sisters in Wellington are selling 430 copies of the *Echo* weekly, and quite an extended interest is springing up as the result of this work." Wellington is in the North Island. A further statement is: "In the city of Westport, situated on the west coast of this [South] Island, some families secured some of our publications, and began keeping the Sabbath. Ten persons embraced the truth in this way. Brother W. M. Crothers then visited them, when eight more embraced the truth and were baptized." Mention is also made of ten converts under the labors of Elder David Steed.

The Sabbath School

International Series.

LESSON V.—SABBATH, OCTOBER 30, 1897.

PETER'S VISION.

Lesson Scripture, Acts 10: 1-23, R. V.

- 1 "NOW THERE was a certain man in Caesarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway.
- 2 He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, whose house is by the seaside. And when the angel that spake unto him was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.
- 3 "Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour; and he became hungry, and desired to eat; but while they made ready, he fell into a trance; and he beheld the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth; wherein were all manner of four-footed beasts and creeping things of the earth and fowls of the heaven.
- 4 And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice; and straightway the vessel was received up into heaven.
- 5 "Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- 6 But arise, and get thee down, and go with them, nothing doubting; for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee.
- 7 So he called them in and lodged them.
- 8 "And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him."

QUESTIONS.

1. Who was Cornelius? Where did he live?
2. What was his character?
3. As he was praying one day, who appeared to him?
4. How did the sight affect him? What did he ask? What comforting assurance did he receive?
5. What was he told to do?
6. What was he told that he would then learn?
7. As soon as the angel departed, what did Cornelius do?
8. What took place as these men approached Joppa the next day? What time of day was it?
9. Describe Peter's condition when he fell into the trance.
10. Tell what he saw.
11. What did he hear?
12. What was Peter's reply?
13. What instruction did the voice then give him?
14. How was this made more impressive?
15. Did Peter at first understand the vision? What took place while he was still thinking about it?
16. What did the Spirit say to him?
17. What did Peter then do? What did he say to the men?
18. Give the words in which they told their errand.
19. When did he go with them? Who accompanied him?

SUGGESTIVE QUESTIONS.

1. What was a centurion?
2. "He saw in a vision, *evidently*;" in the revision we have "*openly*." It was a plain sight.
3. Why did not the angel, while he was present, preach the Gospel to Cornelius?
4. To whom alone is the preaching of the Gospel committed? Cite texts. Can you tell why from the Scriptures?

5. What is the work of the angels?
6. In this lesson we have an illustration of how God works at both ends of the line to shape events.
7. Did Peter suppose that this vision was meant to teach him that he should eat all sorts of beasts and creeping things? How do you know?

The Sunday School

International Series.

LESSON V.—SUNDAY, OCTOBER 31, 1897.

PAUL'S VOYAGE AND SHIPWRECK.

NOTE.—The present lesson section includes the whole of chapter 27. Interest will be added to the narrative by tracing the voyage on the map. According to Lewin the voyage began August 21, A.D. 60, and the wreck on the coast of Malta occurred about November 1. "The events described [in this lesson] were not only a part of God's providence guiding him to Rome, but they prepared the way for his better treatment at Rome and his release from prison." —*Peloubet*.

Lesson Scripture, Acts 27: 13-26.

- 13 "AND when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo;
- 14 and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the



PAUL'S VOYAGE AND SHIPWRECK.

lee of a small island called Cauda, we were able, with difficulty, to secure the boat; and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we labored exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer; for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, and whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar; and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

Golden Text: "Be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27: 25

SUGGESTIVE QUESTIONS.

