

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

PROPER SABBATH OBSERVANCE.

"AND it came to pass, that He went through the corn fields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful? And He said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the show-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:23-28. And he said, "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless." Matt. 12:7.

Who Speaks.—This statement about the Sabbath and its purpose is from Him who made the Sabbath; for in Christ were all things created (Col. 1:16, 17), and without him was not one single thing made, of that which exists (John 1:1-3); and the Sabbath is the rest of the Creator. Gen. 2:1-3. The Creator, he who made the Sabbath for man, is the only one who can tell us what it is for, and how to keep it. All statements by men, to the effect that *this* thing may not be done on the Sabbath, and *that* thing must not be done on the Sabbath, are Pharisaical and popish additions to God's Word, which, inasmuch as they are mere human ordinances, are always sure to be wrong. The Word of God alone is to be the guide under all circumstances; whoever holds

fast to the Word, and is taught of God, can not go wrong.

"For Man."—"The Sabbath was made for man," and is therefore not something that is against him, a hard requirement,—something to hold him down,—but a thing calculated to help him in every way. But it is *for* man, that is, it is a blessing to a man only when he keeps it. When a man rejects that which is good,



"HE WENT THROUGH THE CORN FIELDS ON THE SABBATH DAY."

he has only the evil; so a blessing spurned leaves only the curse; and the Sabbath broken leaves a man helpless. Therefore when it is said that all human additions to the Sabbath, and interpretations of the commandment, are of no value, it must not be understood that anybody in the world has any license to break the Sabbath. "Remember the Sabbath day, to keep it holy," is as valid a commandment as it was the day it was spoken from Sinai.

"Lawful to Do Well."—Notice that the Saviour did not excuse the disciples for breaking the Sabbath, but he declared that they had not broken it; they were *guiltless*. God is not like the gods that the heathen worship, who must be propitiated by human suffering. He has no delight in seeing people suffer, but only in seeing them happy. Fasting is right in its place, and acceptable to God; but when it is done as a penance, when one makes a virtue of it, then it is an abomination to the Lord. Jesus said that the disciples, in quietly satisfying their hunger on the Sabbath day, were guiltless. They did that which was "not lawful," only according to the traditions of the Pharisees, but not according to the law of God. "It is lawful to do well on the Sabbath days," said Jesus (Matt. 12:12), and he it is who by obedience to the law of God magnified the law, and made it honorable. Isa. 42:21.

Our Lord's Sabbath Work.

In these words, "It is lawful to do well on the Sabbath days," and, "The Sabbath was made for man," we have the explanation of many of the acts of Christ. The first of these statements is found in Matthew's account of the healing of the man with a withered hand (Matthew 12), which occurs in immediate connection with that of the disciples eating the corn. Indeed, they went from the corn field direct to the synagog, where Jesus performed this miracle. The Pharisees, knowing how ready and anxious Jesus was to relieve the afflicted, watched him to see if he would heal the man on the Sabbath. He

asked them, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other." Mark 3:4, 5.

Its Nature.—The Sabbath, therefore, is connected with well-doing, and stands for well-

doing, since it was made *for* man, for his benefit. The scribes and Pharisees had made it a burden for the people; and it was to show its real nature, that Jesus performed so many miracles on the Sabbath day. Let us look at three typical miracles, besides the one already noted, that were done on the Sabbath.

Healing of the Impotent Man.—In the fifth chapter of John we have the account of the healing of the man at the pool of Bethesda, who had an infirmity that had made him unable to walk for thirty-eight years. "When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath." John 5:6-9. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." Verse 16.

Healing of the Blind Man.—Altho Jesus knew how the Pharisees felt about such things, he still continued to go about doing good, no less on the Sabbath days than on other days. He said, "I must work the works of Him that sent me, while it is day." As he passed by, "he saw a man which was blind from his birth." Having said that he must do the works of God, and that he was the light of the world, "he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing." "And it was the Sabbath day when Jesus made the clay, and opened his eyes." And again there was strife among the Jews over the matter. See John 9.

Healing of the Infirm Woman.—On another occasion Jesus "was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him." Luke 13:10-17.

Relieving the Afflicted.—One noticeable thing about all these cases is that none of them were what might be called urgent cases. There was no immediate danger of death in any of them, unless possibly in the case of the man at the pool of Bethesda, and one day more could certainly not have made much difference in his case. The blind man would never have known the difference if Jesus on seeing him had said to himself, "To-morrow or as soon as the Sabbath is past, I will come and heal that man." Eight or ten days even would have made no great difference so far as the man was concerned, for his life was in no danger, and he had no expectation of seeing. The same thing is true of the woman that was bowed down, and of the man with the withered hand. They would not have suffered materially if Jesus had waited a day or two longer before healing them, especially as they were not expecting to be healed. But Jesus did not wait, when he saw people in affliction, but gave them the blessing of health and strength at once, no matter what the day. Even when he knew that the Jews were watching him, so as to have an accusation against him, and that they would seek to kill him for his Sabbath miracles, he did not put off the good work.

A Design.—We can not read the record of these cases without seeing that it was not mere accident that they were healed on the Sabbath day. When the persons' lives were in no danger, and they had as it were become accustomed to their infirmity, and had not asked nor expected to be healed, and when Jesus knew that the healing of them on the Sabbath would increase the enmity of the rulers of the Jews against him, and that they were watching him, we can easily see that there was design in the performance of these miracles on the Sabbath day. Jesus wished to teach the people and their rulers a lesson that they needed to know.

A Lesson of Love.—Of one thing, however, we may be sure, the design of Jesus was not to spite the Jews, or to show contempt for the rulers. It was not any defiance of danger, or desire to assert his rights, that led him thus to act contrary to the cherished traditions of the elders. We know that he often went away to another part rather than stir up the animosity of the rulers, and that he did not court publicity. No; his one desire was to do good, and to show the people that the Sabbath was meant to be a blessing, and not a burden. His work was "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised" (Luke 4:18), not alone in body, but in soul and spirit. The physical blindness and bondage and infirmity which the people suffered was only an evidence and a consequence of the spiritual blindness and bondage and infirmity that afflict mankind; and the power of Jesus over the one was simply an evidence of his power over the other. He came to represent the Father, and to declare his name, who is, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. The healing of the body was only a sign to show the reality of the blessed work of forgiving sins and cleansing from all unrighteousness. See Matt. 9:5, 6.

Object of the Sabbath.—Now the object of the Sabbath is to cause people to know the Lord as the God who sanctifies. Eze. 20:12. The Sabbath is God's rest, the rest which he graciously shares with all who believe him. Ex. 20:8, 9; Heb. 4:3, 4. It stands for complete deliverance from sin in the present time, and is the pledge and assurance of the final redemption of the body and of the whole creation from every trace of the curse. Those who cease from profaning it, and who call it a delight, and not a burden, and by the proper observance of it honor God as Creator with all power in heaven and earth, have the promise that through it they shall delight themselves in the Lord, and be made to ride on the high places of the earth. Isa. 58:13, 14. It was to show all the people, including us, that the Sabbath means freedom from sin and the curse, and fulness of joy in the Lord, that Jesus performed those miracles. Let it be particularly noticed that the effect of them was to cause the people to rejoice and to glorify God.

No Controversy over the Day.—It may be noted, in closing, that there was never any controversy or question as to which day is the Sabbath. The commandment settles that for all time, and the Bible gives no ground for any controversy over the matter. "The seventh day is the Sabbath," and the Pharisees and Jesus were agreed on that, since there was no room for difference. Jesus did not once intimate that the seventh day was not the Sabbath, or that he had come to change it, or that it no longer needed to be observed as strictly as formerly. He expressly stated that he had not come to destroy the law, or any portion of it, but instead to fulfil it, and show how it should be observed. His works of love and mercy, never performed for his own profit or benefit, but only for the good of others, even to his own loss, were done, not to show disregard of the Sabbath day, but were, on the contrary, the highest possible honor that could be shown it, in that they presented it as the sign of the greatest blessing that God has it in his power to bestow. Who will accept it as such, and in glorifying God find himself sanctified and glorified? E. J. W.

Force of a Word.—How much meaning often rests on one little word. Take for instance the word "also" in the question asked Peter by the damsel who kept the door of the high priest's palace, "Art thou *also* one of this Man's disciples?" John 18:17. Peter had just been brought in by John. Verse 16. John before this had gone in *with* Jesus. Verse 15. His going in *with* Jesus had revealed to the girl that John was Christ's disciple. She did not need to ask John the question; his acts revealed where he stood. All this is shown by that little word "also." "Art thou also [as well as this man with thee] this Man's disciple?" Had Peter been *with* Jesus, he would not have denied his Lord. When he had to be asked the question to ascertain his discipleship on such an occasion, he was in danger of falling. This is just as true in the case of every one. When our discipleship of Christ can only be ascertained by direct inquiry, it is unworthy of the name; it ought in honesty to be denied.

"THE man who never makes mistakes is a very unpleasant person to live with."

General Articles

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

THE BREAD OF LIFE.

"I AM the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6: 35.

O, how my inmost soul was stirred
When I believed that living word—
That "whosoever will," may come
And find in Christ a precious boon!
Dear Lord, I come, I find.

O, how it does our spirit grieve
When those we love will not believe
The precious words which Thou hast said,
"I am the light, the living bread,"
"Come unto Me," and find.

Lord, if Thou art the bread indeed,
Cause them upon that bread to feed,
That they may learn to know aright
"The entrance of Thy Word" is light.
O, may they come and see!

Then gently lead us all the way,
Nor ever let us from Thee stray.
Be Thou our Guide, our Shepherd,
Friend,
Until this life, or time, shall end,
And then we all shall find.
MRS. E. R. LEWIS
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PETER'S FALL.

(Concluded.)

PETER needed a deeper, broader knowledge of Jesus Christ. He had listened to his words and enjoyed his lessons. He had acknowledged him to be the Son of God, and he believed him to be thus; but he had only touched the margin of faith in Christ. There were depths in the knowledge of his character which demanded his homage, his faith, his tribute of perfect trust and unshaken confidence. "Thou shalt see greater things than these," is the promise that invites increased expectation.

Jesus stood ready to reveal himself to Peter. In his great love he told him of his denial. He sought to reveal the defects of his character, and his need of the help which Christ alone could give. He told Peter that he was mistaken in his ideas of himself, and that in not receiving and believing the words of Christ, he was doing the very evil of which Christ had declared he would be guilty. How earnest, then, should have been Peter's prayers, that the Lord would teach him how to resist the wiles of the devil, how to be watchful against his temptations! But Peter's boastful assertions, while refusing to see himself as Christ viewed him, were causing his light to grow dim.

Jesus did not try farther to make Peter believe that he knew the course he would pursue; but he knew that "the heart is deceitful above all things, and desperately wicked." "Simon, Simon," he said, "behold, Satan hath desired to have you, that he might sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."

The object of conversion is twofold, personal and relative. It is to bless us, and to make us a blessing. This is an individual work; but those who profess to believe the

Word of God have so long accustomed their minds to be content with little things that they have disqualified themselves to discern and appreciate the great things prepared for them. In the place of receiving into good and honest hearts the Word that God sends in messages to help them, to elevate, ennoble, and sanctify them, they cavil and gossip over it, because it cuts directly across their inclinations. In the place of seeing their need of conversion, they regard the means which the Lord has provided to change their characters as idle tales. To them their habits are stronger than truth. Individual conversion means a change of character. Man must place himself in personal relation to Christ, that, in the place of following his own hereditary and cultivated tendencies, he may have the mind of Christ, placing himself under the moulding influence of the Holy Spirit.

O, that Peter had better learned the lesson

semene, and there prostrated himself where he had seen his Saviour's prostrate form. He remembered with remorse that he was asleep when Jesus prayed during those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat-drops of God's dear Son. He left the garden a converted man.

Then how tender and charitable, how meek and forgiving, Peter revealed himself to be! While under the test, he had been but a very dim reflector of the character of his Lord. How much of infirmity, of unmortified sin, of carelessness of spirit, of unsanctified temper, of heedlessness in entering into temptation, he revealed, rather than giving up his own way and will! But now he was ready to pity the tempted. He was humbled, and could sympathize with the weak and erring. He could caution and warn the presumptuous, and was fully fitted to strengthen his brethren.

Peter's history has a lesson for us. We need an abiding Christ with us, as Enoch had when he walked with God three hundred years. We can have what Enoch had. We can have Christ as our constant companion. Enoch walked with God, and when assailed by the tempter, he could talk with God about it. He had no "It is written," as we have, but he had a knowledge of his heavenly Companion. He made God his counselor, and was closely bound up with Jesus. And Enoch was honored in his course. He was translated to heaven without seeing death. And those who will be translated at the close of time will be those who commune with God on earth. Those who make manifest that their life is hid with Christ in God will ever be representing him in all their life practises.

The highest testimony that Peter could have borne for Christ under trial would have been to reveal his steadfast principles, and in revealing the pure, holy beauty of the character of Christ, show that Christ was abiding in him. The Lord would have his followers reveal in their life-practises his life of self-denial, lifting the cross at every step. We are to show our consecration in every act. And this will be the highest testimony that we can bear to the Redeemer's glory.

The Word must be studied, it must rule in the heart, that we may be prepared to bring from the treasure-house good things. Let the Word of God dwell in you richly; then when you are assailed, you will have the armor of God to wear. Having done all, you may stand. When the host of hell seek to destroy with temptations, you will be ready with sharp perception to discern their wiles, and meet them as Christ met his enemy in the wilderness,—with, "It is written."

