

Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 2:12.

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, DECEMBER 26, 1892.

NUMBER 8.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

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TERMS:

Single Copy, one year (50 numbers), \$1.50
In clubs of 10 or more copies to one address, each, 1.25
To foreign countries in postal union, (\$2) 8s
Sample copies free. See note at beginning of last page.

Address, **SIGNS OF THE TIMES,**
Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.
(Entered at the Post Office in Oakland.)

Editorial.

"All Scripture is given by inspiration of God, and is profitable."—2 Tim. 3:16.

"FOREVER, O Lord, thy word is settled in heaven." "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:89, 105.

THE past year has been a prolific one in storm, pestilence, and disease. Despite the advance of science it finds itself puny before these mighty warriors. God has foretold all these in his word.

TO REJECT the miracles recorded in the Pentateuch, or books of Moses, is to reject the Pentateuch itself; and to reject the Pentateuch is to reject Christ, for Christ everywhere indorses, either directly or by implication, the writings of Moses. He said to the unbelieving Jews: "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John 5:45-47. Faith in the Christ is faith in the word which he spoke through Moses and the prophets.

The Written Word Sufficient.—In the *New York Observer* of some months ago there is a brief, pointed little article by "Clericus" on "Christ's Unwritten Words," which closes with the following:—

It seems an unspeakable loss to the world that it has the benefit of no more of the words spoken by the Saviour during his ministry here. But the divine Author of the Gospels knew best what and how much should be written, and doubtless we have all that is really needful to teach us concerning God, our duties to him and to one another, the nature of acceptable worship, the future life, and the way of salvation. More than this we do not need. What we know not now, we shall know hereafter.

Yes, the divine Author knew best, and he has given all that is necessary. But he did not give us either command or example for the observance of the first day of the week as the Sabbath, or as a Sabbath. We have heard

of ministers who taught that the Sunday sabbath was one of Christ's unwritten commands. It certainly is not among his written ones, and the written word is sufficient.

THE year 1892 has seen any amount of trouble in the industrial world. Strike has followed strike and piled upon strike without number, three of these disturbances in the United States culminating in open armed resistance and loss of life. Labor and capital have waged relentless war, with the results always in favor of capital, as it always will be till the enraged mob overthrows the money kings and tyrannical monopolies and corporations, and erects a worse tyranny on the ruins. Will it be better? Rather will it not, as delineated in the prophetic word, "wax worse and worse"? But there is light overhead. To the poor the Lord says, "Be patient therefore, brethren, unto the coming of the Lord." See James 5:1-7. Christ, the righteous Judge, is coming.

DECIDE NOW.

How many there are who, as they look back over the old year, with its blasted hopes and moral failures, will resolve in the beginning of the new year, just about to dawn, to never fail again. Year after year bitter tears are shed over the failures, year after year new resolutions are made, going over and over again the same ground, and year after year is marked by defeat, and failure to overcome the propensities of the natural man. Why is it? The tears are sincere; the resolutions are honest; those who make them mean to keep them. Many of those who thus resolve, in fact, the most of them, are professed Christians, and ask and expect the Lord to help them. What, then, is the matter?

There may be many reasons why failure and defeat forever triumph, but we wish to point out two which are applicable in most cases of this kind. The first is that we depend on the resolutions and our sense of honor in keeping them to carry us through, and the second is, we only decide on special occasions, such as our birthdays, New Year's day, etc., to do better; so that the very things which we thought would keep us from falling have ministered to our defeat. The resolutions and the times of making them are enemies instead of friends. But let us leave in sincere penitence all the defeats, the failures, the sin, the heartache, at the foot of the cross, and in His strength go forward, making 1893 a glorious success. How?

1. Let all the failures of the past teach us this lesson, that we have no strength in ourselves. We may sincerely wish to do right;

so Paul was "pleased with the law of God according to the inward man." We make good resolutions; and he said, "To will is present with me." But we fail in these resolutions, even as he found, "but how to perform that which is good I find not." He was trying to do in his own strength, and so are we. We depend on the resolutions, and our honor in keeping them; but the resolutions are no stronger than we, and we are no stronger than our failures. In the words of the Scripture, we are "without strength."

If we will but realize the truth of this fact, so clearly revealed by God, so many times confirmed by our failures, we will seek to the One who is stronger, and who is not far from every one of us. All power in heaven and earth is his. He created the heavens and earth by his power. He spake and it was done; he commanded and it stood fast. He has met the great adversary of all righteousness and vanquished him. He has taken upon himself all the weaknesses of sinful mortal flesh, that he might sympathize with us, and know just how and where and when to help us. Infinite wisdom and power are pledged by Infinite Love to help us. Trust in him, not in human resolution, honor, or weakness; "for even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Isa. 40:30, 31. Blessed words, which cannot fail! Precious assurances to the very weakest of humanity; for "He giveth power to the faint; and to him that hath no might He increaseth strength." Verse 29.

2. Do not trust to any special time or occasion for receiving help from God, or in living nearer to him, save one, and let that time be TO-DAY, NOW. "To-day, if ye will hear his voice, harden not your hearts." Behold, NOW is the acceptable time; behold, now is the day of salvation." 2 Cor. 6:2. Give yourself to God to-day. You belong to him; he has purchased you, in all your poverty of soul and sinfulness of heart. He bought you, that upon you he might place his beauty. He wishes to do it now. He is not like a man who is so busy that he is compelled to say, "Not now, some other time." He is not like a monarch, now angry, but whom we hope will be approachable by and by. He wants you to come now; he has bidden you come now; and he declares, as in the Revised Version above, that now is "the acceptable time" for coming.

Therefore yield to God now. As you awaken in the morning, let this thought take possession of you, that you belong to God.

Say unto him: "Father, I belong to thee; and I therefore yield myself to thee to-day, body, soul, and spirit. Every organ of body and mind is thine; take them and use them to thy glory." Let it be the prayer of the heart. Have you a desire for aught of the world?—Bring it to God. Do you long for some of its blessings?—Leave them with God. Make him first at all times. When the provocation comes, school yourself to remember your Saviour, and yield to him right there and then. When the tempting pleasure comes, right then yield to God. Live in the now, yield to Christ now, believe in him now, and every day will mark a glorious new year of a life ever growing brighter and brighter unto the dawning of that perfect day, when the fullness of the bliss of the kingdom of God will be one eternal now. Reader, why not decide for God to-day, now.

BACKWARD AND FORWARD.

It is more restful in a long journey occasionally to have some steep hills to climb, if for nothing else than from their summit to look back over the ground traversed, and forward to what lies before. A constant dead level becomes wearisome in its monotony. Such a summit of a hill is the close of the old year and the opening of the new. Such a retrospect of the past, and introspection of the present and future, are nowhere more profitable than in the religious life, and in the progress of the work of God in the earth.

The only proper standard by which to judge of past, present, and future is authentic history and the facts of the present, illumined and revived by the truth of God's word, which also opens to us in no small measure the future. If we follow our own standards, if we judge by the light of our own faint, flickering tapers, if we judge by the standard of the present age, which is ever boastful of its attainments in knowledge and righteousness, we shall be wofully led astray.

In the religious world the year has been indeed a noted one. There has been greater consecration on the part of many individuals, we believe, than before for years; but there has been greater backsliding on the part of the great churches, or at least clearer manifestations of backsliding from God. Do not turn away, reader, but pause and note some of the evidences everywhere visible. Advancement in spiritual life is not shown by increase in wealth, increase in numbers, increase in great institutions, increase in worldly and political influence. All these may be manifest, as they are indeed at the present time, but they are not evidences that the church knows more of Christ, or has more of his power. Neither are great efforts put forth for union and coöperation such evidence. There is a union which counts some of the plainest truths of God nonessential, and puts the expediency of man above the truth of God. The only true union is union with Jesus Christ through God's word. But true advancement in spiritual life is marked, *has always been marked*, by greater consecration to God, greater sacrifice and self-denial in the daily life, a clearer separation from worldly aims, policy, principles, and methods, more

of the power of godliness in transforming men from the influences of selfishness to the likeness of Christ, and bringing forth in them the fruits of the Spirit instead of the works of the flesh.

Greater reverence for the word of God, greater boldness in speaking that word, and greater devotion to him whom that word reveals, are marked evidences of progress in the spiritual life. Less laudation of men, and more prayer and praise to God, make the growing church. Do we see these in the great churches of the present time—churches that in the past did such noble work? It is an easy matter for men who have reaped their millions from the people to build great churches, and schools, and institutions; but it is not such works which show love to God. Love is revealed by sacrifice. The widow with two mites gave more than the wealthy Pharisee who bestowed gold.

There never was a time since the early church was riven and torn by heresies that there was so much talk of "union" and "unity" as now. But what is that union?—It is on a parallel with the "Christian charity" or "liberty" now so much vaunted. The charity, or love, of the Bible "rejoices not in iniquity, but rejoices in the truth." But a large part of that called Christian love by the world will minify or despise some of the plainest declarations of God's word, while it magnifies some institutions and things which have no place in the Bible. The "union" so much talked of at present is a union which sets aside the truth of God, and makes the rallying point the traditions of men.