- (1) What action of the wind did the sailors take as a favorable omen for sailing? Verse 13. Note 1. (2) Where did they sail? Same verse. (3) What change did they soon experience? Verse 14. (4) What was the result? Verse 15. (5) As they ran before the wind, what island did they reach? Verse 16. (6) What difficulty did they experience here? Same verse. Note 2. (7) What did they do to keep the vessel afloat? Verse 17. Note 3. (8) What serious danger threatened them at this time? Same verse. (9) As the tempest continued, what measures did they take for their own safety? Verse 18. (10) In what work did the apostles themselves engage on the third day of the storm? Verse 19. (11) What led them to conclude that they would not be saved? Verse 20. Note 4. (12) What did Paul tell the officers of the ship in regard to his former advice? Verse 21. Note 5. (13) Notwithstanding their present condition what cheering words did Paul speak to them? Verse 22. (14) What did his words

show in regard to the fate of the vessel? Same verse. (15) How had Paul received this knowledge of what should happen to them? Verse 23. (16) How did Paul in this speech "show his colors"? Same verse. (17) What message did the angel have for Paul personally? Verse 24. Note 6. (18) What message did he bring in regard to the officers and crew? Same verse. (19) What reason did he give why they should be of good cheer? Verse 25. (20) What prophecy did he give of that which should happen to them? Verse 26.

NOTES.

1. When the south wind blew softly.—They were desirous of leaving the harbor in which they were now anchored, for it was not a good one to winter in, hoping for sufficient good weather to enable them to reach Phenice. The gentle south wind was taken to be indicative of favorable weather, and against the advice of Paul, they set sail, "thinking they had obtained their purpose" in waiting. The gentle south wind was no doubt the work of the "prince of the power of the air," who designed to engulf the ship and thus cut short the work of Paul. It is in keeping with all his devices for entrapping and destroying souls. It is a gentle current that first urges the boat into the fearful rapids and falls of Niagara. It is a pleasant, tempting glass that draws the young into the rapids and over the brink of strong drink. It is the "little" sins that deaden the conscience and make it possible for the person to wantonly break the law of God and lose eternal life. "Be not deceived," however pleasant the agent of deception. Know God's will and yield to it.

2. To secure the boat.—To bring the boat which was usually towed astern up out of the hold and upon deck, to be ready in case the vessel sank or had to be abandoned.

3. Undergirding the ship.—They passed chains or ropes under the vessel and over the deck, and then made them taut. This made the vessel better able to stand the strain of the tall mast with its great sail, and would also decrease her leaking. This expedient has been successfully resorted to by sailors since the day of Paul.

4. Neither sun nor stars . . . for many days.—In the days of Paul the compass was unknown, and sailors were guided by the stars and the sun. Not having seen either for many days they had no means of knowing where they were or even in which direction they were sailing. They might be driving directly upon a rocky coast.

5. Ye should have hearkened unto me.—Paul here refers to the advice which he had given them before leaving the harbor, not to find fault, but to impress upon his hearers the real value of that advice and the importance of heeding his encouragement, and the counsel which he was to give them later. That they did give heed to his words is seen by reference to verses 31 and 32.

6. Thou must stand before Cæsar.—There is considerable similarity between this announcement of the angel and the words of the Lord as expressed in chapter 23, verse 11: "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." The angel repeats the announcement that Paul may not forget God's unchanging purpose towards him in his work, notwithstanding the terrors of the gale, the dangers of the sea, or the apparent impossibility of being spared a watery grave.

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News and Notes

FOREIGN.

—It is reported that the Greek cabinet has officially ratified the treaty of peace drawn up by the ambassadors of the powers.

—A new Grecian cabinet has been formed under the leadership of M. Zaimis, and the members took the oath of office before King George on October 3.

—On September 12 a bloody riot took place at Santo Domingo, Costa Rica, between the supporters of the president and his political antagonists, in which five were killed and over thirty wounded.

—Japan has purchased two new war vessels in England, which were being built for the Chilean Government. These vessels are 9,000-ton armored cruisers of the first class, capable of sailing twenty-one knots.

—Indian health statistics show that the bubonic plague is again active in India. The withdrawal of the medical officers to serve with the soldiers on the frontier is regarded as responsible for the increase of the disease.

—A plot to overthrow the government of Salvador has been nipped in the bud, and prominent politicians implicated have been placed under arrest. President Gutierrez is said to have the sympathy of natives and foreigners alike.

—The retiring minister for the Spanish colonies has called upon the bank of Spain to furnish 50,000,000 pesetas for the Cuban campaign; but the committee of the bank has declined to advance the funds, and has been asked to resign.