When men feel themselves strong, then it is that they need the words of inspiration brought to their minds, "Let him that thinketh he standeth take heed lest he fall." Had Peter taken heed, he would not have disgraced himself, and put Christ to open shame. Often the tempted one does not realize that he has unseen, heavenly agencies working in his behalf; but this is so. When we feel our personal weakness, when we depend on Christ, and not on self, we have done what we can. Then the



"And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew." Mark 14: 67, 68.

given in the fifteenth chapter of John, of the necessity of abiding in Christ! "As the branch cannot bear fruit of itself," said Christ, "except it abide in the vine; no more can ye, except ye abide in me." Peter was listening to his words as, pointing to a vine on which was a withered branch, he said: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit. . . . As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Peter denied the Man of Sorrows in his acquaintance with grief, in the hour of his humiliation; but he was filled with shame and sorrow for his act. With blinding tears he made his way to the solitudes of the Garden of Geth-

heavenly intelligences are ready to lift up a standard for us against the enemy, saying to the Satanic agencies, "Thus far shalt thou go, and no farther." At such times if words were to pass from Christ to us, they would be, spoken gently and sympathisingly, "Abide in my love. Be of good cheer. Thou art in Christ's heart; thou art not alone."

MRS. E. G. WHITE.

"THE MOST HIGH RULETH." NO. 3.

It has been shown in former articles that the Most High ruleth in what are termed heathen nations as well as in those nations which profess to worship the true God. By way of emphasis it will no doubt be profitable to refer to the fact that not only did the Lord give his own chosen nation into the hands of the king of Babylon, but that he did the same with the other nations. It is significant in this connection to note that he sent the same message to surrounding kingdoms that was sent to the kingdom of Judah. In the twenty-seventh chapter of Jeremiah is the record of his commanding several nations to submit to Nebuchadnezzar. His word to Jeremiah is there stated as follows:—

"Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." Verses 2-7.

The last clause of this quotation calls to mind the word of the Lord to Abram regarding the service of his descendants in Egypt: "And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge." In Jeremiah's day God was still working on the same principle among the nations. And as the Lord changes not (Mal. 3:6), we may know that he is working in the same way to-day. Continuing the message through Jeremiah to the nations mentioned, the Lord says:—

"And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. . . . But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Verses 8-11.

This word of the Lord was given to Jeremiah "in the beginning of the reign of Jehoiakim, king of Judah," yet the "bonds and yokes" and the Lord's command was to be sent to these kings by the messengers that should "come to Jerusalem unto Zedekiah king of Judah." Now Jehoiakim reigned eleven years, and Jehoiachin (also called Jeconiah and Coniah) reigned three months and ten days, before Zedekiah was placed upon the throne by Nebuchadnezzar. This shows that the Lord

knew years beforehand that Zedekiah was coming to the throne. The same message was given to Zedekiah that had been sent to other kings, for the reason that, altho he had been set up by Nebuchadnezzar, he was inclined to rebel, and finally did rebel, against the authority of the king of Babylon. This rebellion brought upon him and the kingdom the full force of complete overthrow.

In the case of the downfall of Zedekiah and the kingdom of Judah we have a marked contrast between the reliability of true prophecy and that of false prophecy—between the power of God and the power of man. The false prophets encouraged Zedekiah in his rebellion. They told him that the vessels of the Lord's house which had been carried away when Jehoiakim was taken would soon be returned, and that the Chaldeans would come no more against Jerusalem. Appearances were favorable to their words, for Pharaoh's army came out of Egypt to help Judah, "and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem." Chapter 37:5. So confident was Zedekiah in the prospect that, in face of the word of the Lord by Jeremiah, he requested that prophet to pray for his success against the Chaldeans.

"Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us; for they shall not depart. For tho ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Verses 6-10.

The true prophet dares to speak the Word of the Lord in the face of adverse appearances. And in every age it has been, is now, and will be to the end, when the adversaries of truth can not silence the messenger of God, or otherwise thwart the purpose of the Almighty, they resort to persecution. So it was in Jeremiah's case; when he had faithfully delivered his warning he "went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people." Verse 12. But he was met on the way by an officer who arrested him on a charge of falling away to the Chaldeans. Jeremiah said the charge was false, whereupon the princes smote him and put him in prison, "into the dungeon," where he remained many days.

Then the king had him taken out of the dungeon, but he stuck to his message that the city should be taken by the king of Babylon. However, he made a successful appeal to the king not to be taken back to the dungeon, and was allowed to remain in the court of the prison for a time. But he continued to warn the people as he had opportunity, and exhorted them to yield allegiance to the king of Babylon, till the princes besought the king to have him put to death. Like Pilate, Zedekiah was afraid to deny the request; so he said, "Behold, he is in your hand; for the king is not he that can do anything against you." Chapter 38:5. Then they took Jeremiah and let him down by cords into a dungeon. "And in the dungeon there was no water, but mire; so Jeremiah sunk in the mire." Verse 6.

One of the king's servants reported to him the sad condition of the prophet, so Zedekiah sent this man to have Jeremiah taken out of the dungeon and given the liberty of the prison court. There he remained until he saw the ful-

filment of the word of the Lord which he had so faithfully proclaimed. Thus it was demonstrated that neither the wrath of kings, nor the babblings of false prophets, nor the vicious persecutions of God's faithful messengers, can annul the purpose of the Lord, or alter the great truth "that the Most High ruleth in the kingdom of men."

It is not necessary, nor would space admit, to detail the wars which Nebuchadnezzar was obliged to wage for many years in order to compel the submission of those nations because they would not hearken to the word of the Lord. The rebellion of Zedekiah continued nearly two years, and Tyre held out thirteen years. But all were in time obliged to surrender, having learned by sad experience what they refused to voluntarily accept, that the word of the God of Israel was sure which he spake by his prophet Jeremiah, when he said: "Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and *all the house of Israel are uncircumcised in the heart.*" W. N. G.

PUNCTUALITY.

LET us take a look at the five-syllabled word. Its root is the old Roman or Latin word, *punctum*, derived from which we have in our language about forty different words.

The term signified a point, and stood, as the case might be, for a point in time, in labor, in duty, in argument, in ceremony, in diplomacy, in a journey, and for other things too numerous to mention.

In our tongue, however, most of its derivatives have reference to doing things promptly, or to doing them nicely. In this latter sense, especially, we use the word *punctillio* and some others.

The first syllable has a dangerous look, and suggests a sharp-pointed instrument, as a spear, lance, javelin, or stiletto, and also the manner in which they are used. The first thing one does in using any of these implements, is to take aim at a certain spot, place, or object. The next step is to throw the weapon and *hit* the spot, place, or object.

In some degrees this illustrates how persons do who strive to be punctual. They appoint a day, hour, or point of time when they will do a certain thing. Before the time arrives they take aim at it—that is, they arrange to do the deed. And when the time arrives, they do it, and thus puncture the time.

Every effort at punctuality involves two steps—taking aim, and doing. The first step may be taken without the second, but never the second without the first; for one must *aim* to do a thing punctually before he can so do it.

In our day society is so organized that a vast proportion of the work we do is done in union with some other person, and very often in union with several, or with many other persons. And so in our day there is to be done—by every one who has a mind to labor at all—so great an amount of work that the *time* we take in our doing has become a momentous, yes, a tremendous consideration.

No individual who is engaged in any right work has half the time he wants. Before the most diligent of workers little mountains of labor pile up daily, and it has come to pass that on all sides come to our ears the fervent, heartfelt cries: "O, that I had more time!" "Would

that the working hours were twice as many."

These two important facts, then—that of laborers being united with others in so much of their work, and that of the immense amount of work to be done, should impel all persons who make proper engagements, to meet them punctually, on time, at the moment.

But there is a still more serious view of this matter, which justly claims our attention.

In a very solemn sense, every man's time is his own. That is to say, the Creator has given to every man his lifetime for two ends,—to work out his own salvation, and to do whatever work beside his Creator requires of him.

Not a moment of one man's time is the rightful possession of any other man. For this reason, then, the taking from any man unnecessarily, any part of his time, however small, is theft of a most serious sort. It is plundering from him that which neither the robber nor his victim can replace.

Purloin a man's money, and all around him are Klondykes, of one kind or another, in which he may dig for more. Steal a man's breakfast, and on every hand lies food. But a man's *time* is measured off, and not all the worlds in the universe can extend it one moment.

What then?—Simply this. The man who, under any circumstances, consumes—carelessly, unnecessarily, unprofitably—ten, twenty, thirty minutes of another man's time, commits both a crime and a sin.

There is no denying that this sort of unintentional thieving goes on everywhere daily to an enormous extent. It is practised in two ways especially—by failing to keep engagements promptly, and by dropping in upon other people solely to discuss the affairs of usually mutual friends and acquaintances, affairs with which, often, the droppers-in really have nothing to do, and can not, by talking, make either better or worse.

It is noticeable that this variety of robbery is practised most liberally by three classes of persons: Those who have not sufficient pressing work of their own to do, those who lack resources within themselves, and those who fail to realize that, possibly, they may have to account for their own and a part of their neighbor's time.

But if it be wrong to rob one person of a small amount of time, what shall we say of him who takes a few moments on every single occasion from twenty, fifty, or a hundred persons, by failing to be punctual? And what shall we say if this culpable course be his habit?

Suppose a Sabbath-school teacher keeps his class of ten waiting two minutes some morning. What has he done?—Only this: He has taken from his pupils, as a class, twenty minutes, which he can never restore. Suppose he should decide to teach two minutes past the time, to make it up. *Does* he thus make it up? We are sorry for him. So doing, he steals just forty minutes of their time.

And what shall we say of the leader of a meeting, behind time because he suffers some one to detain him needlessly? of a business man, tardy in a midday engagement, because it has slipped his mind that his fellow-citizen regulates his watch by the time ball, which drops on its tall staff just at twelve o'clock? and of the great multitude of people, always behind time because their sense of right is not so keen as it should be?

But you will ask, "What is one to do when prevented unexpectedly or unavoidably from being punctual?—Usually, when the *unexpected* happens, one may excuse himself and meet his

duty, and the instances are rare, we think, in which one is really *unavoidably* detained from keeping an engagement punctually. A genuine, resolute, downright effort to be on time will bring one to the spot, almost surely, just at, if not a little before, the moment.

One grand result of the habit of being punctual is its effect upon one's own character. Such a person becomes distinguished for reliability, and would rather forego any pleasure than fail.

Not long ago, in this southern city, a woman, active in missionary work, made an engagement to meet a young lady at the public library, at a certain hour. Promptly at the time she drove up to the building, and asked a friend in the carriage to notify the young woman that she was waiting.

"But suppose she is not here," suggested the friend.

"I should as soon think of finding the public library not here. That young woman always keeps her appointments," was the answer. It is needless to say that the young woman was there.

But there is a second and far more momentous result arising from a habit of punctuality or of unpunctuality, and that is its effect upon heredity. A *habit* of punctuality becomes an element in character. It influences immensely one's thinking, feeling, and doing.

Parents transmit traits of character to their children as they do features, form, intellect, a taste for music, or a fondness for art, a bias toward religion, or a tendency to crime. An inclination to steal may be sent down from generation to generation. So may a disposition to utter falsehoods. Indeed, being punctual is one way of being truthful, one way of being honest.

This consideration alone should lead parents to be extremely conscientious in cultivating the habit of punctuality in themselves.

Finally, a third reason for being punctual is one which appeals to the Christian particularly, and that is the example God sets us in reference to the principle. The Scriptures are full of events illustrating God's unswerving promptness in fulfilling his word. With the "fulness of time" comes always his *moment* for doing.

Our Lord entered upon his ministry proclaiming, "The *time* is fulfilled." His birth, his baptism, his death, resurrection, and ascension, all, occurred exactly at the time appointed before the foundation of the world. We can not imagine one of these events to have taken place a moment after it was due.

But God has other agency than his Word for proclaiming the pleasure he takes in punctuality. He has set the stars to telling that story.

Look at the vast system of worlds which speeds around our sun for a center. Can you imagine one of them returning to its starting-point an hour behind its appointed time? ten minutes behind that time? ten seconds? Can you imagine one of them as falling to gossiping on its way, with some brother planet, and forgetting to reach home on the instant?

How little does it matter whether one of the brilliant *orbs* of our system accomplishes its journey around the sun in 365 days, as does our Earth; or in 29½ years, the time in which Saturn makes its revolution; or in 165 years, Neptune's period for completing its circuit, since all come to the point in which God, in the beginning, sent them forth—at the instant.

To meditate upon these stupendous facts is to be overwhelmed with a sense of the value God attaches to punctuality.

If then, the practise—as illustrated by the

stars which gem the sky—affords him delight, must not God greatly desire it in the sons and daughters whom he purposes to make kings and priests—helpers—unto himself and Christ?

EMMA H. ADAMS.

TWO WAYS—BUT ONE RIGHT.

It is noteworthy that the apostle Paul, who most strenuously upholds justification by faith in Jesus, always connects it with holy living, and frequently shows that it is the firm belief of the *truth*.

In his epistle to Titus, after speaking of "Jesus Christ our Saviour," and being justified by his grace, and made heirs according to the hope of eternal life, he directs that the doctrine of salvation by free grace *alone* should be affirmed constantly *in order that believers might maintain good works*. Titus 3:4-8. And there can never be good works accomplished but on the principle of being justified by the faith of Christ, and not by the works of (man) "law." Gal. 2:16.