Do we wish evidence of this?—Look at the federations of churches to-day. We have in this country the American Sabbath Union, the Y. P. S. C. E., the W. C. T. U., the National Reform Association, all federations of Protestant church members, or those so disposed, all rallying around an institution—the Sunday—for which no authority whatever is found in the word of God, which is wholly based on Roman Catholic traditions, and which makes void in the heart of him who receives it the commandment of God. Upon this they are united in the one respect of asking, yes, demanding, a law for the observance of the day. Upon any Bible question of importance, with reference to any great and vital truth, it is safe to say no such unanimity could be secured. These organizations, notably the National Reform Association, the American Sabbath Union, and the W. C. T. U., have lobbied, cajoled, flattered, and threatened politicians, till Congress yielded a few months since, and a United States Sunday law is the result, launching the ship of State on the sea of religious legislation, the rocks and shoals of which have wrecked and stranded so many noble craft in the past. Just previous to this the Supreme Court decided this to be a "Christian nation."

Politicians have bent under the influence of the religious confederacies, and our glorious republic has started on her downward career. The church by this action has turned from Christ, the source of all her power, and sought the power of the State. She thus denies her lawful husband, Christ, and commits fornication. But, blind to this, she looks upon her political influence, her prosperity, her power to sway

the politicians, as evidence of God's favor. Even so things went with Rome in the days of Constantine. The ripe fruit was reaped in the Dark Ages. Matters move with greater celerity in these days.

In Europe the influence of the Papacy is growing apace. Even in Protestant Germany, the home of Luther, the center of the Reformation, men are fined for speaking derogatory of Roman Catholicism, and books which show the Papacy in prophecy are prohibited in the free city of Hamburg.

What the future will reveal, God's word has plainly delineated. Sad as it is to pen the sequel, we dare not do otherwise. The inevitable logic of facts, the history of all the past, show what is sure to follow the backsliding of the church, and her union with the world. It is the persecution of those who will do God's will. The unparalleled corruption and extravagance of the nations betoken, as they always have, disintegration and destruction. And even so God's word reveals. Joel 2 and 3, Revelation 13, 14, 17, and 18, Matthew 24, Mark 13, Luke 21, and many other passages, all show that we are living in the last days, and that the end of this Sunday-sabbath movement is persecution of the saints of God, of those who will do God's will.

Are we discouraged?—Not at all. Are we pessimistic?—Nay, verily. God lives and reigns. Jesus Christ died for all; he lives for all; he pleads for all; he opens wide the door of grace, wondrous grace, for all. He invites all to come. He not only entreats, but sends a warning message to the uttermost parts of earth to point out the sure consequences, the terrible destruction, which will await those who forsake God and his gospel, and turn to the world and its tradition. See Rev. 14: 6-14.

From among those to whom that message goes God will save his people. Upon them he will pour out his Spirit more abundantly than the church has ever known, not excepting the day of Pentecost. Few though they be in number, unpopular in the world, the power of God will be with their message, for it is his message. And they will triumph gloriously over the beast and his image, his mark, and the number of his name, triumph gloriously in the Lord Jesus Christ. Great progress, greater than any previous years, has marked this work during 1892. We look for still greater blessings in the year to come.

Reader, will you not study these things in the light of God's word, in the light of eternity? Will you not, in the beginning of the new year, yield to God, whatever others may do? Will you not let his light shine through you? If you do, it will indeed be to you what we earnestly wish, a happy new year.

THE *New York Observer* of December 8 says of Sunday opening: "Infinitely better to accept this closing provision as the decision of the people, than to encounter the indignation which will ensue, and the withdrawal of patronage by a large class of outraged citizens." It would have been nearer correct if the *Observer* had said "enraged." Rage on the part of religionists has always been a prominent characteristic of religious legislation.

Doctrinal.

"If any man will do His will he shall know of the doctrine whether it be of God."—John 7:17.

THE NEW YEAR LEDGER.

BY AMELIA E. BARR.

I SAID one day a year ago,
I wonder, if I truly kept
A list of days when life burnt low,
Of days I smiled, and days I wept—
If good, or bad, would highest mount
When I made up the year's account.

I took a ledger, fair and fine,
And now, I said, when days are glad,
I'll write with bright red ink the line,
And write with black when they are bad,
So that they'll stand before my sight
As clear apart as day and night.

I will not heed the changing skies,
Nor if it shine, nor if it rain;
But if there come some sweet surprise
Of friendship, love, or honest gain,
Why, then, it shall be understood
That day is written down as good.

When hands and brain stand labor's test,
And I can do the thing I would,
Those days when I am at my best
Shall all be traced as very good;
And in "red letter," too, I'll write
Those rare, strong hours when right is might.

And when pure, holy thoughts have power
To touch my heart and dim my eyes,
And I, in some diviner hour
Can hold sweet converse with the skies,
Ah, then my soul may safely write,
"This day hath been most good and bright."

What do I see on looking back?
A red-lined book before me lies,
With here and there a thread of black,
That, like a passing shadow, flies—
A shadow, it must be confessed,
That often rose in my own breast.

And I have found 'tis good to note
The blessing that is mine each day;
For happiness is vainly sought
In some dim future far away.
Just try my ledger for a year,
Then look with grateful wonder back,
And you will find there is no fear,
The red days far exceed the black.

—Advance.

MAN'S SIN AND SAVIOUR. NO. 8.

BY ELDER U. SMITH.

The Finishing of the Mystery of God.

[The article previous to this was a consideration of the 2300 days of Dan. 8:14. It was shown that these were symbolical days, or years, that they were divided by the vision of the ninth chapter of Daniel into 7 weeks of years, 62 weeks, 1 week, and the remainder, which of course would be 1,810 years. Those days began in 457 B.C.; the first period (7 weeks) ended in 408 B.C.; the second, in 27 A.D.; the third, in 34 A.D., with a middle ending in the spring of 31 A.D., marking the crucifixion; and that the whole period of 2300 days ended in 1844. At this date the present article begins.—Ed.]

BUT this momentous epoch was not reached and passed without an appropriate movement to mark it in the Christian world. The most remarkable religious agitation of modern, if not of any, times, reached its climax with the ending of those days. We refer to the great advent movement, which, having its focuses in America and England, radiated to every civilized land and to every missionary station on the globe.

In the summer of 1844, from a careful and prayerful study of prophecy and history, it was learned that the long period of 2300 days would end in the autumn of that year. The particular point in the autumn was fixed from

the type. Adventists understood that it was to be the antitype of "the cleansing of the sanctuary," and that the antitype of every type must fall on the same day of the year and month to which the type was fixed. In the type the sanctuary was cleansed on the tenth day of the seventh month (Lev. 16:29-34), and, therefore, on the corresponding day in the year, the antitype of the cleansing of the sanctuary would be fulfilled; and the tenth day of the seventh Jewish month in 1844 fell on the 22d day of October. This is why that day was fixed upon as the great day for the consummation of all things.

It might be properly asked why it was thought that the Lord would then come. That idea arose from a misunderstanding of this subject of the sanctuary. It was then supposed that the earth was the sanctuary, and that its cleansing was to be by fire at the second coming of Christ. So it was thought that to say, "Then shall the sanctuary be cleansed," was equivalent to saying, "Then shall the Lord appear, and the earth be cleansed with fire." And then, regarding the coming of the Lord as the great event upon which the mind should be fixed, they dropped all else and simply said, "Then will the Lord appear." Thus the day was fixed for the coming of the Lord, in the greatest time movement that has ever taken place.

Had the subject of the sanctuary been then understood as it is now understood, it would have been seen that at the end of the days the Lord, our great High Priest, would, instead of coming to this earth, simply change his position from the holy place to the most holy place of the heavenly sanctuary, to perform his final work of cleansing the sanctuary by atoning for the sins of the people.

The opening of this scene is described in Dan. 7:9, 10, 13, 14. It is here affirmed that the Ancient of Days "did sit," or, as the word means, "took his seat as Judge in a court of justice." The Son of Man, the Advocate and Mediator, was brought in with a grand procession of the heavenly host, to confess before the Judge the names of his people, and then receive his kingdom. The books were opened, and the judgment was set. And when this work of judgment is finished, our Lord will be invested with his royal robes, and no longer act as priest, but reign as king, and come without sin unto salvation, King of kings and Lord of lords, for the salvation of his people. Heb. 9:28; Rev. 19:11-16.

There are several important prophecies which bring this work to view and locate it at the time mentioned. The vision of Revelation 10 is one of these. John says that he saw a mighty angel come down from heaven; and, standing with one foot on the sea and the other on the land, he lifted up his hand to heaven and swore that time should be no longer. This must refer to prophetic time, as literal time and probationary time are both spoken of as immediately following. This being the case, we are here brought to the end of the 2300 days; for this is the longest prophetic period in the Bible, and reaches to a point of time later than any other. And if prophetic time ended with the angel's oath, there the 2300 days ended. Then the prophet added, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." What the prophets declared was to take place at the end of prophetic time, Daniel has brought to view as

the cleansing of the sanctuary, already described. John says that the mystery of God was then to be finished. We have seen what the cleansing of the sanctuary is, and now we shall find that the finishing of the mystery of God is the same thing; for the mystery of God is the gospel. Rom. 16:25; Eph. 3:3; Gal. 1:11, 12; Eph. 1:9, 10; Col. 1:26, 27. And the finishing of this mystery is of course the finishing up of the gospel work for the world, and the close of probation, which is the very work accomplished by the atonement and the cleansing of the sanctuary.