—The war between the Conselheiro fanatics and the Government of Brazil has come to an end, and Conselheiro is a captive. Canudos, the stronghold of the rebels, was captured by the government troops after a desperate engagement.

—Pope Leo has issued another encyclical, the burden of which is the spread and assiduous maintenance of the worship of the Virgin Mary, a form of idolatry known as Mariolatry and forbidden by the first and second commandments.

—The English exploring expedition under Cavenish, which was reported some time ago to have been massacred by natives in East Africa, has reached civilization in safety, having discovered a number of lakes and two active volcanoes.

—A British sailing captain, arriving at Halifax on October 3, reports the sinking of an unknown vessel with all on board during a furious gale on September 8. He estimated the crew of the unfortunate vessel at between forty-five and fifty.

—Late reports from Guatemala indicate that the rebels under Morales are being defeated. Quezaltenango has been retaken by the government forces, and one of Morales' generals has been captured with a considerable store of arms and ammunition.

—English officials have communicated to United States Ambassador Hay the final decision of England not to join in a sealing conference to which Russia and Japan were to be admitted, but she is willing to join in a conference between the United States and Canada.

—In view of the preparations made by the British forces in India to complete the punishment of the rebellious Afridis and Orakzais, the latter, it is reported, have decided to offer terms of submission, instead of attempting to oppose the advance of the punitive expedition.

—A terrible prairie fire raged through certain portions of Manitoba on October 2, destroying live stock, farm products and implements, and entailing a considerable loss of life. There were many narrow escapes, and a number of families are homeless and utterly destitute.

—The National Congress of Miners, in session at Liege, Belgium, on October 3, has decided to make a demand for an increase of 15 per cent in miners' wages throughout the kingdom; and if this demand is not granted by the middle of November, a general strike is to be declared.

—A Havana despatch states that it is estimated that 150,000 native Cubans have disappeared from various causes since the beginning of the war, and that in certain towns whole families have been wiped out. The highest estimate placed upon the number of massacred Armenians is 100,000.

—Insanity is said to be greatly on the increase in Prussia, where the lunatic asylums find great difficulty in accommodating the crowds of applicants for admission. The completed census of 1896 shows a total of 82,850 of these unfortunates in the kingdom. The condition of affairs in this respect in England is said to be but little better.

—The latest reports from Dawson City indicate that famine and disease will work havoc among the miners during the coming winter. The city itself is situated on a flat, with no drainage, and furnishes a first-class breeding ground for deadly bacilli. Vessels conveying provisions up the river have been stalled at different places, unable to proceed on account of the shallow water, and it is estimated that the stock of supplies now on hand at Dawson, can not possibly support all those who look to that place for the necessities of life.

—Certain persecuted refugees from Galicia, Austria, who are now in the United States and Brazil, have asked to be taken into the Russian Church; but the Russian Government holds aloof from granting the request, on the ground that such an action may give offense to Austria; which is another of the inconsistencies of a union of Church and State.

—A report from the Orient states that Russia is preparing for aggressive movements in the far east. It is said that 100,000 Russian soldiers are now massed on the Russian frontier near Vladivostok. Her purpose in the move is not clear to outsiders, but it is thought to be a menace to Japan, inasmuch as Russia has offered to drill Chinese soldiers free of expense.

—The interests of England and France in western Africa are beginning to clash. France is laying claim to territory that for some time has been considered under the sphere of British influence, and British troops are being moved toward the seat of difficulty. It is stated that unless the Anglo-French frontier is speedily designated, there is bound to be trouble.

—Additional excavations made in the district of Tirespol, Russia, have resulted in the finding of the bodies of six more of the fanatics who had themselves buried alive. The search continues, and it is expected that about thirty more bodies will be discovered. This peculiar sect was known as the Raskolniki, and burial alive was considered by them a passport to heaven.

—The English and Germans have decided to abandon the practise of carrying conspicuous battle-flags into action. Lord Wolseley says: "In future it would be madness and a crime to order any man to carry colors into action. You might as well order him to be assassinated. The Germans carry the poles on which the colors used to be, so that they attract no notice in action."