We are *now* living in a most important era of our world's history. How melancholy the condition of things, and how ominous of evil the attitude of earth's nations! The great warlike powers confront each other, the blood of their embattled hosts ready to be shed in torrents, and yet amid all the turmoil how persevering and successful is man in carrying forward his gigantic schemes!

We can not help being stimulated in our exertions for the cause of Christ by observing the unceasing earthly activity manifested on every side; but were this our only incentive to action, our *zeal* would be spurious; for all efforts and activity in promoting the Gospel which are the offsprings of mere imitation, and which originate only in the presence of activity displayed by the world, are based not on personal faith in Christ, and living communion with God, but upon nothing higher and nothing better than a desire to make a fair show in the flesh.

But *we* have good reasons to believe that a mighty angel with the last warning message is *now* passing over the earth (Rev. 14:6), to seal those who keep the commandments of God and the faith of Jesus. And the true church of the living God, though scattered throughout the whole earth, is feeling its influence, and the result of his gracious presence and quickening power is appearing in greatly increased religious liberty and zeal for the spreading of Gospel truths. And for this we are especially thankful to Him who has given us wisdom to understand these things, which are spoken to us by His servant John.

But let us ever bear in mind that the grand prerequisite to thorough usefulness is that we ourselves should be strengthened with might by the Spirit in the inner man; and not with aid of governmental laws; that Christ may dwell in our hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God (Eph. 3:16-19), not with the fulness of politics. If we would be filled with the grace of God, and refreshed in our hearts, it is essential, at such a time as the present, that we should constantly recall and deeply ponder the great fundamental truths of the Word of God, upon which both religious and civil liberties rest, and out of which truths grew the Declaration of Independence, and our Constitution.

In thus looking unto Jesus (Heb. 12:2), we are changed, strengthened, and refreshed, and the shortest road to bring this land of ours and its inhabitants to a spiritual life is by the cross of Calvary, and not by Sunday laws.

Our salvation is not because we do well, or force men to do well, which always fails, but because "He in whom we trust hath done all things well." But those who would rule conscience, or make laws to bind others' consciences, *look at themselves too much, and at the infinite price paid for them too little.* For condemnation man may look at himself, but for comfort and strength and good Christian citizenship in truth, at our Saviour. The graces of the Spirit are good things for others to judge us by, but it is Christ himself received, believed in, rested upon, loved, and followed, that will speak *peace* to ourselves. It is through him alone that we can bring others to do right, act right, and observe the Sabbath, and not by the enforcement of any law can we make man believe on our Lord and Saviour Jesus Christ, or observe Sunday or any other day or constitution contrary to God's Word.

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TRUE PERSONAL LIBERTY.

THE clamor for more stringent Sunday legislation, which has become almost universal throughout this government, brings forcibly to our minds the fact that, tho flaunting the magic word "freedom" in the teeth of other people, we, as a nation, have but crude conceptions of that intensely comprehensive word. Many are in comparative ignorance of the exceeding broadness and far-reaching qualities of the underlying principles of this inspiring term.

The words of that wonderful instrument—the Declaration of Independence—"That all men are created equal; that they are endowed by their Creator with certain unalienable rights and privileges, among which are life, liberty, and the pursuit of happiness," are but the echo of that broader proclamation of personal liberty granted to the human race by Him who "hath made of one blood all nations of men" (Acts 17:26), when He said, "I have set before thee this day life and good, and death and evil," "Choose you this day," and, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Deut. 30:15; Josh. 24:15; Eccl. 11:9.

Thus did God promulgate the doctrine of true moral freedom, reserving only the right to vindicate the righteousness of the eternal law of his kingdom, by bringing into judgment every work, whether good or evil. This he has reserved to himself alone: "Vengeance is mine; I will repay, saith the Lord." Rom. 12:19.

The freedom of choice granted in the foregoing inspired language is not limited to people as nations, municipalites, nor associations, as such, but is guaranteed to the individual. It is, in fact, full personal liberty,—liberty to choose good or evil, life or death, to love God or to rebel against him, to be a man of the purest motives, of the highest and holiest ambitions, of the noblest purposes, or to become the most degraded of beings, to descend below the level of the brute, with a groveling mind that can grasp naught but the vilest contents of the cess-pools of corruption and wickedness. These are

the fundamental principles of true personal liberty.

A man may sink into iniquity as far as a corrupt mind may lead him, and, so long as the effect of his evil course is confined to his individual life, no man, corporation, nor government can legitimately abridge that liberty; but the moment his acts infringe on the *equal* rights of another, by restricting that liberty which was given to all men without respect of persons, so soon the principle of perfect freedom is violated, and it becomes necessary to arrange some means to protect men in their divinely-appointed rights.

Here we discover the origin of true civil law, and its proper exercise. This principle of protection is, to a greater or less extent, incorporated in the civic laws of earthly governments.

By these man should be fully protected in his rights to "life, liberty, and the pursuit of happiness," in whatever manner or direction most agreeable to him. One man may choose the pleasures of the world, and utterly disregard the teaching of the Bible. No man or government has a right to compel him even to seem to respect that which his soul abhors. Compulsory law could at the best only make of him a hypocrite.

Another man finds happiness in the hope of eternal life, in a life consecrated to the service of God, in contemplating his wonderful love to a fallen race as revealed in the great scheme of redemption. While deeply investigating this marvelous exhibition of the Lord's infinite love, he may see the finger of divinity pointing, and hear a still small voice saying, "This is the way, walk ye in it." Isa. 30:21. This may be "the old path," which has been well-nigh lost beneath the rubbish of human tradition, but which is now to be restored. Jer. 6:16; Isa. 58:12. He may thus be led in paths he has not before known. See Isa. 42:16. There may be comparatively few who have as yet been thus influenced, but even tho their religious practises may be different from the rest of the religious world, so different as to draw the attention of the world to their peculiarities, yet God has given them the unqualified privilege of following the dictates of their consciences, provided always that such practises do not infringe on the same rights of others.

Therefore, when an honest investigator is convinced that God has enjoined the observance of one day as the Sabbath, and that day is the seventh, no man, nor number of men, can compel him to receive another day without abridging his rights, and thus violating the eternal principle that "all men are created equal."

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THE TWO GOVERNMENTS AND THE LAW OF GOD.

(Continued.)

Third Proposition.—The Ten Commandments, spoken by God upon Mount Sinai, written upon two tables of stone with the finger of God, and delivered to the children of Israel, is the law of the universal government of God. In other words, the law delivered to Israel was only a duplicate of the one which is the foundation of God's throne.

This is a very important proposition, and, if true, should forever settle the question as to which day is the Sabbath in this dispensation. To substantiate the above proposition, we call attention to the sanctuary built by the children of Israel, and the one in which Christ now

ministers. The sanctuary built by the children of Israel was "patterned" after one in heaven. Ex. 25:8, 9; Acts 7:44. "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the *true tabernacle*, which the Lord pitched, and not man." Heb. 8:1, 2. "It was therefore necessary that the *patterns of things in the heavens* [the earthly sanctuary] should be purified with these; but the heavenly things themselves [sanctuary above] with better sacrifices than these." Heb. 9:23. In this text, the sanctuary of the old dispensation is called a pattern of things in heaven. We now wish to show that both sanctuaries had two apartments: "And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony; and the vail shall divide unto you between *the holy place and the most holy.*" Ex. 26:33.

These holy places were "figures" of the holy places in heaven. "For Christ is not entered into the holy places made with hands [made by the children of Israel], *which are the figures of the true* [pitched by God, Heb. 8:2]; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24.



A vail hung between the two apartments of the earthly sanctuary, and we also read of a vail connected with the sanctuary of heaven. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that *within the vail*; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchizedek." Heb. 6:19, 20.

Not only was the sanctuary patterned after the one in which Christ ministers, but the instruments, or articles of furniture, used in the sanctuary, were "patterned" after those of the sanctuary of heaven. Ex. 25:9, 40. If this be true, and we find certain articles in the sanctuary built by Israel, we shall find corresponding articles in the sanctuary pitched by God. In the earthly sanctuary they had a candlestick of pure gold, with seven lamps. Ex. 25:31-40. In the heavenly temple there are *seven lamps* of fire burning before the throne. Rev. 4:1-5. A description of the altar of incense is given in Ex. 30:1-8. That there is an altar of incense in the heavenly sanctuary, see Rev. 8:1-5. In the first apartment of the sanctuary were the candlestick and the table of showbread and the altar of incense.

In the most holy place of the sanctuary was the ark and that which pertained to it, to which

we now call attention. "And thou shalt make an ark of shittim wood," "and thou shalt make a mercy-seat of pure gold," "and thou shalt put the mercy-seat above upon the ark." "And thou shalt make two cherubims of gold," "and make one cherub on the one end, and the other cherub on the other end; even of the mercy-seat shall ye make the cherubims on the two ends thereof." "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandments unto the children of Israel." "And in the ark thou shalt put the testimony that I shall give thee." Ex. 25:10-22. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deut. 10:5.

We have mentioned above the "ark," "mercy-seat," "cherubim," the Ruler of Israel "between the cherubim," and the "testimony," or the Ten Commandments. We shall find the same in the sanctuary of heaven, where Christ ministers.

Whatever we find in the sanctuary of heaven belongs to the universal government of God. If we can find an ark in heaven, and upon the ark cherubim, and between the cherubim, God as ruler, and in the ark the testimony, or Ten Commandments, then the "testimony" must be the law of the universal government. "And the temple [sanctuary] was opened in heaven, and there was seen in his temple *the ark of his testament*." Rev. 11:19. "The Lord reigneth; let the people tremble; *he sitteth between the cherubims*; let the earth be moved." Ps. 99:1. "O Lord of hosts, God of Israel, *that dwellest between the cherubims*, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth." Isa. 37:16.

In the above texts we have the "ark," "his testament," or his testimony, "the cherubim," and God the ruler, and all in heaven, belonging to the universal government. We can therefore come to no other conclusion than that the Ten Commandments given at Sinai were only a duplicate of the testimony in the ark of heaven, and of that which is the habitation of his throne. Ps. 89:14.

When we accept of Christ we become citizens of the universal government of God, we belong to the household of God. Our citizenship is in heaven. We are fellow-citizens with the saints. We belong to the "family" of God, of which some members are in heaven, and some upon earth. Eph. 3:15. Shall we obey the laws of the government to which we belong? If we do, and we have accepted of Christ, we will keep the law, which is the foundation of God's government, and the habitation of the throne upon which Christ sits as priest. This law embraces a Sabbath command, which says, "The seventh day is the Sabbath of the Lord thy God."

The Ruler of Israel communed with Israel, and gave commandment unto them, from between the cherubim, upon the mercy-seat, beneath which was the law of God. It would seem from this statement that the Ten Commandments was the constitution of that government. Any law or commandment given to Israel that conflicts with the Ten Commandments, would be unconstitutional. The constitution of God's universal government is the

Ten Commandments. Satan's studied purpose has been to get some command in the church that conflicts with the law of God. The Sunday institution has for its authority the commandments of men, and, as it conflicts with God's law, or the constitution of his government, it is unconstitutional.

Those who framed the Constitution of the United States were not perfect in wisdom and knowledge, and so in the development of the government, amendments had to be made. God, being all-wise and having all knowledge, knew what would develop in his government, and will never need to make any amendments, to meet the demands of his government. The Ten Commandments are so perfect that God will never need to alter them, or add to them, tho some of his subjects should rebel against him. If God should alter his constitution because of sin, then God compromises with sin.

Law and Gospel.

By faith we see the eternal throne,
And there behold our Lord;
O, may He for our sins atone,
According to His Word!
He rules upon the mercy-seat,
Between the cherubim.
The story of His love, complete,
Has drawn from sin to Him.

Thy holy law within the ark
Thy children have transgressed.
The Saviour came to earth, so dark,
To man by sin oppressed;
His blood He shed upon the tree,
Because His law we broke;
He took our place, and set us free,
Who every precept spoke.

Our Saviour kept the holy law,
And thus prepared a dress,
It is without a single flaw,
It is God's righteousness.
That perfect robe is "unto all"
Who on the Son believe.

The sons of Adam, since the fall,
Are truly blessed, indeed!

The Son of God doth dwell within
The freely opened heart;
His power is great, it saves from sin
He says, "I'll ne'er depart,
I'll dwell within, to will and do;
I also dwell above.
I'll write My law on hearts so true;
Thou art My child of love."

W. L. ILES.

CHRIST'S HUMANITY.

THE humanity of Christ appeals to every heart. "God manifest in the flesh;" such a God is not so far away from our human comprehension as that infinite Father upon whose face we may not look, and who manifested his presence at Sinai in clouds and fire, in mighty thunders and the earthquake.

But Christ comes to the world as "our Elder Brother," "tempted in all points like as we are, yet without sin," understanding our infirmities and remembering "that we are but dust." He had not only words of tenderness for human sorrows, but he had tears for human woes. "Jesus wept!" Do we fear his lack of sympathy when we read that? Can not we go to him with all our burdens and cares when we remember those tears at the grave of Lazarus?