Another prophecy which alludes to this same time and work is found in Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This is also an event to take place under the seventh angel, as in the prophecy last noticed (verse 15); but this brings to view, perhaps a little more clearly, the nature of the event; for it speaks of the opening of some apartment in the heavenly temple in which the ark is seen. But we know that the ark was always to be found in the most holy place of the sanctuary, and there only. Therefore, we know that John was here looking into the most holy place of the heavenly sanctuary. But more than this, we know that the apartment where the ark was, was only opened on one particular and definite occasion; and that was when the atonement was to be made, and the sanctuary to be cleansed. When, therefore, John had this view, under the sounding of the seventh trumpet, the time had come for the heavenly sanctuary to be cleansed. Previous to this time the work of the sanctuary had been done in the first apartment. Now it was transferred to the most holy place.

The reader can hardly fail to note here the wonderful harmony that appears, as these prophecies are touched upon. Daniel says that at the end of the 2300 days the sanctuary shall be cleansed. John hears an angel announcing the end of prophetic time, which is the end of those days; and then, with no break in the consecutive order of events, he says the work of finishing the mystery of God would be entered upon. But the finishing of the mystery of God is the close of the gospel, a work inseparably associated with that which Daniel located at the same time, and calls the cleansing of the sanctuary. And this work the angel declared would be at the sounding of the seventh trumpet. Then again bringing to view events to take place under the sounding of this trumpet, he notes another feature of the scene, and says that that apartment of the temple of God was opened in heaven, in which the ark was seen. But the ark was always in the most holy place, and the opening of that apartment was necessary to the cleansing of the sanctuary and the finishing of the mystery of God, as already noticed. Thus the testimony all comes together in the most complete harmony.

THAT WHICH POINTS OUT SIN.

Another point in this prophecy seems worthy of notice before dismissing the subject: John very significantly declares there *was seen* in his temple *the ark* of his testament. The ark was called the ark of the testament, because it contained the tables of the ten commandments, and the fact that it is still called the ark of the testament as seen in heaven, down under the sounding of the seventh trumpet, shows that it contains the same law that was placed in the ark in the

typical sanctuary here on the earth. Hence it follows that God gave a duplicate, only, for the earthly sanctuary, and keeps the great original in the temple above.

Another thought will show that the law in heaven must be identically the same as it existed on the tables of stone. It was with reference to that law written on the tables of stone, and spoken by God himself from Mount Sinai, that the priests in the typical services performed all their ministry. Back there the law was real and sin was real, but the services and ceremonies by which sin was taken away were typical and shadowy. But those priests ministered unto the example and shadow of heavenly things. Heb. 8:3-5. And the apostle elsewhere tells us that "the body" of all those shadows is of Christ. Col. 2:14-17. Their work was a shadow of Christ's work, their ministry a figure of his. They took away sin in figure to show that Christ was to take away sin in fact.

Now it will be seen that Christ must minister with reference to the very same law which was the object of their ministry; for if he did not, then their work was not an example and shadow, or type, of his, and the relation of the two dispensations as type and antitype is destroyed. The law, then, which is binding in this dispensation, that law the transgression of which is still sin, as stated by the apostle (1 John 3:4), still reads exactly as it did on the tables of stone; and the fourth commandment of that law still enjoins the original seventh day as the Sabbath.

Thus, in contemplating man's sin and Saviour, we see where we are in the great process of putting away sin. Our Lord is accomplishing his last work as Mediator for mankind. There before the ark in the heavenly temple, beneath the cover of which—the mercy seat—lies God's immutable law, our Mediator stands to receive from his children their supplications for pardon and mercy. Only over that broken law can we now approach him. And dare anyone do so while living in known violation of any of its sacred precepts?

And soon the work will be finished. We go forward a little into the future and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat, to be put away forever. This is a point of transcendent interest to the people of God; for then we take our first draught from the cup of immortality.

Another scene of thrilling moment still remains, and that is the kindling of those final fires at the end of the thousand years, prepared for the devil and his angels. Matt. 25:41. Here is the perdition of ungodly men (2 Peter 3:7), and here all the agents of evil, root and branch, Satan and all his hosts, are destroyed from the universe of God (Mal. 4:1). The deepest taint of the curse is then burned out of the earth, the last vestige of disgrace is removed, and from the ashes of the old earth there will spring, by a new act of God's creative power, a new heavens and a new earth, in more than Eden glory, in which the righteous shall forever dwell. 2 Peter 3:13. "Behold," exclaims He who sits upon the throne, "I make all things new." Rev. 21:5. Then shall come the glorious time described by John, when every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, will be heard saying, "Blessing, and honor, and glory, and

power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13.

Then may it be said, not only of man's sin, but of all sin, that it has been most fittingly banished, yea, eternally banished, from all God's wide domain, while before his people Christ will stand forth, not only as their Creator, but as their Saviour and Redeemer, God blessed forever. Rom. 9:5.

UNION OF THE BELIEVER WITH CHRIST.

BY ELDER WILLIAM COVERT.

JUST before Jesus entered the Garden of Gethsemane to suffer for the sins of the world, he bore us all before his Father's throne in holy supplication that we should be kept by omnipotent power in holy union with the Father, with himself, and with each other. A portion of that prayer was expressed in the following words:—

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

The mystery of this union is the mystery of godliness. Paul writes of it, saying it "is Christ in you, the hope of glory." Col. 1:27. In the citation above from the prayer of Christ the reader will notice a triple union, or Christian trinity. In this union, Christ forms the link which unites the believer to the Father. Christ was emptied of himself, that he might receive the Father in himself and reveal him to man. Self in man is also to be crucified, that Christ may dwell in him. At one time Jesus said to his disciples, "He that hath seen me hath seen the Father. . . . I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me." John 14:9-11. Christ claimed that he was in the Father and also that the Father was in him. So also should the Christian let Christ dwell in him and he dwell in Christ at the same time.

Please also to notice that this mysterious union is essential that the world may know that the Father hath sent the Son, and that they may also know that the Father has loved man as he has loved Christ.

There is no one thing that keeps the sinner away from God like the *blindness* of his heart concerning the Father's love for him. Could he but see and feel the power of that love as it is revealed in the gospel of Christ, it would break through every barrier that prevents that union, and man would become one with God again. The apostle described this union when he wrote as he did in Gal. 2:20:—

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

From the above scripture it is seen that the crucifixion of man must take place before he can receive Christ within. As expressed elsewhere, it is the flesh that is to be crucified, with the affections and lusts. Gal. 5:24. But the flesh, with the affections and lusts, constitutes self. What a happy exchange is of-

fered every sinner,—just to yield up polluted self, and receive instead the Son of God! The power of the Holy Spirit brought to the heart by the indwelling of the Saviour, brings with it the atmosphere of heaven, and places in the mind of the believer its fruits, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

These blessed principles are the emanations of Christ, who is in this manner fulfilling the righteousness of the law in his children. It was this planting of the divine attributes in the human heart through the process of regeneration that Paul referred to when he wrote of his own experience, saying, "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." Gal. 1:15, 16.

When the life of Christ is seen repeated in the Christian, the beholder must acknowledge that the Father has sent his Son to be the Saviour of the world, because such a life can only come from above. It is not natural for fallen man to be so. This same transformation is also an undeniable evidence of God's love for man, for had it not been that God loved man as he loved his own Son, he never would have given that Son to the world and for the world. It is when Christ is thus revealed in his children that others can behold him. It is when thus lifted up that men are drawn unto him. How can they be drawn to Christ where he is not? How can they come to Christ where he is not found in the one who invites them?

That union with Christ is also seen in the union of believers with each other. The prayer of Christ was, "That they also may be one in us; that the world may believe that thou hast sent me."

Christ is recognized most familiarly in the brotherly love of his disciples. Said Jesus, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. Love is of God. "If we love one another, God dwelleth in us, and his love is perfected in us." Again it is written, "We know that we have passed from death unto life, because we love the brethren." John 3:14. Herein is seen a trinity which is the blending together in unity the Father, the Son, and man, through the gospel of Jesus Christ. This union connects man with the strength of the Almighty One, and makes him "meet to be partakers of the inheritance of the saints in light." Col. 1:11, 12. God does not want his children to be defeated by the power of Satan; therefore he comes through the mysterious power of this heavenly union to dwell with them and keep them from the power of the enemy. Just as Christ was about to be separated bodily from his disciples and leave them till the end of this age, without his personal presence, he gave them the perpetual promise of his presence, "Lo, I am with you always, even unto the end of the world." Matt. 28:20.

In ancient times God's people enjoyed the same protection and strength, for David wrote: "I have set the Lord always before me; because he is at my right hand, I shall not be moved." Ps. 16:8.

This theme is certainly but poorly comprehended or appreciated by professed Christians at present. Too many are to-day as Judas, the brother of James, was when he asked the Lord, saying, "How is it that thou wilt manifest thyself unto us, and not unto the world?"

John 14:22. Are we ready to apply the answer of the Saviour to our own experience? "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." Verse 23.