—A New York *Herald* despatch from Panama gives the following report of affairs in Colombia: "The disturbed political situation continues, and is causing considerable excitement throughout the republic. Commercial interests are suffering greatly." Both parties have hopes of settling the present critical condition without conflict, should the proper man be placed at the head of the government.

—Considerable excitement has been aroused in England over the epidemic of typhoid fever which has recently broken out in Maidstone, Kent County. There have been 1,300 cases of the fever in that town and vicinity, and about 50 deaths have occurred. The epidemic is spreading at the rate of 120 cases daily. Hospital accommodations have been found inadequate, and the school buildings have been turned into sick wards.

—The Spanish columns at Rosario, Havana province, were attacked on October 1 by the insurgents. After a desperate fight the Spanish were routed, and all connection on the Western Railway, joining Havana with Pinar del Rio, has been cut off. General Weyler has cabled to Madrid another promise to pacify Havana province. The volunteers threaten to throw down their arms if Weyler is recalled. The excitement against the United States is so intense in Havana that it is feared attacks upon the United States consulate and Americans will occur if Weyler is recalled.

—Señor Sagasta has accepted the position of premier of Spain, and selected his cabinet. General Correa will be minister of war, Señor Gullon, minister of foreign affairs, and Señor Moret, minister for the colonies. Señor Sagasta has announced a liberal policy for Cuba, which will amount to home rule under the suzerainty of Spain, and the recall of General Weyler. On the announcement of the change in the cabinet, General Weyler cabled the government, tendering his services, and stating that he would not resign. Through his influence and that of his immediate associates a great demonstration was made in Havana on October 6 by the loyal Spaniards protesting against Weyler's recall. In a speech made by Weyler on that occasion he declared he should neither resign nor accept a recall. It is said that according to the laws of Spain he can not be compelled to obey the recall of the government. The queen regent, in appointing Señor Sagasta, expressed her dissatisfaction with the cruelties practised under the leadership of Canovas, both in Spain and Cuba.

DOMESTIC.

—General Neal Dow, the father of prohibition in the State of Maine, died at Portland on October 2. He was ninety-three years old.

—The Southern Pacific Railroad Company has closed its Gulf route to all freight traffic on account of the yellow fever quarantine.

—The lumbering town of Austin, Potter Co., N. Y., was nearly destroyed by fire on October 4. The amount of the loss is placed at over \$165,000.

—Seven girls were burned to death at Plankinton, S. D., on October 6 by the burning of the girls' dormitory of the State Industrial School at that place.

—The schooner Hueneme, of San Francisco, was wrecked on Unamak Island, Alaska, on September 7. Her crew was saved, but her entire cargo was lost.

—It is said that the bacilli of cholera can not resist the powerful citric acid of the lemon, and that one grain will destroy all the microbes in a quart of water.

—A tent in which the First-day Adventists were holding meetings near Pittsfield, Mass., was set on fire on September 7, and a considerable portion of it destroyed.

—The State Fish Commissioner of Washington reports that the Pacific Coast salmon catch for the present year will break all past records. The entire catch will amount to nearly 3,000,000 cases.

—Five bandits held up the Rock Island passenger train at a lonely siding near Chickasa, I. T., on October 1, robbed the passengers, crew, and the mail pouches, and escaped to the Wichita Mountains.

—Prof. Elmer Gates, of Washington, D. C., has invented a microscope, or an improvement on the microscope, by which the power of magnifying an object can be increased 300 times above what it is now.

—On September 30 two masked robbers held up and robbed three stages between Angels and Milton, Cal., killed two of the horses, and wounded two of the passengers, all inside of thirty-five minutes. They have not been apprehended.

—An express train was held up eight miles from Kansas City, Mo., on October 6 by a band of eight highwaymen. Their attempt to blow up the safes of the express company failed, the robbers securing only a few dollars from the trainmen.

—One hundred and thirteen naval officers and seamen passed through Omaha, Neb., on October 6 on a special train to join the United States cruiser Baltimore at San Francisco. The run is being made as a sort of test of the facilities of sending sailors across the continent.