Yet why should he weep beside that tomb where his friend lay still in death, when his omniscient eye could see him coming forth at his command, and, laying aside the garments of the grave, rejoicing in new life and the glorious strength of his young manhood? Could those four days of silent slumber in the tomb so move him when he stood there with the words trem-

bling upon his lips that should call him back to earth and the enjoyment of its love and friendships, its activities and its hopes? It could not have been this, but it was rather the burden of the world's sorrow that moved him, for he saw the countless graves that yawned for the race, and he remembered that death must come to all because all have sinned. It was his grief for human sinfulness and his tender pity for us that upon us must fall the awful consequences which sin brings. O, the infinite tenderness of such a heart! It was because of the awful havoc that sin had wrought in the world that he welcomed the cross and Calvary that men might live, and that his redeemed ones might come forth at last from the grave, as Lazarus came at his bidding, and share with him the life everlasting.

The divine and the human nature of Christ draws human hearts to him. He is one with the Father and he is one with us. From everlasting to everlasting he is God. He is the Creator of this world. "In the beginning was the Word, and the Word was with God, and the Word was God; . . . and without him was not anything made that was made." Thus we may look upon Christ our Redeemer as Christ our Creator. He is our Maker and he loves us. What more do we need to make us trust him? We love our children; can we doubt that Christ's love is less for his children whom he has made?

"God is love." What more do we want? Is there anything so tender as love; so full of readiness to help; so glad in the gladness of others; so full of beneficence; so ready to bless? How can we turn from such love as Christ offers, from the blessings which he is ready to impart, and go on in the ways of sin, at enmity with God?

It is sin that separates us from God and makes us unwilling to come to the cross. The human heart is hard and rebellious, yet Christ waits, and his language to us ever is, "Come unto me, all ye that are weary and heavy-laden, and I will give you rest." And such rest! Upon his own shoulders he places the burdens of all earth's cares. In the place of anxious fears and trembling hopes he gives us peace. For every temptation that assails us he gives us strength to overcome. In every sorrow he enables us to say, "I know in whom I have trusted," and he will never betray me. I will not loose my hold upon his hand. He leadeth me into green pastures and beside the still waters. The Lord is my Shepherd, and I shall not want.

And he never forsakes those who trust him thus. If we ever walk in darkness it is because we are blindfolded by doubt. But even this he forgives us, for "he knows our infirmities." He was tempted as we are tempted, and he does not forget what those temptations mean; and he is patient and forgiving toward us.

Could men stand in a tenderer relationship to God than they stand through Christ? We need not be afraid; it matters not how great our sins, how many the temptations that beset us, how many the obstacles that lie in our path, if Christ is ours, we may overcome all things. It is the voice of our Redeemer that says to us:—

"The way is long, My child, but it shall be
Not one step longer than is best for thee;
And thou shalt know at last when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate,
My child.

"The path is rough, My child, but, O, how sweet,
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land

To which I lead thee, as I take thy hand;
And safe and blest
With Me shalt rest,
My child!

"The throng is great, My child, but at thy side
Thy Father walks, then be not terrified,
For I am with thee, will thy foes command
To let thee freely pass, will take thy hand,
And through the throng
Lead safe along,
My child.

"The cross is heavy, child, yet there was One
Who bore a heavier for thee; My Son,
My Well-beloved. For Him bear thine, and stand
With Him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child."

—Lay Sermons, Los Angeles Times.

Question Corner

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

No. 656. Law and the Prophets.

PLEASE explain Luke 16:16. Some say that there were to be no more prophets after John, also that this statement does away with the moral law. Please answer in your valuable "SIGNS OF THE TIMES," and oblige, Yours in Christ, W. J. T.

(1) It does not mean that there were no more prophets after John, for the apostles, some of the apostles at least, if not all, were prophets. See Acts 2:17, 18; 19:6; 21:9, 10; 1 Cor. 14:29-32. (2) It does not mean that the law of God was then done away. In fact, nearly all those who make this claim contend also that the law was abolished at the cross, over two years later. It was after this that our Lord said, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Who would charge Christ with teaching obedience to an abolished law? He tells us in the very connection of Luke 16:16, in fact, the next verse, "It is easier for heaven and earth to pass, than one tittle of the law to fail." We have found that it does not mean that prophets were no more or the law abolished; what does it mean?—It means, "The law and the prophets [were preached] until John; since that time the kingdom of God is preached, and every man presseth into it." Before John came, the teachers of God taught the law and the prophets,—the Scriptures,—but did not see all that they meant; but when John came, he preached the fulfillment of many of these prophecies in the advent of the Messiah. The Royal One of David's line was born, the present truth for that time was proclaimed (Matt. 3:2, 3), Satan was working as never before, and only the earnest and persevering would enter the kingdom.

No. 657. The New and Living Way. Heb. 10:20.

PLEASE explain Heb. 10:20, last clause. I want to know if the vail before the most holy place was a figure of Christ's body. Does Matt. 27:50, 51 teach this? W. F.

Heb. 10:19, 20 reads as follows: "Having therefore, brethren, boldness [‘liberty,’ margin] to enter into the holiest [literally, ‘holy places’] by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." In the earthly sanctuary the presence and glory of God were especially manifest. He who passed through the vail, entered into the presence of God in the holy place, passing through the second vail, he entered the holy of holies, in the presence of the glorious Shekinah upon the mercy-seat. So he who enters God's presence spiritually must do so "through the offering of the body of Jesus Christ." Verse 10. The priest anciently, and the people in the priest, entered the holies through the vail, but we enter through Christ Jesus, our Advocate. Matt. 27:50, 51 teaches that the typical system then ended, for then took place in fact what before had been done only in type,—the offering up of the body of Jesus Christ once for all. In these respects the vail was a figure of Christ. But it is not wise to press any earthly figure of the heavenly in every particular.

No. 658. The Words of the Covenant.

PLEASE harmonize Ex. 34:28 with Heb. 8:7 and Eph. 2:12-15. AN EARNEST READER.

There is nothing to *harmonize*. When two statements of Inspiration seem to be in conflict, the difficulty is not in the statements, but in our limited understanding. We need to be brought into harmony with the Word. Ex. 34:28 reads: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the Ten Commandments." Each of the first two times that the pronoun "he" occurs in the above it refers to Moses, who was in the holy mount by the invitation of the Lord. Verses 1, 2. The last "He" refers to the Lord, who wrote the Ten Commandments, as he told Moses he would. See verse 1, where the Lord says, "I will write upon these tables the words that were in the first tables." See also Deut. 10:1-4, where Moses declares that "he [the Lord] wrote on the tables, according to the first writing, the Ten Commandments." Boothroyd translates Ex. 34:28, last clause, as follows: "And Jehovah wrote upon the tables, the words of the covenant, the Ten Commandments." The Ten Commandments are not the mutual covenant, the covenant which God made with Israel, as recorded in Ex. 19:5-8 and 24:3-8. Yet they are called the Words of the covenant, and the Ten Words of the covenant, because the covenant was made in respect to these words. That is, Israel in that promised to keep the Decalog. The covenant into which Israel entered depended on the Decalog, not the Decalog on the covenant. The covenant, the agreement which Israel made, could be broken a thousand times, but that would not affect God's law. A foreigner may promise to keep the law of this country on condition that he be received as a citizen. That law would be the law of his covenant or promise. He then might break his promise, or violate his covenant; but that would neither abolish nor confirm nor affect in any way the law of the land. That would stand whether he kept it or not. The covenant mentioned in Heb. 8:7 was the covenant into which Israel entered. It was faulty, because Israel, being sinful and weak, could not keep the law. In the new covenant, old as the days of Abel, God puts the same law in the heart, and then man keeps it.

Eph. 2:12-15 refers to the covenants and man's relation thereto. Verse 12 shows the condition of the Gentiles who do not know God. Verses 13, 14 show how they are brought nigh to God through Christ, who is our peace, to reconcile us to God. He does this by abolishing "in his flesh the enmity." The "enmity" is not on God's part, but ours. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. This carnal mind, Christ abolished in his flesh for us all. In other words, Christ took away the sin, and all those typical services and symbols which pointed out sin, and made remembrance of it, but could not take it away. Jesus Christ in no way abolished or changed the moral law, the Ten Commandments. See Isa. 42:21; Matt. 5:17-20.

No. 659. Infant Baptism.

WHEN and by whom was infant baptism first introduced?

A. C.

It is impossible to trace it. The Herzog "Encyclopedia of Religious Knowledge," edited by Dr. Philip Schaff, a believer in infant baptism, informs us, article, "Baptism of Infants," "No time can be assigned to the beginning of the practise of infant baptism." And again, "It must be admitted that adult baptism was the rule, infant baptism the exception, in the apostolic age, and continued to be till the church was fairly established in the Roman Empire." It came in with the erroneous idea that the mere act or rite of baptism regenerated. If that were so, of course children ought to be baptized. And in this belief certain zealots in the Catholic Church later on compelled baptism. Dr. Schaff says: "Compulsory infant baptism was unknown in the ante-Nicene age; it is a profanation of the sacrament, and one of the evils of the union of Church and State against which Baptists have a right to protest."

No. 660. Born of Water and of the Spirit.

WHAT is meant by being born of water and of the Spirit? John 3:5. A. C.

Born of the Spirit is what is referred to in verse 3, margin, "Except a man be born from above." It is a change, regeneration, a new creature. 2 Cor. 5:17; Titus 3:3-5. Born of water refers to baptism according to Scripture, the outward symbol of the inward union of the believer with Christ. It is putting on Christ before the world. Gal. 3:27. In Rom. 7:4 it is evidently referred to under the figure of marriage. Compare Rom. 6:3-6 with Rom. 7:4. In true marriage there is first union of heart and purpose. The marriage ceremony is the outward and legal ratification of those vows to the world, a witness of the believer's union with Christ, and of obedience to his commandments.

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."

MOB LAW AND DECADENCE OF FAITH.

THE increase of the exercise of mob law is an evidence of the decadence, or lack, of faith in God. Men who believe in God can afford to wait. Men who do not believe in God are the ones who attempt to take justice in their own hands, and put themselves in the place of God. We know the plea that is often made over such matters. They are often palliated under the names of "justice," "Christianity," "acting for God," and kindred expressions; but nevertheless mob law is always unreasonable and unjust. Mobs are controlled by passion and sentiment, but never by law or justice. If justice be done it is incidental, not objective. Revenge is generally the object. Mob law has many times executed noted and wicked criminals; and it has many times slain the noblest of earth. It was mob law that would have stoned Caleb, Joshua, and Moses. It was mob law which stoned Stephen and Paul. It was in demand to the mob spirit that Jesus Christ was delivered to be crucified. Just law ought to be enforced in order to protect human rights, but if the wicked often go unpunished, those who have faith in the Lord may know that in his final adjustment everything will be done just right, and every man shall receive the due reward of his deeds. In times of great excitement he who has no faith in God will be carried away with the mob spirit, while he who has faith can wait. In speaking of the work of recent mobs, the St. Louis Republic truly says:—

"The disgrace of the outbreak in a measure is shared by the whole country, because it represents so complete a breakdown of civilization, but it is better that it should have happened at Urbana than in some community where past slavery would have given a color of truth to the charge that a negro can not get justice. . . . It teaches that human nature is the same all over the country, and that one community is no more secure than another from the temptation of the gust of passion aroused by brutal crimes."

The security from mob law is not in civilization, but in faith in Jesus Christ and his Word, for only so can man be saved from his evil, unregenerate nature.

"The evil can not brook delay,
The good can well afford to wait."

The increase of crime, which is often but personal revenge, and the increase of mob law, is a sure evidence of the decadence of faith, notwithstanding the claim to the title of a "Christian" nation. It also reveals that we are nearing the end of mundane rule and glory, and that soon the King will take to himself his great power, and reign.

PROHIBITION IN MAINE

THE New York Christian Advocate comments on an article in Zion's Herald in a manner that lays the responsibility for the wane of prohibition sentiment in Maine at the door of church-members, especially Methodists. The Herald's correspondent represents himself as a Methodist minister in a town of 1,700 inhabitants, having five places of worship.

"He had not been there very long before he saw signs of drunkenness, and no apparent shame or at-

tempt to conceal it. . . . He sought the co-operation of other churches, and announced a temperance Sunday. Common talk of the street declared that there were from seven to twenty places where liquor was sold. At last he succeeded in arranging a union service, but when it came to the service, not a soul except himself himself would say a word. . . .

No attempt is made to enforce the prohibition law, and the amazing thing to him is that most of the leading men are church patrons, some of them Sunday-school workers, and all of them supporters of the church."

To this the *Advocate*, itself a leading Methodist organ, adds this testimony:—

"Methodism, which has ever been regarded as the chief foe of the liquor traffic, is paralyzed in a large part of that State. The Maine Wesleyan Seminary, at Kent's Hill, is the only institution under the patronage of Methodism, so far as we know, that ever disgraced the church by electing a brewer a trustee. This was equivalent to a declaration to the people of Maine that a majority of that corporation did not regard the manufacture and sale of beer as an immorality, or that, if they did, the probable pecuniary aid they expected condoned it, in their opinion."

WAR AND RUMORS OF WAR.

SAYS Sir John Lubbock, of England: "In fact, we never now have any real peace; we live practically in a state of war, happily without battles or bloodshed, but not without terrible sufferings. Even in our own case, one-third our national income is spent in preparing for future wars, another third in paying for past ones, and only one-third is left for the government of the country. Our interests at stake are enormous, and the interests of nations are so interwoven that every war now is in fact a civil war." But are there not actual battles and bloodshed in Africa and India? Truly it is not a time of peace. From 1870 to the present the war debt of Europe has increased from twenty thousand million dollars to thirty thousand million—from \$20,000,000,000 to \$30,000,000,000. And the end is not yet.