No limit is placed to the righteousness and spiritual power that will come to the believer through this union and fellowship with heaven. Through this union Paul was even enabled to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." 2 Cor. 12:10. When he was weak then he was strong. Strange paradox is this, but herein is strength, in becoming nothing that Christ may be all in all.

The power of this nothing is real in that it enables the man that Satan was expecting to conquer, to be entirely swallowed up in Christ, so that Satan finds not the man at all, but in his stead he finds Christ. Here, then, is the mighty power of God, which becomes the weapons of our warfare, which the apostle says "are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5.

This is complete and triumphant victory over all the power of Satan. This victory is for man when he is wholly united with God in Christ.

STUDY OF THE BIBLE—ITS IMPORTANCE AND BENEFITS. NO. I.

BY ELDER M. LARSEN.

Of all the questions that ever troubled or perplexed the minds of the human family, there never was a more important, and perhaps no more perplexing one than that which concerns the plan of salvation—a proper understanding of the word of God and its teachings; for the very moment an individual begins to feel anxious in regard to his hereafter, the very moment he begins to inquire, "What shall I do to be saved?" that very moment he finds himself surrounded by the difficulty arising from the existence of such a multitude of wrangling sects and of denominations and churches, with their doctrines and their manifold "creeds" and "professions of faith," as contradictory and discordant as the languages spoken at the tower of Babel.

Each claims and endeavors to maintain that theirs is "the church," theirs is "the way," the only way of salvation, and in turn denouncing all others as wrong and unscriptural. This creates such a confusion that not infrequently does the anxious mind become so discouraged and confused as to give up in hopeless despair of ever coming to a proper knowledge or understanding of God's truth.

Not only has this state of things thus troubled and perplexed the minds of the common and unconverted, but even some of our most profound theologians, our brightest intellects, have been so perplexed by it that they have been made to seek for a solution of the difficulty, and to account for and to excuse its existence, in the idea that men's minds were so differently organized by their Creator as to make it utterly impossible for any two persons to see or to believe alike; and, hence, that in order to accommodate these differently organized minds, and to furnish them with a place where they all might find rest and be

satisfied, God, in his infinite wisdom and mercy, saw fit to bring into existence all these discordant and different churches, and that their existence therefore is in the order and providence of God. But such an idea, we are fully persuaded by a careful investigation of the Bible, is not only inconsistent with, but diametrically opposed to, its plainest teachings; for over and over again do we read in its sacred pages the solemn injunction to be of "one mind," of "one accord."—

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Phil. 2:1, 2.

God would not ask an impossibility; such a thing would be unreasonable and inconsistent. Hence we must conclude that not only is it possible, but that such a state of things can and ought to exist. Again we read:—

"There is *one body* [i. e., one true body or church], and one spirit, even as ye are called in one hope of your calling; one Lord, *one faith* [not a thousand three score and six, but just *one faith*, i. e., one true faith], one baptism" [not three, four, or half a dozen]. Eph. 4:4, 5.

God desires his people to be a united people, to walk in "the unity of the faith," and not to be carried about "with every wind of doctrine." Eph. 4:13, 14. To charge God, or the word of God, with being responsible for the existence of all this jargon, discord, and division in the religious world, is simply to charge God with gross folly and inconsistency. Had the church remained united as God commanded, and as he intended that it should, there would have been such a mighty power attending her testimony as would have been able to shake the very strongholds of doubt and infidelity. John 17:21. But the very fact of her having yielded to discord and division, weakened her testimony, and has been the cause of more unbelief and infidelity in regard to the truth of God than all the efforts of such men as Voltaire, Thomas Payne, and Ingersoll combined. A divided and discordant church has sown the seed of doubt and unbelief, and these men have simply come in and reaped the harvest.

In union there is strength; in discord and division there is certain weakness and defeat. That this conclusion is just we think is plainly indicated in the words of Christ himself, in that memorable prayer offered in behalf of his disciples just on the eve of his betrayal. In his prayer for them, and for all those who might believe on him through their word, we hear him praying most earnestly:—

"That they *all* may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us," and then as a reason why they should thus be one, he adds, "That the world may believe that thou hast sent me." John 17:20-23.

This brings us to the following important consideration, namely, *the means of union*. As God has never enjoined upon his creatures an impossibility, so we may remark neither has he demanded of them any requirement for which he has not likewise provided all necessary means whereby they might be enabled to comply with the same. Now as men talk alike only when they see alike, so they can see alike only when they believe alike; and true "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. Hence we must conclude that the word of God is designed or intended as one of the means ordained of God whereby we shall be enabled to obey that obligation, and thus be brought into and kept in union. His word constitutes the bread upon which the spiritual man is to

subsist (Matt. 4:4; Job 23:12); the channel through which God's Holy Spirit flows (John 6:63); a fountain of life from which we should evermore drink (Ps. 36:9; John 4:14). Says the Psalmist, "The entrance of thy word giveth light." Ps. 119:130. And thus the truth of God is established as a lamp unto our feet and a light unto our path. Ps. 119:105.

(To be continued.)

THE SABBATH IN THE LAW.

BY ELDER G. B. THOMPSON.

THE Rev. Benjamin Fields, in his "Handbook of Christian Theology," in demonstrating the universal and perpetual obligation of the Sabbath institution, brings forward, among other points of proof, the fact that it is incorporated in the moral law. After speaking concerning the limited and temporary character of the ceremonial law, he says:—

But moral duties belonged to the Jews in common with all mankind; they were of universal and perpetual obligation. Now, the law of the Sabbath holds its place among the moral precepts. It is found in the Decalogue, the doctrine of which our Lord sums up in the moral duties of loving God and our neighbor. That law is our law as well as the law of the Jews. Our Lord upheld its authority, announcing it as God's testimony to the end of time (Matt. 5:17, 18); and it is established and confirmed by the gospel, as the rule of all inward and outward holiness (Rom. 3:31). It belongs, therefore, to no one age or nation. Wherever there is a moral and sensible being, the moral law, of which the Decalogue is a clear and comprehensive summary, is binding on his conscience, and with it the day of consecrated rest.

The position taken by some writers on this subject is that, whilst all the other commandments belong to essential morality, and are of lasting obligation, the fourth is an exception. It is not easy to imagine a more incredible paradox than this: That one commandment of a merely national scope and temporary obligation should have been associated, in a summary of moral duty, with nine others of perpetual obligation; that it should have been placed in the very central niche of all the commandments, as on one side directly touching the honor and worship of God, and on the other, the rights and well-being of man; that, equally with all the other commandments, it should have been spoken by the voice of the Most High, and written by the divine finger on one of the tables of stone; and yet that this one "word" alone of all the ten should be merely ceremonial and temporary, the rest being all of a moral nature and of permanent obligation. Surely, it must be felt as if no arguments could establish such a paradox as this.—*Sunday Magazine, 1866.*

This was written by an observer of the first day of the week as the Sabbath, and who, in the same chapter from which this is quoted, attempts to prove that it is the Sabbath. But the above excerpt is true, and contains uncontrovertible facts which not only establish the universal obligation of the Sabbath institution, but also of the seventh day as the Sabbath for all time. And in the light of the above, the argument of Mr. Fields in support of other than the seventh day seems tame and strangely incongruous. And in the midst of his argument he himself makes the frank confession that "there is not on record any divine command to change the Sabbath from the day on which it was held by the Jews." Though he claims an equivalent, there can be no equivalent. This admission is fatal to the sanctity of Sunday, for "where no law is, there is no transgression." Rom. 4:15. Law—the moral law—is the standard of the great assize above, and by it we will be judged. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

Springfield, Ill.

Miscellaneous.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*John 3:16.*

LETTING IN THE NEW YEAR.

BY SUSAN ARCHER WEISS.

WHAT wonder that, as here I sit alone,
Counting the steps of the departing year,
Waiting the slow and solemn chime to hear
That tolls the requiem of the Old Year gone,
A solemn awe should o'er my spirit spread,
A strange, still sense of mystery and dread!

What wonder—when I know that at my door,
Unseen, unknown, the waiting New Year stands,
Grasping a sealed scroll within his hands—
With strange, dim characters inscribed o'er—
Wherein lies hid in awful mystery
All that this coming year shall bring to me!

Perchance that sealed scroll may hold withal
Some sad death warrant for the friends I prize;
Or my own name amongst them haply lies;
Or sorrows worse than death yet to befall;
Or there be writ in characters of gold
Some joy to crown my life with bliss untold.

I watch the old moon, in its slow decline;
So pass, Old Year, beyond life's stormy sea.
Whate'er the waiting New Year bring to me
I know 'tis ordered by a hand divine;
So, fearless, 'mid the wild bells' mingled din,
I ope the door, and let the New Year in.
—*Independent.*

THE WAY TO CHRIST.

BY MRS. E. G. WHITE.

(*Concluded.*)

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom he died. The fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance. When a man is converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great."

But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that he is able to save to the uttermost all that come unto him; but we may constantly fear lest our old nature will again obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure. With our limited powers we are to be as holy in our sphere as God is holy in his sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ.

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine pattern. We shall often have to bow

down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are not to be discouraged; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God.

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love his children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of his followers, to the glory of God.