—The government is rushing work on the harbor defenses of San Diego Bay, which will consist of heavy gun emplacements and additional submarine torpedoes, and these defenses are to be completed in half the time specified when the contracts for the work were signed.

—Four young women were drowned in Buttahatchie River, near Hamilton, Ala., on October 1. Their escorts, two young men, who caused the boat in which they were sailing to capsize by rocking it, saved their own lives, but have been compelled to leave town on account of the bitter feeling against them.

—The United States Commissioner to the Paris Exposition of 1900 has succeeded in securing the desired space for the American exhibits. The space set apart for the Americans was considerably smaller than that granted to the other big nations, and the commissioner had decided to withdraw from the exhibition.

—Certain Catholic leaders are making complaint to the public because Catholic authors are not recognized in the text-books of the country, and propose to establish a Catholic authors' club in New York, and to boycott all text-books issued by non-Catholic publishers and authors "in which Catholic genius is ignored."

—The wily Chinese coolies who desire to come to America in spite of the exclusion law, are shrewdly taking advantage of a treaty fifteen years old, by the provisions of which they are allowed to land. By that act they are simply required to make oath that they are either merchants or students, and have their certificates signed at the port of departure. It is believed that the act will be revised.

—The editor of the *Interior* declares that the Presbyterian Church is lagging behind other denominations in its progressive work, and attributes this to the "weights of austere and forbidding philosophies" that hamper it. He advises the different churches of the denomination to stop bickering over creed nonessentials, and suggests that a new, short creed be adopted.

—During the present year, 6,913 schoolchildren of the city of New York have been refused admission to the public schools on account of lack of room. In view of this certain officials of the city are negotiating with the superintendents of the parochial schools to bring about such an arrangement that the schoolchildren now denied a place in the public schools may be admitted to the parochial schools to receive instruction there under Catholic teachers.

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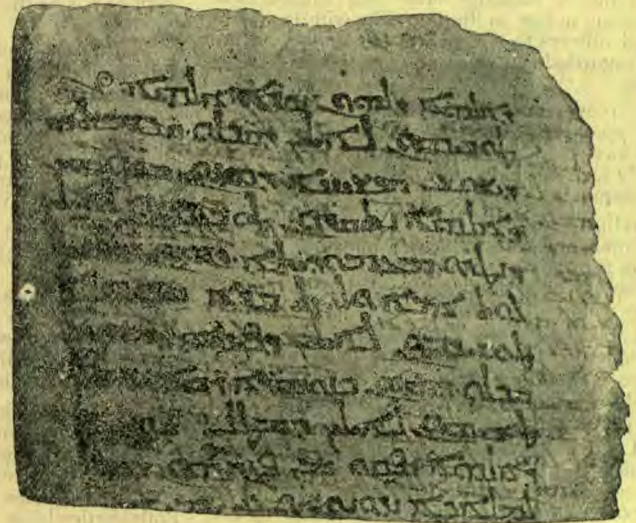
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THE NEW TESTAMENT.

complete and exhaustive collation, but most of them deserve a more careful study than they have hitherto received. It is also readily to be admitted that they are, relatively to the Uncial MSS. and the versions, of much less value in the determination of the text. But we must bear in mind that the texts of Cursive MSS. are merely the descendants of lost Uncial MSS., and that the maxim that "all various readings are early" applies to them as well as to the more imposing Uncial MSS. Where a number of Cursive MSS. can be proved to come from a common lost original, it is often possible to restore the lost (Uncial) ancestor by a critical comparison of the texts that are descended from it.

LECTIONARIES.—A word must be said in passing of Lectionaries, or copies of the Gospels,

or the Acts and Epistles, arranged for reading in churches. They are very numerous, and almost unknown as to text; but enough is known to enable us to affirm with certainty that they often contain fragments of very early texts. When the lectionary is made up out of lessons from the Gospels, it is commonly called an *Evangelistarium*; when the lessons are taken from the Acts and Epistles, it is known as an *Apostolos* or *Praxapostolos*.