"The Rising Generation."—The New York *World* voices a common sentiment in these days of political corruption:—

"This 'rising generation'—young, vigorous, alert, resolute, progressive—has in it none of the stuff of which is made the creature whom Cicero described as the basest of all,—'the slave from choice.' To this 'rising generation' in nation, State, and municipality, we appeal with hope and confidence."

But vigor, alertness, resolution, and progression after a worldly sort will not make honest men. The probability is that the "rising generation" will excel their teachers in the very lines the lessons have been given. Young blood or new blood is not necessarily good blood. Education in a worldly sense does not make men moral; and the crying need of the day in all places of life is morality; and morality can come to men only by faith in the religion of the Lord Jesus Christ, by the transfusion of the life of God in the veins of the corrupt body. The vital question, upon which the very life of the country depends, is not whether the rising generation shall be alert, progressive, or resolute, but will it be moral? The prophetic Word and the inevitable logic of history indicate otherwise.

The Press in London.—Mr. Silas K. Hocking, an optimistic religious journalist of London, England, thus characterizes the debauching of the daily press:—

"I can not understand the spirit and temper that have come over the London press. With a few notable exceptions, the whole of the daily newspapers seem to have gone over to mammon and lust and diabolism. From certain of the papers, of course, nothing better was expected. They are under the thumb and in the pay of the blacklegs of the prize-ring and the vampires of the Stock Exchange. They know no god but gold, no love but lust, no right but might, no morality but that which finds expression in Leicester Square or on Epsom Downs. Faith has given place to cynicism, and courage to most contemptible cowardice. Religion as set forth in the New Testament is made the butt of their cheap and beery wit. The crescent appears to be more sacred to them than the cross. The Bible says, 'Put not your trust in princes.' We need a new variant to-day, 'Put not your trust in newspapers.' The erstwhile champions of liberty have had their hands paralyzed by the touch of gold, and their lips silenced by the kiss of betrayal."

And the London daily press has no need to blush before the press in general in the great cities of America.

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."

PUBLIC OPINION.

OLD Public Opinion, like a giant tall and grim,
Stalks about by night and by day;
Tho your words and your actions be nothing to him,
Yet he always has something to say.
And his words are most cruel—they pierce through
the heart,
Often causing the lifeblood to flow
From innocent victims. They come like a dart
From the hand of a vigilant foe.

He oftentimes will speak in tones of highest praise
The virtues of men who are dead.
But while they were pursuing their old accustomed
ways,
No word of such flattery was said.
And many are the prophets and godly men of old—
Likewise, mighty men and men of renown,
Who've been hunted to their death, with suff'rings
untold,
Wearing Public Opinion's thorny crown.

Take the truth; let the truth, which forever stands
fast,
Unchanged, let happen what may.
Be thy guide at the first and thy crown at the last,
Thy shield and thy buckler alway—
Yes, guide thee forever, whatever befall,
Unpopular tho it may be;
For the glad day is coming when falsehood must
fall;
In the truth there is refuge for thee.

J. MORGENSEN.

Tygh Valley, Oregon.

WHO WAS THE SINNER?

"WHAT do you think of your new neighbors?" asked Mrs. Catchatall, a look of sharp distrust in her keen brown eyes.

"I like them very much," replied Mrs. Mutterlich pleasantly.

"Folks tells some purty hard stories agin 'em," said Mrs. Catchatall, with a sidelong movement of her head, that was quite expressive, and very characteristic of the woman; "an' some of the neighbors say as they ain't a-goin' nigh 'em. I suppose you've heard w'at's said," she added insinuatingly, "ain't you?"

"I presume that I have," replied Mrs. Mutterlich, with a dignity of tone and manner that did not invite further questioning.

But the irrepressible Mrs. Catchatall must needs make one more inquiry.

"You ain't a-goin' to neighbor with 'em, be you?"

"I intend to be the very best neighbor that they ever have had, that is, if they will let me," replied Mrs. Mutterlich emphatically.

"I shall wait till I see how things turns out," answered Mrs. Catchatall, this time nodding straight up and down, "an' I'm a-thinkin' you'd better do the same."

"I am an old woman," replied Mrs. Mutterlich; "my gary hairs will protect me. If one-half that has been said of them is true, they are in sad need of a helping hand; and I never yet have been able to help those whom I held at arm's length."

Mrs. Catchatall looked unconvinced, but contented herself with repeating, with an incredulous smile: "Well, I wish you luck, but I think it best to be keerful; an' I'm a-thinkin' you'll wish you'd ben, time you git through."

Soon another caller came, and with her the question—

"What kind of people are these newcomers?"

"They seem respectable, quiet, always busy, staying at home and attending to their own business."

"Yet there have been pretty damaging reports afloat respecting them, as I suppose you are aware."

"So I have heard," replied Mrs. Mutterlich briefly.

"Do you believe them?"

"I have no reason to."

"But they say that they are true."

"That does not necessarily make them so."

"Well, I prefer not associating with doubtful characters."

"It hurts no one to be kind; and we can not help people unless we are," replied Mrs. Mutterlich gently.

"Ah, well, we know you're philanthropic!" replied her caller lightly; and then the conversation took another turn.

The days flew by, weeks lengthened into months, and still Mrs. Mutterlich pursued the even tenor of her way, and found more and more to commend in her neighbor, Mrs. Gurlish—all of which she took pains to report duly to inquiring critics. When pressed as to the faults which they were sure must exist, she invariably replied, laughingly:—

"The very worst that I know of her is that she burns soft coal, and it threatens to spoil my cistern water. I confess at first I did not like the thought of having a house built quite so near to mine; but I could not have any one in it that I minded less than Mrs. Gurlish. She attends to her own business—though always ready to do one a kindness if she can—stays at home and makes it pleasant to husband and children, and, withal, seems as circumspect a little body as one well could find."

At this juncture Mrs. Catchatall resolved to call and find out for herself the true state of affairs. But as the "fates" would have it, before she had the opportunity to fulfil her intention, something else befell. Mrs. Mutterlich saw at the house of her neighbor on the other side some exquisite fancy work.

"Won't you lend it to me for just ten minutes?" she asked impulsively; "I want to show it to Mrs. Gurlish; she is so fond of such things, I am sure it will please her."

"Certainly," replied Mrs. Friendly, ever on the alert to do a kindness.

Arrived at Mrs. Gurlish's the articles were duly shown and admired, when the little woman said archly:—

"Let me show you some carpenter work that I did yesterday." And so saying she led the way into her pretty parlor, where near a window stood a neat tripod stand of her own manufacture.

"Two broom-handles, one mop-stick, stained and varnished, nailed together and tied with ribbon; a common pine board covered with velvet, and about two hours of my time—with this as the result!" she exclaimed gaily. "Doesn't it look quite respectable, and make a nice rest for my album?"

"Indeed it does!" exclaimed Mrs. Mutterlich enthusiastically. "It is just as pretty as can be. I am sure that your husband thinks that he has a treasure of a little manager for a wife."

"I couldn't resist the temptation of joking him a little," replied Mrs. Gurlish, laughing merrily, a mischievous twinkle in her bright brown eyes. "You know we are paying for our place, and we have to be very economical; James says that we mustn't get anything that we can possibly do without until that is paid for. So yesterday when he came home from

the office I said demurely, 'I got something this afternoon, James.'

"Did you?" he asked indifferently, what is it?

"Come and see; it's in the other room," I answered.

"O, bring it out, May; I'm tired and lazy!"

"I can't very well; it's furniture."

"Furniture!" he exclaimed quickly.

"Yes," I said, throwing the door open; "that stand."

"What store did you get that at?" he asked, looking very grave.

"Not at any store; I made it myself."

"You never made *that*!" he exclaimed, and actually wouldn't believe that I hadn't bought it till I turned it upside down and showed him how badly the nails were driven in; and then he was so pleased that he kissed me—this shyly—"and I don't dare to tell you what pretty things he said to me."

And the young wife blushed and dimpled till she looked as if she deserved the very best that her fond husband could have said of her.

This was far too sweet a little incident to keep to herself, so on returning the borrowed articles, while standing at the half-open door, Mrs. Mutterlich related it to Mrs. Friendly, whose kind-hearted interest was pleasant to behold.

But another neighbor, Mrs. Catchatall, was within ear-shot in the adjoining apartment. Just how much she heard never was known; but it came to pass that a rumor got started that the new neighbors were "about to lose their home, and all because of the frightful extravagance of Mrs. Gurlish—which her husband had striven in vain to restrain. And there had been a really shocking scene there in consequence, for Mrs. Gurlish had told an intimate friend that she 'did not dare to repeat the awful things her husband had said to her on that occasion.'"

About this time it looked as though the guardian angels of the good people at Harmonia must have been at their wits' end how to restore quiet and untangle the snarls in the yarn spun by the gossips of the picturesque little village, that nestled so cozily in the valley on the sunny side of the grand old mountain, whose summit was snow-crowned until midsummer.

Only one person appeared to be at no loss what to say or do. This was Mrs. Catchatall. But, alas! she manifested more zeal than discretion, for her first step was to go to Mrs. Gurlish—who had been happily unconscious of the tempest that was raging outside of her snug home walls—and mysteriously hint that frightful stories were going the rounds about her, and that she had better be careful whom she trusted. In this connection she took pains to state that, owing to these same fearful reports, she had at first said that she should never call upon her, but that she had thought better of it and so came.

"But why should you not have come?" said poor Mrs. Gurlish, in sore bewilderment.

"I ain't a-goin' to tell," said Mrs. Catchatall virtuously; "I don't never make no trouble between neighbors; but I will say this—there is them as calls 'emselves friends as is awful deceivin'; an' I ain't the only one as knows it, either. Ef I was you I'd never speak to Mis' Mutterlich no more while I lived!"

"Mrs. Mutterlich!" exclaimed Mrs. Gurlish in blank amazement.

"Yes, Mis' Mutterlich!" repeated Mrs. Catchatall with solemn emphasis and a per-

pendicular nod. "Now mind I ain't said nothin' ag'in' her; but 'a hint's as good as a push to the wise,' an' w'en a person talks all over the neighborhood I think it's about time it was stopped. But I must go. Come over, do, an' bring the children, too."

A little later that same afternoon the perplexed young neighbor might have been seen (her face piteous in its expression of doubt and distress) talking to Mrs. Mutterlich, across the low fence that divided their lots.

"Why do you talk about me so?" she said.

"What have I done to deserve it? I stay at home all the time, and am always at work; I can't see what you should say about me that is so bad."

"I speak evil of thee, dear child?" asked the motherly woman, tenderest solicitude in both look and tone, as she unconsciously lapsed into the idiom of her native tongue, as occasionally happened in moments of intense emotion. "I have often of thee talked, dear heart, but never unkindly." And the homely face grew strangely bright and almost beautiful in its expression of sweet sincerity.

"Yes, but they say that you *do*—and such dreadful things!" plaintively persisted Mrs. Gurlish.

"What, for instance?" asked the elderly woman gently.

"I don't know; they will not tell me; but I am warned against you, and advised never to speak to you again."

"Who tells thee that?" asked Mrs. Mutterlich mildly.

"I shall not say, for I will not make trouble for anybody."

"My child, believe me"—this very earnestly—"I have never spoken ill of thee. Time will prove to thee who thy true friends are."

But, meeting Mrs. Catchatall the next day, Mrs. Mutterlich said gravely:—

"I shall sift the thing to the bottom, and see that the mischief-maker is silenced; I can not allow my little neighbor to be harassed in this cruel way."

Imagine her amazement when her officious neighbor, drawing herself up to her full height, and bending over in her zeal, said impressively:—

"An' do you want to know how to stop it, Mis' Mutterlich? I will tell you: jest you go to Mis' Gurlish an' confess your sin, an' then don't you never talk about her no more! That's the way to stop it, fur *you're* the one as nas done it all."

In the brief silence that ensued Mrs. Mutterlich did some very rapid retrospective thinking. As a result, that evening a circle of invited guests met in her pleasant parlor. Of these some were merely spectators and listeners; others were interested parties, whose straightforward testimony, freely and frankly given, unraveled the mystery and effectually cleared up the reputation of all accused.

To Mrs. Catchatall's credit be it said that, seizing Mrs. Mutterlich impulsively by the hand, she exclaimed vehemently:—

"I declare for't, I'm clean beat! an' I'm free to confess I done wrong repeatin' of things I didn't mor'n half hear. I'll never do so ag'in while I live. This'll be a lesson to me from now on! An' [turning so as to include Mrs. Gurlish] I do hope that you'll both furgive me."

Thus was peace restored to Harmonia, and with a large accession of warm friends to the circle of Mrs. Gurlish's acquaintances.

HELEN A. STEINHAUER.

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THE DEBT TO MOTHER.

MOTHERS live for their children, make self-sacrifices for them, and manifest their tenderness and love so freely that the name "mother" is the sweetest in human language. And yet sons, youthful and aged, know but little of the deep anxiety, the nights of sleepless and painful solicitude, which their mothers have spent over their thoughtless waywardness. Those loving hearts go down to their graves with those hours of secret agony untold. As the mother watches by night, or prays in the privacy of her closet, she weighs well the words which she will address to her son in order to lead him to a manhood of honor and usefulness. She will not tell him all her grief and the deadly fears which beset her soul. She warns him with trembling, lest she say overmuch. She tries to charm him with cheery love, while her heart is bleeding. No worthy and successful man ever yet knew the breadth and depth of the great obligation which he is under to the mother who guided his heedless steps at the time when his character for virtue and purity was so narrowly balanced against a course of vice and ignominy. Let the dutiful son do his utmost to smooth his mother's pathway, let him obey as implicitly as he can her wishes and advice, let him omit nothing that will contribute to her peace, rest, and happiness, and yet he will part from her at the tomb with his debt to her not half discharged.—Anon.