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly transformed, and renewed in the image of his purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of his law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will.

He who places himself unreservedly under the guidance of the Spirit of God, will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character, are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This will be the wisdom manifested by him who takes the cup of salvation and calls upon the

name of the Lord. This salvation, which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad.

The beautiful parable that Christ gave of the one lost sheep, of the shepherd that left the ninety and nine to go in search of that which was lost, illustrates the work of Christ, the sinner's condition, and the rejoicing of the universe over the salvation of the soul. The shepherd did not look carelessly over the sheep, and say, "I have ninety and nine, and it will cost me too much trouble to go in search of the straying one, let him come back, and I will open the door of the sheepfold that he may come in; but I cannot go after him." No; no sooner does the sheep go astray than the countenance of the shepherd is filled with grief and anxiety. He counts and recounts the flock, and when he is certain that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and, however dark and tempestuous the night, however perilous and unpleasant the way, however long and tedious the service, he does not weary, he does not falter, until the lost is found. And when it is found, he lays the weary, exhausted sheep on his shoulder, and, with cheerful gratitude that his search has not been in vain, he bears back the wanderer to the fold. His gratitude finds expression in the melodious songs of rejoicing, and he calls upon his friends and neighbors, saying unto them, "Rejoice with me; for I have found my sheep which was lost." So when a wanderer is found by the great Shepherd of the sheep, heavenly angels respond to the Shepherd's note of joy. When the lost is found, heaven and earth unite in thanksgiving and rejoicing. "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

ACCEPTANCE WITH GOD.

BY ELDER E. J. WAGGONER.

MANY people hesitate to make a start to serve the Lord, because they fear that God will not accept them; and thousands who have been professed followers of Christ for years are still doubting their acceptance with God. For the benefit of such I write; and I would not bewilder their minds with speculations, but will endeavor to give them the simple assurances of God's word.

"Will the Lord receive me?" I reply by another question, Will a man receive that which he has bought? If you go to the shop and make a purchase, will you receive the goods when they are delivered? Of course you will; there is no room for any question about it. The fact that you bought the goods, and paid your money for them, is sufficient proof, not only that you are *willing*, but you are *anxious*, to receive them. If you did not want them, you would not have bought them. Moreover, the more you paid for them, the more anxious you are to receive them. If the price that you paid was great, and you had almost given your life to earn it, then there can be no question but that you will accept the purchase when it is delivered. Your great anxiety is lest there should be some failure to deliver it.

Now, let us apply this simple, natural illustration to the case of the sinner coming to Christ. In the first place, he has bought us. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20.

The price that was paid for us was his own blood—his life. Paul said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19. He "gave himself for us." Titus 2:14. He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

He bought not a certain class, but the whole world of sinners. "For God so loved the world, that he gave his only-begotten Son." John 3:16. Jesus said, "The bread that I will give is my flesh, which I will give for the life of the world." John 6:51. "For when we were yet without strength, in due time Christ died for the ungodly." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6, 8.

The price paid was infinite, therefore we know that he very much desired that which he bought. He had his heart set on obtaining it. He could not be satisfied without it. See Phil. 2:6-8; Heb. 12:2; Isa. 53:11.

"But I am not worthy." That means that you are not worth the price paid, and therefore you fear to come lest Christ will repudiate the purchase. Now, you might have some fear on that score if the bargain were not sealed, and the price already paid. If he should refuse to accept you, on the ground that you are not worth the price, he would not only lose you, but also the amount paid. Even though the goods for which you have paid are not worth what you gave for them, you yourself would not be so foolish as to throw them away. You would rather get some return for your money than get nothing.

But, further, you have nothing to do with the question of worth. When Christ was on earth in the interest of the purchase, he "needed not that any should testify of man; for he knew what was in man." John 2:25. He made the purchase with his eyes open, and he knew the exact value of that which he bought. He is not at all disappointed when you come to him and he finds that you are worthless. You have not to worry over the question of worth; if he, with his perfect knowledge of the case, was satisfied to make the bargain, you should be the last one to complain.

For, most wonderful truth of all, he bought you for the very reason that you were not worthy. His practiced eye saw in you great possibilities; and he bought you, not for what you were then or are now worth, but for what he could make of you. He says, "I, even I, am he that blotteth out thy transgressions for mine own sake." Isa. 43:25. We have no righteousness; therefore he bought us, "that

we might be made the righteousness of God in him." Says Paul, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10. Here is the whole process:—

"We all . . . were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:3-10.

We are to be "to the praise of the glory of his grace." This we could not be if we were originally worth all he paid for us. There would in that case be no glory to him in the transaction. He could not in the ages to come show in us the riches of his grace. But when he takes us, worth nothing, and at the last presents us faultless before the throne, it will be to his everlasting glory. And then there will not be any to ascribe worthiness to themselves. Throughout eternity the sanctified hosts will unite in saying to Christ: "Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:9, 10, 12.

THE TWO PARABLES OF MATT. 9 : 16, 17.

BY ELDER S. N. HASKELL.

JOHN THE BAPTIST was not called the "beloved disciple," but the beloved disciple was no greater in the sight of heaven than John the Baptist. From his birth he was filled with the Holy Ghost. God had revealed himself to John the Baptist, and he bore record, saying: "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost; and I saw, and bare record that this is the Son of God."

No man filled a more honorable calling than John the Baptist. He was the forerunner, and prepared the way of our Lord Jesus Christ. The prophet Isaiah, over seven hundred years before, had described him in the following words: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isa. 40:3. And yet the experience of his disciples and that of the disciples of the Saviour was quite different.

The words which John proclaimed were words of power. Of his own work he says, "And now also the ax is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." Luke 3:9. So confident was he that his work was of God that he assured the Pharisees that, although they might boast that they had Abraham to their Father, yet if they rejected his message, God would raise up of the stones children unto Abraham,

rather than take them into his kingdom. He performed a work by the power of God that no other man ever did in so brief a time. So great was the excitement that "there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." Mark 1:5. The Saviour said of him that "he was a burning and a shining light; and ye were willing for a season to rejoice in his light." John 5:35. The publicans came to him to be baptized, and said unto him, "Master, what shall we do?" The soldiers likewise demanded of him, "What shall we do?" and the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not. But so far was he from taking any such glory that when he saw Christ coming unto him, he said: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John 1:29-32. He also spoke of Christ as the one that had the bride, and himself as the friend of the bridegroom, who rejoiced because of the bridegroom's voice; and said of him, "He must increase, but I must decrease." He even spoke of him as coming from above, and himself and all others as of the earth, earthly. John 3:26-31.

John was greatly disappointed in the kingdom not being set up. His disciples also must have shared in his disappointment. In his work he reproved Herod for having taken his brother's wife, and for this Herod laid hold on him, and cast him in prison. While John was in prison, a question seemed to have come into his mind as to whether Jesus was the Messiah or not. The disciples of John also saw differences between the disciples of Jesus and themselves. They therefore came to Jesus and said, "Why do we and the Pharisees fast oft, but thy disciples fast not?" The Saviour replied, "Can the children of the bride chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:14, 15. Christ plainly told them that the difference in the experience of these two classes of disciples was so great that the former could not appreciate the latter. The difference as the Saviour increased in popularity was more manifest; for "the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples)" (John 4:1, 2); consequently the Saviour, to save any jealousy between them, "left Judea, and departed again into Galilee" (verse 3).

The Saviour illustrated the impossibility of the disciples of John, while holding to their experience, and viewing matters from their standpoint, appreciating the experience of his disciples, by the parable of putting a piece of new cloth on an old garment. "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Matt. 9:16. The cloth would shrink, and in its shrinking would tear from the old garment and make the rent worse. He illustrated it still further by the parable of putting new wine into old bottles. He said: "Neither do men put new wine into old bottles; else the

bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." Verse 17.

But did not God accept the disciples of John? and had not their experience been a genuine Christian experience? Why, then, the difference? The light as revealed by our Saviour was far in advance of the light as revealed by John; but the light revealed by John was as true and essential and important as that revealed by Christ; but the greater light took the place of the less. This is further shown in the brief account given of certain disciples in Ephesus, who said, when asked by the great apostle to the Gentiles, "Have ye received the Holy Ghost since ye believed?" "We have not so much as heard whether there be any Holy Ghost." The apostle then asked them, "Unto what then were ye baptized? And they said, Unto John's baptism. . . . They were baptized in the name of the Lord Jesus." Acts 19:2-5.

An important lesson we draw from the facts here presented. First, that John was a man of God, and filled as important a position as was ever filled by any man in the cause of God. Second, his disciples were thoroughly converted to his work, and therefore could have had nothing but a genuine experience in the things of God. Third, the advancing light by Christ's entering upon his mission would give them an advanced experience beyond that which they had received in connection with the work of John the Baptist. Fourth, while resting on their old experience, they could not appreciate the experience of the disciples that were with the Saviour; for to undertake to receive that experience while in that condition would be like putting unwrought cloth on an old garment. It would lead them to lose all their confidence in God. It would be like putting new wine into an old skin bottle that had been stretched to its utmost capacity, so that the new wine would only break the bottle, and cause the wine to perish. Fifth, the time would come when these disciples would gain an advanced experience; and when that experience was gained, and they had learned of the outpouring of the Spirit of God, they were rebaptized, and enjoyed the fullness of a blessing which before they had not experienced. Sixth, by the reception of the Holy Spirit, they had enlarged views of God's work, and more correct ideas of the development of the truth as it was in Jesus.