VERSIONS.—We come now to versions, a class of witnesses to which greater weight is continually being assigned in the determination of the text. The great value of the versions lies in the evidence which they furnish as to the state of the New Testament text at the time when it was translated. Many of the versions are of the



PORTION OF MANUSCRIPT IN SYRIAC (Luke 7, 44-47).
(From a Photograph taken by Mrs. Lewis.)
Found in the convent of Sinai in 1892 by Mrs. Lewis.

highest antiquity—in fact, three of them are commonly credited to the second century—and this means that, if their evidence had come down to us unchanged from the time of the first translation, we should have the equivalent of three Greek MSS. which would be at least 150 years older than any existing copies. Unfortunately versions are only copies in a different language, and are subject to the same tendencies to revision and textual change as are ordinary Greek MSS. It becomes, therefore, of the first importance to edit the versions as nearly as possible in the forms in which they stood when first made. A polished Vulgate must be carried back to the rough and probably barbaric ancestor from which it is derived, and the evidence of the ancestral translation will be of the highest value. It is, for textual purposes, the evidence of the version.

We may divide the earliest versions into the following groups:—

1. SYRIAC VERSIONS.
2. LATIN VERSIONS.
3. EGYPTIAN VERSIONS.

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in some form to the second century; and this may be taken as proved for the first two groups. The third group has not yet been adequately studied.

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God Can Do It.—It is said that the alchemy of paper-making can bleach all rags white, even what are called "fast colors," except scarlet or crimson. But God can do this. "Come, now, and let us reason together, saith the Lord; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool."

The Signs of the Times holds its own at a circulation of 40,000 copies each week. For this we are glad. But it ought in the next few months to reach a circulation of two and one-half times that, or 100,000. We shall have the facilities to print that number. We now have a perfecting Cottrell press building, which will meet all demands in the printing. We ask for the co-operation of our brethren, friends, and readers in giving the paper as wide a circulation as possible.

God Knew.—Says a Secularist paper: "If the devil took Jesus up on the mountain and showed him the kingdoms of the whole earth, why didn't we know about America before 1492?" Well, in the first place, many people did know it was here, and lived here. The devil knew of it, and showed it to our Lord. Our Lord knew of it, and revealed its future greatness, as well as its work of persecution, just beginning, and portrayed it in Rev. 13:13-17. But "we," the writer of that note or this generation, whichever he meant, did not know of America even in 1492. Our gleam of knowledge came much later.

Men prefer medicine rather than to comply with the rules of health. And medicines multiply, and disease increases. So in the spiritual world. Men prefer penances, "sacrifices, human laws, theories, and the false hopes of quackery rather than to obey the laws of spiritual life. And spiritual nostrums and panaceas multiply, and sin increases. The Lord says: "Behold, to obey is better than sacrifice." "Believe on the Lord Jesus Christ."

Come unto Me.—Says our blessed Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He would have us come direct to him. Heaven separates us from our Saviour by no cordon of priestly guards, by no church council, by no creed, by no intermediary saints, by no so-called "church." The grace of Jesus Christ is abundant to each solicitor. All who come are admitted unto his council chamber; for "him that cometh unto Me I will in nowise cast out." The healing stream of life and blessing flows full and free to weary, thirsty souls who will drink. The rainbow about the throne is God's token to every lowly heart of the hope in him, of the unbreakable covenant in Jesus Christ. O soul, burdened with sin and care, come to Jesus.

NOT ORGANIZATIONS BUT CONSECRATION.

It is not more human organizations that God needs in his work to-day, but human consecration. There is much work done for the Lord by faithful souls in most if not all of the great Christian organizations in the field; and many honest persons are prone to ascribe the credit of the work to the organization, and to believe that because such work has been done by its members the organization must therefore be of God. But in many cases the Lord has wrought in spite of the organization and not because of it.

The W. C. T. U., the Y. P. S. C. E., the Y. M. C. A., the King's Daughters, have in their membership many loyal, self-sacrificing souls who have nobly co-operated with God for the salvation of their fellow-men. But shall we therefore worship these organizations to which these workers belong?—Not at all; to God be all praise. He worked with those who were successful because they were consecrated to him and those for whom they wrought were needy.