SPARE THE SWEET SONGSTERS AND LIVING FLOWERS.

It was reported at the annual meeting of the Selborne Society in London that on the 13th of last April nearly half a million birds were sold at auction in London alone. Here is a list as then given:—

Osprey plumes	11,352 ounces
Vulture plumes	186¾ pounds
Peacock feathers	215,051 bundles
Birds of Paradise	2,362 "
Indian parrots	228,289 "
Bronze pigeons, including the gourd	1,677 "
Tanagers and sundry birds	38,198 "
Humming-birds	116,490 "
Jays and kingfishers	48,759 "
Impeyan and other pheasant and jungle fowl	4,952 "
Owls and hawks	7,163 "

What a fearful slaughter this is! Occasionally one sees a hat with as many as three birds on it. We are glad of the war against the wicked slaughter and traffic, and hope it may be successful. As to the responsibility the *Christian Advocate* says:—

The chief responsibility for the wicked slaughter of our birds lies at the doors of those women who insist upon having their hats adorned with the heads, wings, or entire bodies of the birds. The editor of *Natural Science* assures us that we can hardly realize the rate at which some of our rarest and most beautiful birds are being destroyed to gratify this extraordinary and, in a sense, vicious taste.

We hope the SIGNS family will spare the birds.

HELP THEM TO PERSEVERE.

MANY children, for want of words of encouragement, and a little assistance in their efforts, in childhood and youth, become disheartened and change from one thing to another. And they carry this sad defect with them in mature life. They can not make a success of anything they engage in, for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth not only affects their entire business career in mature life, but the religious experience bears a corresponding stamp.—Anon.

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.*

THE BIBLE.

How PRECIOUS the Bible!
How dear to my heart
Are the lessons of love
Which its pages impart!

It teaches the wisdom
Of God, Who is love;
It shows me a pathway
Which leadeth above.

It tells of a Saviour,
Who came among men
To redeem and to save
The vilest of them.

It speaks of a home,
Of a land that is fair,
Where the pure and holy
Alone enter there.

It gives to the poor,
The sad, and oppressed,
The comfort and promise
Of heavenly rest.

It calls to the sinner,
"Repent and believe,
O, come to the Saviour,
And you He'll receive!"

O, blest is that volume
Of heavenly lore;
May we treasure its lessons,
Its Author adore!

MRS. MARTHA J. GATES.

Willet, N. Y.

WEST CENTRAL AFRICAN MISSION.

Self-Supporting Mission Work.

UNDER date of May 20, says the *Missionary Herald*, Mr. Currie writes from Chisamba:—

"Four lads have just been in to report their efforts for Christ when on their journey to the coast and back with their own truck. They are among the younger members of the church, but they have neither been ashamed nor afraid to call their fellows together around the camp fires, and sing, read, and speak to them the things of Christ.

"I am sometimes oppressed by a sense of responsibility as the conviction grows on me that our young men are going to be and do very largely what they see we are, and are striving honestly to do so. During the past year our young people preached Christ to all the districts within two days' march from this station, with the exception of the districts immediately in the neighborhood of Kamundongo station. In addition to this they attended twelve caravans sent from this station to the coast. Some of their number also attended two caravans to the interior, to about the neighborhood of the Kasai River, going on these occasions with their own goods, to teach and preach as they went. It is safe to say that in half the districts visited last year the message was almost or entirely new to the people; while as for the interior it is well to note that there is not a single station from here to the French station in the Barotse Valley, and only one station (Plymouth Brethren in Kavungu) between here and Lake Moero, so that any effort to preach the Gospel in connection with a caravan going in either of these directions is almost sure to touch people to whom it is yet unknown.

"In one sense the native agency under my care is all self-supporting, and is not at all dependent on mission support. Young men going to the coast with a caravan look after the

loads, for which they are paid, and preach the Gospel without stipend, and if they carry their own trade, they get nothing for services rendered in the cause of Christ. The church this year pays half the support of the evangelists and all their rations while working among the villages, and the rest I pay for out of the returns of the Industrial Department."

CHOOSING DEACONS IN CUBA.

ACCORDING to Rev. A. J. Diaz, the Cuban apostle, what queer saints they must have down in that island! He says: "The people are of a peculiarly jealous nature. If one of them is selected to perform a duty, they think he is in better favor than the rest, and are accordingly much hurt. This was the difficulty which confronted me when I found it necessary for me to select the seven deacons to aid in carrying on the church. I studied the problem over for some time, and at last hit upon a plan which I thought would work satisfactorily. One evening, at the close of the services, I announced that the next Sunday we would select the deacons, and that the sermon would be on the duties of the deacons. That Sunday every member was present, and the church was crowded.

"I told them that it was the duty of the deacons, when they were notified of a case of smallpox, to go immediately and attend to it; the same if it were a case of cholera, or in any epidemic, they must be the first to be present and offer aid and the last to come away; that they were to have their Testaments with them always, and were to make a conversion whenever the opportunity presented itself. After presenting the case in as serious a light as possible, I requested those who felt courageous enough to assume the responsibilities of the position to stand up. I knew it would be useless to attempt to make any selections, so I said to them, 'Go ahead; you are all deacons.' Now they all carry their New Testaments around with them, and tell, whenever they have a chance, of the religion of Christ. Thus you see we have a whole congregation of workers."—*Missionary Review.*

A NEW CHINESE ALPHABET.

A CAMPAIGN has been begun by the Christians against the educated classes of China—a battle not with the sword, but with 25 letters. It is well known what a difficult task it is to learn to read and write even a small part of the 40,000 Chinese characters. The various missions in China have long striven to introduce the Roman alphabet, but these letters are awkward to the Chinese, who are accustomed to write with a paint brush and Indian ink, and those who have learned writing in our Christian schools do not find it easy to get firm paper, pens, and ink. Lately Mr. Wong, the pastor of the self-supporting Chinese church in Hong-kong, a brother of our ordained helper Wong, has invented a new alphabet, which, like the Chinese signs, can be written on Chinese paper with paint brush and Indian ink. Many of the most distinguished Chinese Christians build great hopes on the introduction of this character. They think the people will soon find out that they can learn it in a very short time; they will no longer need the old complicated signs, and the Confucian schools where these are taught will become deserted. Thus the influence of the half-educated heathen teachers will fall away, the worship of Confucius will dwindle, and the study of his writings will be left to the learned. School-books and Christian tracts are to be immediately printed

in the new character and circulated among the people.—*Berichte der Rheinischen Missions Gesellschaft.*

OUR WORK AND WORKERS.

THE attendance at Battle Creek (Mich.) College has reached almost five hundred students.

AT the last quarterly meeting at Poy Sippi, Wis., three new members were added to the church.

AT Lehigh, Kansas, a church school was opened on the 25th ult., with a promise of over forty pupils.

MEDICAL missionary work has been inaugurated in Butte, Mont., by Brother C. G. Allen and wife, late of Wisconsin.

ELDER W. H. SAXBY, late of Ohio Conference, has taken up the city work in Louisville, Ky. His address is 2431 W. Broadway.

THE church at Lime Ridge, Wis., received five new members at the last quarterly meeting. Three were baptized by Elder W. S. Shreve.

THE formal opening of the new training-school for medical missionaries in Chicago has been set for the 13th and 14th of the present month.

ELDER J. C. MIKKELSEN reports the baptism of four candidates at Rock Falls, Wis., and a church organization was effected at the same place.

ELDER J. W. WESTPHAL baptized a husband and wife at Medora, Kansas, October 21. He is now laboring with the German population of Atchison.

ELDER M. H. GREGORY reports twelve converts and a Sabbath-school of thirty members, in connection with meetings held at Rosedale, a suburb of Kansas City, Kansas.

ELDER FRANCIS HOPE, who went from California to England nine years ago, and has labored in that field ever since, returned to his former home in this city with his family on the 28th ult.

TENT-MEETINGS held at St. Martins, N. B., conducted by Elder G. E. Langdon and others, have resulted in the addition of twenty or more to the ranks of those who adhere to the Sabbath of the Lord—the "perpetual covenant" and "sign" between him and his people "forever." Ex. 31: 16, 17.

DURING the last quarter six members were added to the church of colored brethren at Danville, Va. Also at Portsmouth, where Brother J. H. Strickland has been laboring, a good interest is reported among the colored people; about a dozen families are keeping the Sabbath "according to the commandment."

THE statement in last week's paper that Montana Mission Field had been organized into a State Conference was an error. It is still a mission field, but in charge of an executive committee, consisting of Elders C. N. Martin, W. J. Stone, and C. E. Shafer. Brother L. A. Gibson is secretary, and the Montana Tract Society is treasurer.

ELDER J. H. DURLAND, president of the Michigan Conference, announces that several church institutes will be held during the winter. Instruction will be given to church, tract society, and Sabbath-school officers. One has already been held at Allegan, and another is appointed for Charlotte, from the 23d to the 30th of the present month.

ELDER JOHN F. JONES writes concerning tent-meetings held at Wilmington, Del., immediately after the camp-meeting. Elders V. L. Lucas, E. E. Franke, and himself had each given some labor in connection with the meetings, until cold weather necessitated the close of tent labor. As a result nine were baptized, and several others began keeping the Sabbath of the Lord, who had not yet united with the church. He adds, "The whole city has been stirred as never before, and many are saying, 'Men and brethren, what shall we do?' It is a sad fact that communities are often stirred by the solemn message of the Lord's soon coming and the impending judgment, but the cross connected with a firm stand on the unpopular truth impels them to 'quench the Spirit' and do nothing. Those who will stand in the 'brightness of his coming' (2 Thess. 2: 8) will be 'they that keep the commandments of God and the faith of Jesus' (Rev. 14: 12).

WANTED.

TO KNOW the whereabouts of Mr. Peter H. Koll, who is believed to be located in this state (California) having emigrated from Germany about 1854. Any information furnished as to his whereabouts, whether dead or alive, will be rewarded by his daughter, Mrs. E. D. Zimmerman, Wilmerding, Penn.

The Sabbath School

International Series.

LESSON IX.—SABBATH, NOVEMBER 27, 1897.

PETER'S DELIVERANCE FROM PRISON.

Lesson Scripture, Acts 12:1-19, R. V.

1 "NOW ABOUT that time Herod the king put forth his hands
2 to afflict certain of the church. And he killed James the brother
3 of John with a sword. And when he saw that it pleased the
4 Jews, he proceeded to seize Peter also. And those were the
5 days of unleavened bread. And when he had taken him, he
6 put him in prison, and delivered him to four quaternions of
7 soldiers to guard him; intending after the Passover to bring
8 him forth to the people. Peter therefore was kept in prison;
9 but prayer was made earnestly of the church unto God for
10 him. And when Herod was about to bring him forth, the
11 same night Peter was sleeping between two soldiers, bound
12 with two chains; and guards before the door kept the prison.
13 And behold, an angel of the Lord stood by him, and a light
14 shined in the cell; and he smote Peter on the side, and awoke
15 him, saying, Rise up quickly. And his chains fell off from his
16 hands. And the angel said unto him, Gird thyself, and bind
17 on thy sandals. And he did so. And he saith unto him, Cast
18 thy garment about thee, and follow me. And he went out, and
19 followed; and he wist not that it was true which was done by
20 the angel, but thought he saw a vision. And when they were
21 past the first and the second ward, they came unto the iron
22 gate that leadeth into the city; which opened to them
23 of its own accord; and they went out, and passed on
24 through one street; and straightway the angel de-
25 parted from him. And when Peter was come to himself, he
26 said, Now I know of a truth, that the Lord hath sent forth
27 his angel and delivered me out of the hand of Herod, and from
28 all the expectation of the people of the Jews. And when he
29 had considered the thing, he came to the house of Mary the
30 mother of John whose surname was Mark; where many were
31 gathered together and were praying.
32 And when he knocked at the door of the gate, a maid
33 came to answer, named Rhoda. And when she knew
34 Peter's voice, she opened not the gate for joy, but ran
35 in, and told that Peter stood before the gate. And they
36 said unto her, Thou art mad. But she confidently
37 affirmed that it was even so. And they said, It is his
38 angel. But Peter continued knocking; and when they
39 had opened, they saw him, and were amazed. But
40 he, beckoning unto them with the hand to hold their
41 peace, declared unto them how the Lord had brought
42 him forth out of the prison. And he said, Tell these
43 things unto James, and to the brethren. And he de-
44 parted, and went to another place. Now as soon as
45 it was day, there was no small stir among the
46 soldiers, what was become of Peter. And when
47 Herod had sought for him, and found him not, he
48 examined the guards, and commanded that they
49 should be put to death. And he went down from Judea
50 to Caesarea, and tarried there."

QUESTIONS.