MUST CHRIST DIE AGAIN?

BY W. N. GLENN.

It is becoming quite common to associate the literal restoration of the Jews as a nation with the doctrine of the second advent of Christ. That is, it is argued that Israel according to the flesh must be reinstated in possession of their former territory before Christ comes again. It is worth while to consider for a moment what is involved in such a doctrine.

Various scriptures teach that God makes no distinction between Jews according to the flesh and Gentiles. Whatever of distinction there is recognized by man, exists by virtue of the persistence with which the Jews maintain that the old differences never were removed. In other words, it exists through their unbelief in Jesus Christ.

The word of God tells us (Col. 2:14) that

the "handwriting of ordinances," which comprised the ceremonial distinction between Jew and Gentile, was blotted out, taken out of the way, being nailed to the cross. In Rom. 2:28 we are told that "he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh." In the third chapter of Galatians it is plainly taught that faith in Jesus Christ makes us children of God and Abraham's seed; that "there is neither Jew nor Greek," etc. In the fifth and sixth chapters it is stated that "neither circumcision availeth anything, nor uncircumcision;" and in 1 Cor. 7:19 it is made, if possible, even more emphatic: "Circumcision is *nothing*, and uncircumcision is *nothing*, but the keeping of the commandments of God."

These are sufficient to show that God knows only two classes of men,—the believer in Christ and the unbeliever. Now if God should restore the literal seed of Abraham, the Jews according to the flesh, to their former position, he would be actually restoring the things which were taken away by the death of Christ. He could not *restore* the Jews without recognizing the same distinguishing lines that existed before the death of Christ. He must necessarily recognize the temple service, the law of sacrifices, the priesthood, circumcision, and the whole line of distinctively Jewish service. Otherwise it would not be a restoration of the *Jews*. Without these distinguishing features, how would it be known who were Jews? Such a restoration would be an actual annulment of all that Christ has done. Now Paul says (Gal. 2:18), "If I build again the things which I destroyed, I make myself a transgressor;" and he was then discussing the question of outward circumcision and other dead works. Therefore, according to Paul's reasoning, if Christ should restore the distinction between the national Jews and the Gentiles, which he has once destroyed, he would make himself a transgressor. Yet this is just what the logic of the literal restorationists say that Christ must do. It cost the death of the Son of God to do away with the ceremonial distinction between men before; and in case of a literal restoration, unless it is forever afterward to be maintained, Christ must die a second time. But when he comes the second time, he comes a triumphant King, conqueror over all foes.

But the incongruity of the literal restoration theory arises from applying prophecies that were fulfilled after the Babylonian captivity to the second coming of Christ, and misconstruing those which refer to the spiritual seed of Abraham. The Israel that Christ will gather at his next advent will be the spiritual seed, those who are his by faith. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3. In Rom. 9:6 is the plain statement that "they are not all Israel, which are of Israel," and in Gal. 6:15, 16 we learn that circumcision or uncircumcision (of the flesh, of course) has nothing to do with it, but that being a "new creature" counts one as of the "Israel of God."

WOULDEST thou know God? Love him. Wouldst thou love God? Know him. That thou mightest know him thou hast the written word. That thou mightest love him thou hast the personal Word. Read, and thou wilt know. Believe, and thou wilt love.—*Fort Collins Baptist.*

BAD PARTNERSHIPS.

THERE are incidents and events in the Old Testament and the New that we pass over all too hastily. Like some smaller works of art in a picture gallery, on which genius has bestowed its rarest touches, these scraps of history, replete with instruction, are seldom examined carefully. Here is one—2 Chron. 20:35-37. Read these three verses, and then read the whole chapter. This episode forms part of the biography of the Judean monarch, Jehoshaphat. He was one of the noblest and best of the kings who ruled over the southern kingdom. His administration was characterized by an enlightened piety. He gave attention to the education of his people, and established a commission to expound to them the Mosaic laws. Many, indeed, are the noble things recorded of him. But upon the fair record there is one dark blot. He allied himself with wicked men, and suffered himself to be influenced by them.

First, he "joined affinity with Ahab," the base profligate who tyrannized over the northern kingdom. He permitted his son to marry Ahab's daughter, and entered into a military league with him, which was ended by the battle of Ramoth-Gilead, in which Ahab lost his life. Again, when Ahab's successor, the wicked Ahaziah, ascended the throne, he formed a commercial partnership with him. Both kings caught the gold fever. A marvelous lead had been discovered in Ophir. Some daring adventurer had probably returned with a fragment of veined rock or a handful of shining dust.

Cupidity was excited, and the eager monarchs resolved on a joint speculation. That was the reason they built ships in partnership and fitted them out at Ezion-gaber. It was a purely commercial venture, we admit, in which men familiar with the modern "combine" would find nothing surprising. But let us see. A servant of God and a servant of Satan join hands. "It's all business." Perfectly true; but mark how the "business" turns out. The ships are built; with sails spread to catch the prospering breeze, they drop down the Gulf of Akabah and are lost to sight. But there is a sudden shifting of the wind, or the pilot, ignorant of navigation, makes a fatal blunder. The rest is easily imagined. The vessels are driven, head on, upon the rocks, the bows are "stove in," and the expedition perishes. The words of the fearless Eliezer, in which he dauntlessly warned Jehoshaphat, are fulfilled: "Because thou hast joined thyself with Ahaziah, the Lord hath broken [or wrecked] thy works."

And so to this day the drowning cries of the crews that went down with these gold ships warn our commercial Jehoshaphats against partnerships with the wicked. God will not hold guiltless the Christian who associates his means and influence with dishonest persons or questionable enterprises. 'Bout ship and shorten sail, brethren. There is a cyclone whirling up the Gulf of Akabah. Be not deceived, ye who have launched your craft from a financial Ezion-gaber bound to some speculative Ophir. You cannot do wrong and prosper, and you who know what money can legitimately earn, and who seek in "ballooning," "kite flying," and "guilt-edged enterprises," more than it can earn, do wrong and know it. 'Bout ship.—*Rev. S. Gifford Nelson.*

HOMELY ILLUSTRATIONS.

OUR Saviour was all the time turning the attention of his hearers to familiar things and drawing spiritual lessons from them. We all can do this if we keep our eyes open and our hearts in sympathy with the truth. I find two illustrations in my scrapbook which I think will be new to my readers and may interest and edify them.

A tyro in farm work attempted to mow a patch of mustard. He swung the scythe with all his might, keeping its blade at right angles to the tall, strong plants. He worked hard and accomplished little. An experienced farmer said to him, "Let me show you how." He took the scythe, held it loosely in his hands, and swung it with an upward movement, so that it cut the plants, not at right angles, but with a long slope. The work was easy and rapid. The largest stalks, that it was hard to cut at all in the way that tyro tried, fell fast, and, as it seemed, almost with a touch, before the scythe when the old farmer swung it. "You see," he said, the "sloping cut is the easiest, and the straighter you whack at them the harder it is to bring them." As I listened to that lesson in mowing, I thought there are other things in this world besides mustard plants for which the sloping cut is the best. Many a young minister goes to work like that tyro. He swings his scythe with all his might at the sin and sinners around him. He thinks that his "cuts direct" must bring them down. But he finds, to his surprise and chagrin, that his sturdy blows produce but little effect. He learns after a while that the sloping cut is best. Our Saviour met the cavalier and the skeptic in this way. What a sloping cut was that when he asked the Pharisees about John the Baptist! and that again when he said to those who brought a guilty woman to him, "He that is without sin among you, let him first cast a stone at her"! In dealing with this wicked world we need a great deal of sanctified common sense, of zeal that is according to knowledge. It is foolish to hammer on cold iron when we have the means of heating it. It is bad generalship to attack an enemy in front when you can outflank him.

I was crossing a rapid stream in a ferryboat some years ago. I noticed that as soon as we left the shore the ferryman headed his boat, not for the opposite landing, but for a point nearly a mile above it, and that he kept it headed so all the way across. I said to him, "Why don't you steer for the place that you want to go to?" "If I did," he replied, "we should land far below it. The current is working against us all the time, and, unless we work up the stream as well as across, we shall not get straight over. In other words, we have to steer diagonally in order to go straight." And is it not so with all of us in our efforts to be just with our fellowmen—to give to each his due? We make these efforts while we are afloat on a swift and strong current. Depravity, with its abnormal development of selfishness, is pressing against us all the while. The moment that we look at another, and try to feel and act rightly toward him, this current seizes our spirits, perverts our judgment, excites our prejudices and passions, and almost unconsciously drifts us into injustice when we are trying to be just. How shall we resist this tendency of our fallen nature? We are to aim at more than justice. We are to "love our enemies, to do good to them that hate us." This is the gospel plan for overcoming the downward drift of depravity, and for enabling us, in spite of that drift, to "do justly."—*Rusticus, in the Occident.*

The Home Circle.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:8.*

ACROSTIC.