When some of these organizations were formed, those who did the work were moving in the best light they had, and the Lord accepted the work because of the consecrated heart; but this acceptance was not by any means a seal upon the organization under which the work was wrought. Many a soul has doubtless been brought from the slums to a life of respectability by W. C. T. U. women, by Salvation Army workers, by Christian Endeavorers, by the King's Daughters, by Sisters of Charity, the latter of whom have given many shining examples of devotion to irksome, toilsome, fearsome, perilous duty, on the battle field, in fever hospitals, in plague-stricken cities. But we do not believe that God wrought through these devoted workers because of the organizations, societies, unions, leagues, or guilds to which they belonged. He wrought in disregard of them, often in spite of them, and yet in the eyes of the great majority, the organization, not the Lord, received the praise.

There are many other precious souls who are working for others. No one knows the sums of money they give by self-sacrifice, the souls they help, the sinners they bear with the same vicarious spirit of our Lord upon their heart. There is no society organ to blare abroad their name or take glory to the human because of their work. Yet all their work is written in heaven.

We do not decry organization, but it does seem to us that the church of the living God, with all its offices and gifts of the mighty Spirit of God,—apostles, prophets, evangelists, pastors, teachers, miracles, gifts of healing, helps, governments, diversities of tongues, wisdom, knowledge, ministry, elders, deacons, deaconesses, etc., etc.,—with Jesus Christ as its Head, Witness, Leader, Commander, is all that is needed to carry forward *his* work in the earth. Carried forward by his organization, all the

glory will redound to him and shed abroad the luster of his name, the power of his Word, and the uplifting influence of his life. Let there be organized work on the broadest and freest lines, but let it be within the control of Jesus Christ through his church.

The Babel of human hands and hearts and minds and creeds may promise much; people may say as of old, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest"—but instead of proving Bab-il the gate of God, it will end in confusion, which every new attempt will increase.

God's call is to come out from all things not of his founding, to come back to his Word and his own divine plans set forth therein. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever." And also, "He that doeth the will of God abideth forever." What the infinite Heart of Heaven longs for is consecrated individual hearts.

Early Apostasy.—God gave the Word of his truth as a sanctifier and perfecter of character through Jesus Christ. John 17:17; 2 Tim. 3:15, 16. He bids men come direct to him through that Word (Eph. 2:20, 21; John 17:23); "for the head of every man is Christ" (1 Cor. 11:3). It was the work of Satan to hide from man, by intervening men and demons, the love and sympathy and presence of Jesus Christ. Against this the apostle Paul faithfully warns the elders in the church:—

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [elders or bishops], to feed the church of God, which he hath purchased with his own blood. [Not feed them with tradition, but the Word of God. 1 Peter 2:2.] For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. . . . And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:28-30, 32.

This would be the beginning of the apostasy which would result in the development of the man of sin, and the utter subversion of the church as it came from its Head. Heathen philosophers in the garb of profession entered among the flock. Apostates arose who exalted man instead of God; and the professed church of Jesus Christ turned from him to the world, and the result was spiritual death, the union of Church and State with its progeny, the persecution of the Dark Ages.

The habitual church critic is always a Pharisee. His assumption is that he is above fault, while even the pastor comes in for a public rebuke once in a while. This self-constituted judge, or rather "accuser," of the brethren thinks it a mark of great moral courage to declare that he has said so and so in a criticising manner, and says so still. When others are disposed to confess such presumption as a fault, our critical brother or sister boasts of it as a virtue. The special gift of such a member is to discern and point out the failings of others, especially of those who are called to bear the heavier burdens of the church. Of course by bearing down upon the faults of others, his own virtues are borne up into prominence. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3.

W. N. G.

Not Consoling to Milk and Beef Eaters.—"A strange disease among cows is prevailing in some localities of St. Lawrence County. The animals are apparently well at night, affording the usual flow of milk, and in the morning will be found dead. Veterinary physicians fail to determine the character of the disease."—*Gouverneur (St. Lawrence Co., N. Y.) Tribune.*

God does not threaten arbitrarily; in love he tells us what is the inevitable result of sin, that we may be warned. And then he tells us if we will come to him and walk in his ways, he will eternally save us. He does all he can do.