1. At the time of which we are studying, what did Herod begin to do?
2. Who was the chief victim?
3. What was one motive that prompted Herod to this persecution? Seeing that the beginning met with favor, what did he proceed to do? What feast was then at hand?
4. What precautions were taken to prevent Peter's escape? When was it proposed that he should be put to death?
5. How closely was he guarded the night before he was to be killed? How much anxiety did Peter manifest?
6. Meanwhile, what steps had the church taken to effect Peter's deliverance? To whom did they present a petition for his release?
7. As Peter was soundly sleeping the last night in the prison, what took place? What appeared in the prison? What did the angel do and say?
8. What further did he say, and what followed?
9. As Peter mechanically followed the angel, what did he think?
10. Where did the angel conduct him? What did the angel do when he had conducted Peter clear of the prison?
11. When Peter came to himself, what did he say? Give the exact words.
12. Where did he then go? How can you tell that he had a reason for going there? What was going on there?
13. Who came to the door when Peter knocked?
14. What did she recognize, and what did she then do? Why did she not at once open the door?
15. When she told them in the house that Peter stood without, how did they regard her? What did they say when she insisted that it was so?
16. As Peter continued knocking, what did they finally do? How did they then feel?
17. What did Peter do and say? Where did he then go?
18. What took place as soon as it was day? What

was done with Peter's keepers? Where did Herod then go?

SUGGESTIVE QUESTIONS.

1. Repeat the verse in the Psalms that is strikingly illustrated in this lesson, and tell where it is found.
2. Who was "Herod the king"? How many Herods are mentioned in the New Testament?
3. How many of the twelve apostles were named James?
4. Note that the Revised Version has "Passover" in verse 4, instead of "Easter." The use of the word "Easter" is really a perversion; the disciples knew nothing either of the word or the festival, unless they had chanced to hear the name of the heathen deity from which it comes.

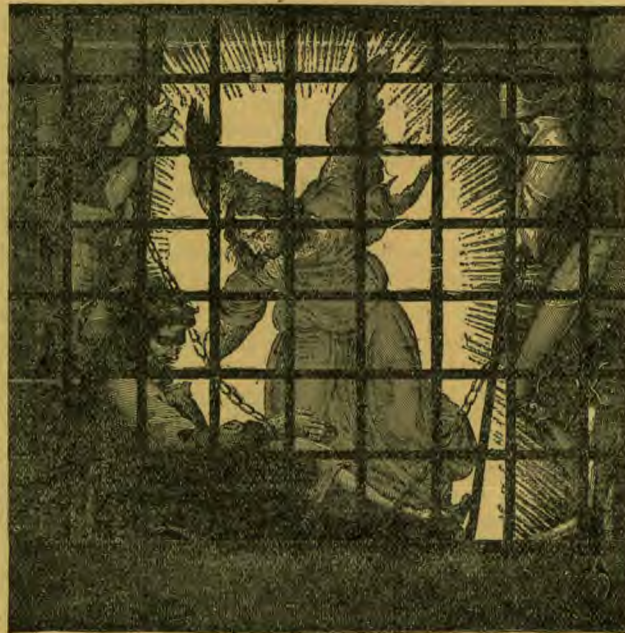
The Sunday School

International Series.

LESSON IX.—SUNDAY, NOVEMBER 28, 1897.

SALUTARY WARNINGS.

NOTE.—This lesson may be used as a temperance lesson. Read the whole of 1 Peter, committing



"And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell; and he smote Peter on the side, and awoke him, saying, Rise up quickly."

verses 7 and 8 of chapter 4. It is suggested that the great principles in the lesson be first brought out, then a general application made, and finally a special application of those principles to temperance. This epistle was written about the time of 1 Timothy, between A.D. 64 and 67, during the great persecution under the emperor Nero. In view of this many of the passages in this epistle will have special significance. It was written from Babylon to the churches in northern Asia Minor.

Lesson Scripture, 1 Peter 4:1-8, R. V.

- 1 "FORASMUCH then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered
2 in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God. For the time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibblings, revelings, carousings, and abominable idolatries; wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you;
3 who shall give account to him that is ready to judge the quick and the dead. For unto this end was the Gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the Spirit.
4 "But the end of all things is at hand; be ye therefore of sound mind, and be sober unto prayer; above all things being fervent in your love among yourselves; for love covereth a multitude of sins."

Golden Text: "Be ye therefore sober, and watch unto prayer." 1 Peter 4:7.

SUGGESTIVE QUESTIONS.

- (1) In what way does Peter speak of Christ's suffering for us? Verse 1. (2) What armor does he advise man to adopt for his success in the Christian warfare? Same verse. Note 1. (3) What is said of those who have suffered in the flesh? Same

verse. Note 2. (4) What is the purpose of this crucifixion of the flesh? Verse 2. (5) What will it enable us to do? Same verse. (6) After accepting Christ, how much of our life can be given to the pleasures of the world? Verse 3. Note 3. (7) What sins does the apostle mention among those from whom the early Christians had come out? Same verse. Note 4. (8) What surprise was occasioned by the Christians' abstinence from these intemperate revels? Verse 4. (9) To what must they submit from their former associates? Same verse. (10) What will these wicked accusers be called upon to do? Verse 5. (11) To whom does the judgment of God extend? Same verse. (12) Why was the Gospel preached to those who are now dead? Verse 6. Note 5. (13) How would it enable men to live who obeyed its teachings? Same verse. (14) At the time when men are being judged, what is said of the nearness of the end? Verse 7. Note 6. (15) What is it therefore expedient for those to do who would meet the Lord in peace? Same verse. (16) What is one of the great essentials of the Christian life? Verse 8. (17) Why is love such an important factor? Same verse. Note 7.

NOTES.

1. **Arm ye yourselves also with the same mind.**—The mind of Christ will be an effective armor against all the wiles of the wicked one. The mind of Christ is in every sense an armor. The mind of Christ was a mind subject to the will of the Father and opposed to every evil way. It led him to give up the glories of heaven for the sufferings of earth in the form of humanity—to empty himself of the glory which he had with the Father; to pass unharmed through the fiery trials of Satan's temptations; to submit without reviling to the abuse of the maddened throng and the sufferings of the cross. But it made him a victor; and the Christian who is armed with that mind will be a victor also.

2. **Suffered in the flesh.**—He who yields to sin will eventually receive in his flesh a natural punishment for his indulgence, and will suffer in the flesh; but it is evidently not that kind of suffering to which the apostle here alludes. Christ suffered in the flesh upon the cross, and previous to that time, because of the sins of the world that were rolled upon him; he suffered in the flesh through the temptations to which he was subjected. The one who would follow Christ suffers in the flesh when he begins to change his former evil course to conform to the divine pattern. Every sinful practise from which he extricates himself is a struggle, a suffering, in the flesh; and the successful struggle with a particular sin makes a cessation from that sin. Through faith and the power of the Spirit he mortifies the lusts and deeds of the flesh. Rom. 8:13; Col. 3:5. Thus it is that "he that hath suffered in the flesh hath ceased from sin."

3. **The time past may suffice.**—The idea is that when men have accepted Christ, there is no portion of their future lives which can be given up to the sinful pleasures of the world. We have spent enough time for that already, yea, more than enough. The time that is past can not be altered; and there is enough in it of evil and yielding to worldly pleasure without adding to it after we have come to a knowledge of the things of God.

4. **Walked in lasciviousness, etc.**—The word in the original is plural, showing that this class of wickedness was seen in manifold forms. The "lusts, excess of wine, revelings, banquetings, and abominable idolatries" were thoroughly intermingled with the idolatrous worship of the heathen world, which placed no bridle upon the vices of sinful hearts, but was rather designed, by the author of such false worship, to encourage them. Such wicked practises were not only countenanced, but in some cases directly enjoined, by the idolatrous worship from which these early Christians had but recently emerged.

5. **Unto this end was the Gospel preached.**—The preaching of the Gospel serves a twofold purpose. It is a witness and a judge against those who refuse to hearken to its admonitions; and it outlines a way whereby men may live "according to God in the Spirit." There is a twofold witness against those who will not yield to the Gospel of Christ, the Gospel itself being one, and the man's own condition being the other. The unrepentant sinner is thus judged even "according to men" to be unworthy of what the Gospel holds out to men. The judgment work brought to view in verses 5 and 6 leads up naturally to the opening clause of verse 7.

6. **For the end of all things is at hand.**—That the apostle is not writing wholly of the days in which he lived may be reasonably inferred from what he says of the writings of the prophets (1 Peter 1:10-12), which referred not always or wholly to the times in

which they lived, but had met their fulfilment, many of them, in the days in which Peter lived; and also from what he says in 2 Peter 1:20. In verses 5 and 6 of this lesson Peter had been speaking of the judgment work. When that judgment work begins, then the end of all things will be at hand. Then especially will it behoove the people of God to be sober and to watch unto prayer; for there is a space between the beginning of God's judgment and the time when the Son of man shall appear in the clouds of heaven. See Rev. 14:7.

7. Love covereth a multitude of sins.—In the first place, the love of God will cover the sins of every repentant sinner from Adam down through to the close of the Christian dispensation, accepting the righteousness of Christ in their stead, putting them as far from him as the east is from the west, casting them into the depths of the sea. In the second place, the love of the Christian for his fellow-man will cause him to cover the sins, mistakes, failures, of that individual from his own eyes, so that he will see in him a struggling soul for whom Christ died. It will enable him to seek for the good there may be in him, and to take up no reproach against him

News and Notes

FOREIGN.

—Grain reports from Austria-Hungary show a shortage for the present year of over 60,000,000 bushels.

—The British gunboats on the Upper Nile shelled the city of Metemmeh on October 20, killing 600 of the Dervishes.

—It is reported that the States constituting the Greater Republic of Central America have again refused to accept U. S. Minister W. L. Merry.

—The sultan of Morocco has won a victory over the Bananer tribe at Tadia. Many prisoners were taken and fifty-five heads were spiked on the walls of Markesh.

—The steamer Acapulco, from Panama, which arrived in San Francisco on October 30, brought word to the effect that the revolution in Guatemala was, at an end, with Barrios victorious.

—An English syndicate has secured control of the customs revenue of the republic of Santo Domingo for a period of one hundred years, by making a loan of \$7,500,000 to the local government.

—The Chinese Government has contracted a loan of £16,000,000 with a wealthy London syndicate. The loan will be used in building Chinese railways, and is secured by the customs of China.

—It is reported that Bulgaria has sent an ultimatum to the sultan stating that unless her demands in regard to the Bulgarian bishops are granted by November 3, she will throw off the Turkish yoke.

—An attempt to decrease the wages of cotton operators in England has resulted in a threatened strike, which will involve 200,000 laborers, and will mean the ruin of the cotton industry in England.

—Further details of the fearful panic in the village church of Kheiloff, Crimea, on October 26, place the number of persons who were trampled to death at seventy-four. One hundred and sixty others suffered severe injury.

—The strike of bakers became general in Madrid, Spain, on October 29, and residents of the city are experiencing great difficulty in procuring bread. The government is using soldiers to operate the bake ovens to a limited extent.

—The British dependencies in the West Indies and South America are making a concerted move for the securing of reciprocity arrangements with the United States which will give them better commercial facilities under the Dingley Bill.

—A report from Argentina states that the present prospects for a large wheat crop in that country are very good, much better than had been expected. Argentina is buying no American wheat, but will instead have wheat to export.

—The Ottoman Government has notified the powers of its objection to Colonel Schaefer of the army of Luxemburg as provisional commissioner of the powers for the island of Crete, and in her objection she is sustained by Germany.

—Eight whaling vessels, instead of five, as reported last week, are fast in the ice off Point Barrow, northern Alaska, one of them being 150 miles from shore, where it is said to be impossible either to reach them with supplies or for them to reach the mainland.

—On November 1 two expeditions started from Norway to search for Professor Andree, concerning whom nothing certain has been heard since he started in his balloon to cross the north pole. One of these expeditions will be under Captain Sverdrup, in the ship Fram, the same captain and ship that were with Nansen in his polar exploration.

—Serious trouble is anticipated between Germany and Haiti over the imprisonment of a German citizen. The German minister to that republic has hauled down his flag, and three German war ships are expected there soon to back up the minister's ultimatum.

—A fatal railroad accident occurred in Japan on October 3, in which a train carrying forty persons leaped down an embankment several hundred feet. Only ten of the victims were rescued alive at the time the despatch was sent, and these are in a badly mutilated condition.

—During the week a number of victories are reported by the British in the region occupied by the rebellious Indian natives, who, tho strongly entrenched, have been forced to give way before the superior generalship and more effective war implements of the English forces.

—The distressing news comes from Calcutta that the ship load of wheat sent to the famine sufferers of India by American philanthropists has been seized at that port and is being held for customs duties. The captain has objected to paying the duties because of the exorbitant rate charged.

—Affairs in West Africa are drifting toward a collision of the national parties concerned, France and England; and the press of both nations are assuming an attitude which is calculated to hasten the event in that quarter as well as in the Upper Nile region, where England has always claimed the right of supremacy and where two French expeditions are now established.

—General Weyler has sailed for Spain and General Blanco is in command in Cuba. He has issued a declaration stating his intentions to carry out a new government policy, calling upon all classes to yield allegiance to Spain, and avowing it to be his purpose to "vigorously fight" those now in rebellion. No hint is given of autonomy, and this is producing a bad effect upon Cuban sympathizers.

—On October 25 several hundred Grecian volunteers invaded the shops of Athens and seized clothing and food. Many of the shopkeepers defended their goods with arms. The rioters defended their course on the ground that they were cold and hungry. It has recently been brought to light that the torpedoes with which the Greek war vessels were armed during the war with Turkey were absolutely harmless; and the government will court-martial several officers who were responsible for the negligence.