HAPPY NEW YEAR! joyous greeting;
And the words, though lightly spoken,
Prophecy a future meeting,
Perfect in its bond unbroken.
Yonder where the bright immortals
Never leave their home of rest,
Earth's redeemed, at heaven's portals,
Wait to greet each coming guest.
Years may bring their weight of sorrow,
Ere shall dawn that glorious day,
And the sun of that blest morrow
Rise to shine with cloudless ray.
Trust me then, with faith unwavering,
On the Saviour's precious word,
And with zeal his cause still serving,
Let us wait our coming Lord,
Lest we lose the rich reward.

—*Occident.*

ELDER A.'S NEW YEAR'S SERMON.

BY AGNES MERTIN.

I.

IT was the Sabbath before New Year's day, and the attendance had been unusually good at church. The sermon was all that could have been desired, and on the faces of not a few who were resting comfortably in their cushioned pews a self-satisfied expression was plainly seen. Suddenly a little rustle of surprise spread quickly through the congregation. It was just the slightest movement, as though each one were trying a little better to hear that which the pastor was saying, though it was only an announcement for that same evening.

But who ever heard of such a thing as a sermon (for of course that was what it would be) on New Year's eve! What with the sleigh rides, and the parties that had been planned to watch the old year out, and all the preparations that would be made for the next day's festivities—why, surely, the good minister was very unreasonable to expect to call together many of his flock that evening.

Elder A. noticed, and rightly interpreted the expression on the faces of so many of those before him, and gravely added with peculiar emphasis:—

"Those who feel *willing* to sacrifice a part of the evening, I shall be glad to meet in the south parlor, as before announced, at half past seven." And then with a few words of prayer the congregation was dismissed.

Evening came. Sleigh bells jingled merrily. Everybody seemed to be going somewhere, and everybody looked jolly and gay. A sleigh load of young people, most of them members of the church choir, drove by the church just as the sexton was lighting up.

"Ladies and gentlemen," said one young man, trying with difficulty to stand on his feet as the sleigh was drawn swiftly along the street, "I move that we attend to duty's call first, and go to church; we can continue our ride afterward." A burst of derisive laughter was all that greeted this short speech, and then another one spoke up rather sharply:—

"Nonsense, Fielding; there's no duty in it. There was no sense in the parson's appointing a meeting for to-night. I move, instead, that we keep away, and stick to our original plan for the evening. Let the old people, and those who are bound to be miserable and sad, have a meeting to themselves for once. They can do all the singing that's necessary without our help." Again more laughter, but this time the motion was unanimously accepted.

Behind the little desk in the comfortable

church parlor stood Elder A. His countenance had brightened very perceptibly as he came into the room and saw how many were gathered there—many more, indeed, than he had had any reason to expect.

He opened his Bible and slowly read these words: "What shall I render unto the Lord for all his benefits unto me?" Then he spoke of the object of the meeting, giving as one reason his desire that they might for a time consider the goodness of God to them in the past year. It seemed to his congregation that their usually plain-spoken minister was becoming eloquent, so earnest did he become in recounting some of their blessings—the general ones—of health, of prosperity, the word of God, the privilege of worshipping in a free land, and many others, too numerous to mention.

Again he repeated the words of his text, "What shall I render unto the Lord for all his benefits unto me?" following with an appeal, short, but with a fervency that might well have unlocked the heart of the closest.

"How many of you," he asked, "have given a thought in this last week, as you have been enjoying these blessings of God, to the many unfortunate around you? I know that as a church we have rather prided ourselves in looking after the poor who are in *our* church, but what of those who are not? Do you know, my brothers, my sisters, that there are many in our little city, some of whom I have visited this last week, who, though hunger has not yet driven them to seek that aid given to the pauper, are now suffering, yes, this very night, for the common necessities of life? Shall we not deny ourselves a little of the pleasure of making costly presents and rich dinners for those of our friends who are enjoying like blessings with ourselves, and visit, yes, hunt out, some poorer brother and make glad and warm his heart? God has blessed us abundantly; have we not, each according as God has blessed, a thank offering to present before him to-night? What shall we render to the Lord for all his benefits to us?"

But something was the matter. In spite of the pride felt in their pastor, in spite of the blessings enjoyed, the collection which was taken up was miserably small—only a few dollars. Their souls were satisfied, and their hearts were not moved in pity toward those who had not been similarly blessed. The pastor groaned aloud when, after his congregation had been dismissed, he took up the plate and counted the few pieces of silver it contained. He had the names of ten families whom he knew were actually suffering, and to whom he had promised aid the coming week. He had felt so confident that his church would respond nobly to this call, and now, what should he do?

The sexton turned out the gas and departed, but the pastor heeded it not. His heart was burdened, alike for his own people and for those who were suffering, and he felt that he must be all alone with God. In the dim light which came from the lamp on the street corner, he mechanically turned the leaves of his Bible, and the words, "Rich and increased in goods," came from his lips.

At a late hour he passed out of the church and quietly entered his own home next door.

II.

Back of Elder A.'s house, and almost within arm's reach of the south side of the church, was a small building containing only one room. It had originally been built for the church woodhouse, but it was soon found to be much too small a place in which to store the yearly supply of fuel, and another and larger one had been built behind it. At a small expense the little woodhouse had been fitted up for dwelling purposes and rented.

This was the home of Uncle Bemus, an industrious old colored man, who, though somewhere along in his seventies, was still quite

spry and able to do a good deal of work. He was a very earnest Christian, always prompt in lending his presence to every meeting. But New Year's eve found him suffering from an attack of rheumatism, and, instead of going to the church, he early rolled himself up between the coarse woolen blankets of his bed.

When the south parlor was lighted for evening service, the light coming through the frosted window glass of the church and into his little room, lent a soft radiance that was very interesting and comforting to the old man. He could almost imagine that he was in his usual place in the church after all. He listened to the hymn that was sung, the old familiar tune of which he had sung so many times in his younger days, and when the pastor began to speak, and Uncle Bemus found that he could hear quite distinctly all that was said, his joy found vent in a very audible, "Thank de good Lawd, I kin hear!"

While Elder A. was recounting the blessings of God, a responsive chord was struck in at least one heart, and the old man's comments made aloud to himself were many and frequent.

"Blessin's!" he exclaimed, "I don't know of anybody what has more than I has ebery day ob my life." And the longer the minister talked, the more the old man considered his blessings, until it seemed to him that his room was full of the blessing and light of God. The words, "What shall I render unto my God?" seemed printed on the wall before him. He kept repeating them over and over.

"Who eber thought ob giving anything to de great Lawd!" he exclaimed. "But dat's Bible, shore 'nuff. And it's God's minister what just spoke 'em, and invitin' eberybody what had any blessin's to be bringin' an offerin' unto de Lawd."

And now all was quiet, and the soft light was gone from the old man's room. In the church was Elder A., almost disheartened, pleading with God; near by, separated only by the two walls, was the simple old colored man, and he, too, was pleading with the Father.

Uncle Bemus had only one child living, now a stout matron well along in years, and with a large family. Many years before, with her husband she had emigrated to the far West, and it had long been the dream of the old man to once more see "Rosalin and her chillun." Carefully he had saved every cent not actually needed for his own maintenance, until now his hoarded pile of money was nearly sufficient for his Western trip.

As the words, which he now rendered, "What shall I give?" rang so persistently in his mind, he thought of his "visit money," as he called it. All thoughts of bodily pain gone, he clambered out of bed, lighted a candle, and partially dressed himself. Then, drawing from its hiding place his bag of savings, he emptied it on his bed. There was almost sixty dollars, part of it in paper money, the most of it in silver,—all representing his savings for years.

Till late in the night the old man knelt there by his bed, talking first with himself, and then with the Lord. The thought of those who were suffering while he was enjoying so many blessings at last decided him, and with peaceful heart and countenance he again sought rest.

III.

New Year's morning dawned clear and beautiful. Elder A. had arisen with a determination to make known his want to a few business men of the city, men who had no connection whatever with religion, but whom he knew to be charitably inclined. He was just preparing to go out, when he heard a knock on his study door. Opening it, there stood Uncle Bemus holding tightly his precious bag. With a cheerful "Good-morning," he limped directly to the study table and turned the contents of his bag upon it.

"There, Brudder A.," he exclaimed triumphantly pointing to the money, "there's my offerin' to de Lawd foh his benefits to me! 'Taint too late?" he queried, as he noticed the perplexed look on the minister's face.

"Too late?—No, indeed, Uncle Bemus. But where did you get this? Isn't this what you have been saving for solongso that you might go to your daughter?"

"Yes, brudder, but de Lawd's poor needs it wus. I lub my Lawd what has done so much fur me, an' I want him to hab this. And," he continued more slowly as he moved toward the door, "some day—I know I'll see Rosalin—yes, some day."

The tears came to the eyes of the minister as he saw how his prayer had been answered, and realized what a sacrifice the faithful old man had made. As he watched him hobbling back to his home, these words involuntarily came to his lips, "Ye have done it unto Me."

THAT BOY.