—The Spanish Government is much exercised over the preparations now going on in different parts of that country for a grand reception to be given to General Weyler. The Carlists and Republicans are doing what they can to make the demonstrations a success for the embarrassment of the present government. Spain's latest attempts at purchasing war ships in England have failed, owing to her lack of credit, and a number of destroyers are being held by their makers until Spain shall pay the cash for them.

DOMESTIC.

—Fire at Healdsburg, Cal., on October 31, destroyed property to the value of \$50,000.

—Six men were killed and a number wounded during election riots in Kentucky on November 2.

—Fire in a coal mine at Scranton, Penn., on October 30, cut off the retreat of eight miners, and they were suffocated in the shaft before assistance could reach them.

—The United States cruiser Baltimore sailed from San Francisco for Honolulu on October 30 where she will be made the flag-ship of the squadron in Hawaiian waters.

—A burning cigaret stub thrown down by a careless laborer in a mine in Sonora, Mexico, caused an explosion on October 28, which resulted in the death of thirteen men and the fatal injuring of five.

—The American ship Commodore is reported wrecked on Malden Island, a small coral atoll in the South Pacific Ocean. The entire crew was saved, a portion of them being now at Launceston, Tasmania.

—A sixteen-year-old boy while digging fish bait on a small island in Clinton, Iowa, October 29, unearthed an iron box containing \$50,000 in gold and currency. There are various conjectures as to the owner of this buried wealth.

—Two passenger steamers, the Alice and Merwin, which were frozen in the ice at the mouth of the Yukon River, have been released from their perilous position and have sailed into the river, where they expect to make a safe harbor for the winter?

—The pastor of the Mintonville, Kentucky, Christian Church preached a sermon recently in which he took the position that there is no devil. When he attempted to speak again, he was ejected from the house and about twenty shots were fired after him.

—There is still little change in the fever-infected districts of the south. A slight frost on November 2 was expected to retard the progress of the disease, but failed to do so. The average number of deaths is about five daily, with from forty to fifty new cases.

—The Seventy-six Stone House, at Tappan, N. Y., from which Major Andre was taken to be hanged, was blown down in a gale on November 2. This building was erected a number of years before the Revolution, and during that time was used as an inn.

—The new Congressional Library at Washington, which has been in process of construction for six years, was opened to the public on November 1, all the departments except those of fine arts and music being ready for use. About 350,000 volumes are now on the shelves of the library.

—The grand jury of Wilkesbarre, Penn., have returned true bills against Sheriff Martin and his deputies for the Latimer shooting. The bills include nineteen counts for murder, one for each man killed, and one for the victims considered collectively. Thirty-six true bills were found in the same way for felonious wounding.

—Important preparations are in progress for the signing of the new treaty between the United States, Russia, and Japan for the suspension of Pelagic sealing in Bering Sea and the North Pacific. Before the day of signing the treaty the delegates of Russia and Japan will have been raised to the rank of envoys extraordinary and plenipotentiary.

—Greater New York held her first municipal election on November 2, with seven candidates for mayor, one Tammany Democrat, one Jeffersonian Democrat, one Gleason Democrat, one Republican, one Citizens' Union, one Prohibition, and one Socialist. Judge Van Wyck, candidate of the first-mentioned party, received a plurality of about 86,000 votes.

—Henry George, the well-known single-tax advocate, and candidate for mayor of Greater New York on the Jeffersonian Democratic ticket, died on October 29 in the heat of his political campaign, only three days before election. His son, Henry George, Jr., took his father's place on the ticket, and it is believed polled a small portion of the votes which his father would have received had he lived.

—The auction of the Union Pacific Railroad took place on November 1, at Omaha, Nebraska. There was but one bid for the road, that offered by the reorganization syndicate, and amounting to \$58,065,748. The Kansas Pacific branch of this road and the Central Pacific remain to be disposed of, but their sale will not take place until after Congress meets. The auctioneer received \$100,000 for his half-hour's work.

PERIODICALS WANTED.

CLINTON DEW. SHARP, 5 Jennings Street, Rochester, N. Y., desires SIGNS, *Sentinels*, *Reviews*, or tracts (post-paid) for missionary work.

Will the parties who are sending the SIGNS to Mrs. Lillie Adkins, 724 N. Third Avenue, Knoxville, Tenn., please change the address to Briceville, as Mrs. Adkins does not live in Knoxville. We are thankful for the paper, but do not wish to pay each week for having them forwarded.

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TREASURY OF BIBLE SCIENCE.



CAPER PLANT.

seeds, separated from each other by a fleshy pulp. From the large quantity of sweet mucilage they contain, they form a good and agreeable food for animals, and are largely exported as a feeding stuff for stock. The pods are sometimes called locust beans and St. John's bread, from the notion that they were used as food by John the Baptist; but this is an error.



CASSIA CINNAMON.

aromatic root is largely dug up in the autumn, and is exported to China to be used as an ingredient in the incense in the temples. It is specified as one of the articles of Syrian commerce (Ezek. 27, 19). The cassia of Ps. 45, 8 is the translation of another Hebrew word, but most probably it refers to the same plant.

CEDAR.—This is generally used in Scripture for the famous cedar of Lebanon. This tree was supposed to be confined to the grove on Lebanon usually visited by travellers, but it grows in other places in that range of mountains as well as on the Taurus Mountains, on the heights of Cyprus, and on the Atlas Mountains. It is a noble tree, the glory of the vegetable kingdom in Palestine, and is consequently used throughout Scripture as the symbol of grandeur, might, loftiness, and ever-increasing expansion. Though it grows rapidly, it produces a compact, firm, durable, and odoriferous wood, which was used in the successive temples at Jerusalem. Layard brought to England fragments of cedar joists from the palace of Nebuchadnezzar, and cuneiform inscriptions have since shown that this was obtained from Lebanon. The cedar of the Pentateuch (Lev. 14, 4, etc.) is probably an aromatic juniper, which was used as the stalk of the hyssop sprinkler.

CHESTNUT TREE.—In the R. V. this is trans-



CAROB TREE.

With separate flower, pod (external aspect, longitudinal and transverse sections), and two seeds.

CASSIA.—One of the ingredients of the holy anointing oil (Ex. 30, 24), and not the same as cinnamon, which was another ingredient. Some, however, hold that cassia was obtained from another species of cinnamon, and that the barks of both *Cinnamomum zeylanicum* and *C. cassia* were used in making the holy oil. It is more probable that the revisers are right when they suggest in the margin that the plant is costus. This is obtained from an Indian composite plant called *Aptotaxis lappa*, which grows on the mountains of the Cashmere Valley, where the



CHESTNUT OR PLANE TREE.

Separate staminal flower with one petal, and below separate pistil with one petal.

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Read our proposition, "Are You with Us?" in another column on this page.

Do not miss the article beginning on the first page—"Proper Sabbath Observance." It opens a flood of light in a simple way on the subject.

There are lessons which all may learn in the article found elsewhere on "Punctuality." The lesson of punctuality is one that is applicable to all the affairs of life.

A PRESS item states that the President has appointed Rev. Father Fitzgerald, of St. Joseph, Mo., to a chaplaincy in the army. There are now three Catholic priests holding chaplaincies. The rest of the corps comprises eight Episcopalians, nine Methodists, four Presbyterians, three Baptists, three Colored Methodists, one Congregationalist, one Colored Baptist, and one Christian.

It would be interesting to know the cost of the "vestments" worn by the apostles, or by Bishop Timothy of Ephesus, or Bishop Titus of Crete. Such curiosity is awakened by such items as this from the *Catholic Mirror*. "Seven sets of church vestments presented to the Church of SS. Peter and Paul, Williamsburg, L. I., by Theodore A. Havemeyer, in memory of his father, the late Theodore A. Havemeyer, were consecrated in the church last Sunday by Rev. Sylvester Malone, the pastor. The vestments were imported from Paris and cost \$7,000."

A new candidate for public favor comes to our table in the form of a 16-page journal, entitled, *The Baptist Argus*, published at 314 Jefferson Street, Louisville, Ky. Terms, \$2.00 a year. The *Argus* presents a neat appearance, and this initial number gives promise of a weekly visitor that southern Baptists will be pleased to patronize. It is edited by J. N. Prestridge. Here is an editorial note that is

worth passing along: "It makes no difference how big a Christian experience a man can relate unless that experience has led him into a Christlike life. The proofs of a converted life are not past agonies and ecstasies, but the to-day abiding of the Holy Spirit, cleansing and beautifying the character."

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This does not exclude our splendid Bible offer on page 14, nor any other offer where the SIGNS OF THE TIMES is concerned. There ought to be hundreds and thousands who want an excellent Bible besides the paper. Read also our standing Special Offer in the Publishers' Column, page 15.

Friends, we, and you, have talked—and looked for—the 100,000 mark. Is it not worth working for? And, in the meantime, we shall endeavor, with our Master's help, to make the SIGNS a growingly better paper. Send in the orders, and delay not.

A SUGGESTION TO RURAL CHRISTIANS.

"GIVING for God's cause," repeats the earnest Christian farmer; "how shall I give?" Truly, it is a perplexing question with many in the country, a question about which those who receive a definite income in interest or wages, from week to week, or month to month, do not need to perplex themselves.

But frequently the farmer receives very little money, and oftentimes that is "spoken for" long before he receives it. Interest and taxes and "necessities" eat up his cash before he gets to local mission funds, support of the poor, or donations to foreign missions, or missionary enterprises.

Let us suggest a plan by which all in the country who own land which can be tilled, or who can hire land, or "take it on shares," can obtain means to bestow upon different branches of the cause precious to their hearts. The plan is not new, but we call attention to it again. It is this: Set apart a piece of land and devote it to the Lord. If you feel that it ought to be devoted to a certain branch of his work, well; it is your privilege to so devote it. If you think that you should wait for the harvest before deciding, do that. Do in this respect as you believe God would have you do.

In this we are not speaking of the tithe; that is the Lord's, and should go for the support of the ministry and the regular work. We refer to free-will offerings, thank-offerings, etc. Those are for you, personally, to bestow where you will, only so it is devoted to God. It must go to some cause identified with him. We offer these suggestions in the autumn that you may plan to do it in the spring. And then you

may wish to sow a crop of winter wheat. Keep in mind, among other things worthy of remembrance, these points:—

1. Devote a certain portion of ground to the Lord, and be as liberal as possible. Do it gladly and bountifully. The Lord loveth a cheerful and bountiful giver. 2 Cor. 9: 6-11. "The liberal soul shall be made fat." Prov. 11: 25.

2. Let it be of your best ground. Make God first. He gives you everything you have. Your first love and duty is to him. Make God's interests first. "Honor the Lord" "with the first-fruits." Prov. 3: 9, 10.

3. Be diligent in its sowing, its cultivation, its harvesting. Make it first; it is for God. Pray over it; ask God's blessing upon it; labor wholeheartedly. So God will prosper you. See above texts.

4. Encourage your children to do the same thing, and by thrift, economy, and diligence, lay up treasure in heaven.

5. And when your crops are raised, take them to market. Ask God to open the way for the best price consistent with justice to the purchaser; and then bestow the money as the Lord guides you, to his glory.

O, what precious blessings would come to many of the people of God if they would do this!

A New League.—On Sunday, the 31st ult., Rev. W. D. P. Bliss, of Boston, delivered a lecture in the Y. M. C. A. Building, this city, on the subject of "Christian Socialism," claiming that economic questions are moral questions. The purpose of the lecture was shown specifically when he asked all who were interested to band in their names for membership in the Union Reform League, a new national Socialist movement on the lines of applied Christianity. The *Tribune's* report says that "at the close of the address a large number promised their moral support to the league, and several joined the society."

Some months ago a letter came from a valued occasional correspondent expressing with Christian resignation the thought that that would be her last letter; that she was rapidly nearing the end of her life, owing to the culmination of a lingering disease. But we were made to rejoice by receiving a letter the other day which brought us this word: "I was very near the grave, but on the 1st of August was healed, and now am as well as I ever was in all my life." This restoration was "in answer to the prayer of faith." Praise the Lord; this is just like him to do such things for his children. The above referred-to letter contained an article, found in our Fireside department of this week.

How Long Will We Wait?—The Lord ever pleads with us to come to him, the Author and Preserver of life, the Giver of all good, the eternal Saviour and King. By his kind providences, his created works, his holy Word, his ministers of grace, and by his Holy Spirit—through all he pleads with every heart, "Come unto me, and live;" "Turn ye, O turn ye, for why will ye die?" How long will you wait, dear soul? The danger is not in God's goodness, but persistent refusals of his offered love will at last harden your own heart and benumb your own sensibilities till you will no longer recognize his voice nor care to hear. There is only the hope that perisheth elsewhere. Why hesitate about accepting God?

Correction.—In last week's issue (article "The Most High Ruleth," No. 2) it is inadvertently inferred that Nebuchadnezzar took Jehoiakim, king of Judah, a captive to Babylon. The record says, "Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon." 2 Chron. 36: 6. But he did not take him. Jehoiakim reigned eleven years, and died in Jerusalem. See verse 5 and 2 Kings 23: 36 to 24: 6. Nebuchadnezzar came against him twice,—first in the third year of his reign (Dan. 1: 1), and secondly three years later, when he had rebelled (2 Kings 24: 1); so that Jehoiakim still reigned five years afterward in Jerusalem before his death. Why Nebuchadnezzar did not take him to Babylon after binding him in fetters to do so, we are not told.

W. N. G.