His name is not Solomon. There are many things he does not know. Remember that he is only a boy. You were one once. Call to mind what you thought, and how you felt. Give that boy a chance. Keep near to him in sympathy. Be his chum. Do not make too many cast-iron laws. Rule with a velvet hand. Help him have "a good time." Answer his foolish questions. Be patient with his pranks. Laugh at his jokes. Sweat over his conundrums. Limber up your dignity with a game of ball or a half-day's fishing. You can win his heart utterly; and hold him steady in the path that leads higher up. That boy has a soul, and a destiny reaching high above the mountain peaks. He is worth a million times his weight in gold.—*Golden Censer.*

Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*1 Cor. 10:31.*

GLADSTONE'S CARE OF HIS BODY.

MR. GLADSTONE is perhaps the most distinguished person of this age, and well he may be. He has one of the most superb bodies ever given to man, and he takes the very best care of it. His chest and all the vital organs are large. His health is excellent. At the age of eighty-two he seems possessed of most of his physical powers to almost as high a degree as at fifty. If he feels overworked at all, which is seldom, he goes to bed and stays there till well. This is a great panacea with him.

First among his mental qualities one may reckon power of going to sleep, for this is a mental power as much as that of memory. No matter what cares press upon him, he dismisses them all the moment he touches the bed. If this is not an element of greatness, it certainly contributes to it in a most marked manner. Many men who have only achieved mediocre greatness would have achieved it in a higher degree if they had cultivated this power of sleeping as Mr. Gladstone has.

Next come his habits of exercise. His large lungs require a great deal of fresh air, and he takes vigorous exercise out-of-doors, but not to exhaustion, either with his ax or in other ways. A cold bath every morning seems to him a delight, as it is to so many Englishmen.

He masticates his food thoroughly, and this is one secret of his splendid digestion. His stomach is never upset, which few can say.

His mental work is done without much friction. His mind is orderly in its workings,

and he knows how to get the best out of it as well as out of his subordinates, whether in a Liberal cabinet or in his office stenographers.

Smoking he detests, and he has always abstained from very strong or fiery stimulants, using only very moderately light wines, more probably from habit than from any real good they do him.

Finally comes his memory, which, according to Mr. Stead, is "almost terrible." It makes it very bad sometimes for those who attempt to dispute his recollection of a fact. This combination of memory with great reasoning power is very rare indeed. Here you have the analysis of the qualities which make Gladstone great and keep him young.

They are, first, a splendid healthy physique; secondly, rational care of it, and especially his power of throwing off care and sleeping well after exacting work; and, third, system and order in his work.

So far as others can possess themselves of the same bodily and mental conditions, they too may have equally good results in their lives.—*Herald of Health.*

A TEMPERANCE DRINK.

THOSE who are fond of expatiating upon the merits of lager beer as a "temperance drink, would have had a beautiful illustration of their theory presented to them if they had been with the writer of this paragraph not long ago as he stood early one morning watching the proceedings in the Tombs Police Court, in this city. The police had raided a "stale beer dive" on Mulberry Street the night before, and had brought their "catch" into court. There were between thirty and forty prisoners in the gang, nearly all middle-aged women. And such hideous-looking creatures—shoeless, hatless, ragged, filthy, haggard, and woebegone! Some of them had evidently been fighting, for their faces were marked with great blotches of dried blood. As their names were called, they shuffled up one by one before the bar in a listless, stupid way, apparently caring little what fate was in store for them. They had no defense to offer to the charges brought against them, and were hustled along before the judge as fast as he could pronounce sentence—from thirty days to three months each "on the island." And yet these poor wretches had been subsisting upon the dregs of beer, the "leavings" in the beer kegs found along the street. On the theory that beer is a healthful beverage, these "leavings" ought to be the very elixir of life, the quintessence of all that is healthful, nutritious, and wholesome in the product of the brewery. But what were the facts in this case?—*Christian at Work.*

WHISKY AND RACE DIFFICULTIES.

WHILE there is no election on hand, while we may reasonably expect a hearing for the truth, we wish to reinforce this presentation of fact by condensing into one word the chief cause of all "race troubles;" of nearly all crimes committed by negroes and against them; of the negro's poverty; of his failure to secure the respect of respectable people, and of his disorderly habits. The word is "whisky." The negro who gets into trouble with a white man is generally drunk. If he is not, the white man is. They (the negroes) spend every day for whisky money enough to endow a university and to found a hundred schools. And if this money is not in some way saved for schools, the equivalent of it will have to be invested in police clubs and militia rifles. That is "the negro problem."—*St. Louis Republic (Dem.), Sept. 21, 1889.*

CHIEF CROWLEY, of San Francisco police force, in speaking of criminals, says that whisky's at the bottom of most small offenses and crimes of violence.

Mission Fields.

"Cast thy bread upon the waters; for thou shalt find it after many days."—*Ecc. 11:1.*

NOT LOST.

The look of sympathy, the gentle word,
Spoken so low that only angels heard,
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes,
These are not lost.

The sacred music of a tender strain,
Wrung from a poet's heart by grief and pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear,
It is not lost.

The silent tears that fall at dead of night
Over soiled robes which once were pure and white,
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole,
These are not lost.

The happy dreams that gladdened all our youth,
When dreams had less of self and more of truth;
The childlike faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet,
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the woful ways of sin,
These are not lost.

Not lost, O Lord, for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know
They were not lost.

—Selected.

BECOMING A CHRISTIAN IN AFRICA.

BY REV. WILLIAM H. SANDERS, OF BIHE, WEST AFRICA.

KANJALA is a young woman born and brought up in Kamondogo. Her name signifies "a little hunger," it being the diminutive formed from *onjala*, "hunger." Most names of persons among the Ovimbundu have significance. Chimuku means "rat," and this is a common name for a boy. Twins are usually named Jamba, "elephant," and Geve, "hippopotamus." Chiyuvila means "newly made beer." Probably when one so named was born, beer had just been made. Since Kanjala's name means "a little hunger," it is probable that she was born in October or November, a time when food is less abundant than it is during most of the year.

Often when not busy in the field with her mother, nor at the village pounding corn in the family mortar, nor doing other work which falls to the girl's lot, she would come to the mission compound to gaze at the newly arrived white people. Their strange looks and queer ways were of unflinching interest. Staring is not held to be in good taste even among the Ovimbundu. Exceptions, however, are allowed. Gazing at a chieftain, or at cattle, or at white people is said to be entirely proper. So this pastime indulged in by Kanjala was legitimate.

When a school for girls had been established, she in time began to attend. The session each day was short, but yet its length and regularity made it obnoxious to her mother. Nor did the scholar find the occupation altogether delightful. Early in the morning work had to be done at home.

Then followed several hours of labor in the cornfield. The care of a field of from three to six acres is a small matter in a land of horses and plows, seed droppers and cultivators, shellers and grinders. In Africa a field of this size affords the owners much hard work. After digging, planting, or cultivating from eight till two with a hoe whose handle was but fifteen inches long, it was no

small thing to come and study an hour or two; nor is it surprising that some inducement to attendance, such as sewing patchwork during part of the time, the dress to belong to the scholar when finished, had to be offered. Progress in learning to read was of course slow. But the art of reading was only a part of the lesson. The matter read was Scripture. The chief aim was to teach the truths of the Bible and win the scholars to Christ. Beginning to pray in public is sometimes the first indication given of a purpose to be a Christian. It is looked upon as an avowal of that purpose. So it was an encouragement and joy when Kanjala, among others, began to take part in the prayer meetings held with them by their teacher. From that time Kanjala was looked upon as one who in due time would seek by baptism to unite with God's people.

One day, when about sixteen, she came with a companion to seek advice. When greeted and asked about their errand, the companion became speaker. Kanjala had, she said, before "accepting the words" been engaged to marry a man named Suse. Since determining to be a Christian she wished to break the engagement. This her mother would not allow; yet one of the teachings from the word is that we may not marry unbelievers. What now ought she to do? It was a serious question for her to answer.

It must be borne in mind that a man becoming engaged to a girl makes a present to her brother, uncle, or other relative having authority in the family. He also from that time provides her apparel. When the engagement has continued a year, he may have thus expended from sixteen to twenty yards of cotton cloth. This must be restored if the woman breaks the engagement. To the women and girls it is no small matter to get together that amount of cloth at once. Nor do brothers or uncles furnish it with cheerfulness. So, aside from her mother's aversion to Christianity, this matter of returning the engagement gift and the cloths received since that time stood in the way.

The case lay clearly in Kanjala's mind, so no advice was given. She was only shown that it was a case of obeying God or her mother, and was told that the decision must be made by herself. She had always been easily lead by those near her. Knowing this disposition and the strong pressure to which she would be subjected, it was without surprise, though with keen disappointment, that news of her marriage was received. That she did not feel easy about it was evident.

Neither school nor Sunday services were longer attended. Later she came to the station occasionally. Cordial greetings were always given, to assure her of friendly feelings. As the months went on the Christians reported that Suse at times spoke favorably of the "teaching" or "the words."

A few months ago Suse was traveling to the coast as carrier for a missionary. In the same party were two Christian young men from Bailundu. Evangelistic services were held for the carriers, in which the native Christians usually took part. Sometimes they related their experiences in becoming Christians. Either these testimonies or some other remarks seem to have met Suse's need. He announced himself a Christian, and that he purposed identifying himself with the Christian community as soon as he should return to Bihé. "This teaching is not new to me," he said; "my wife told me the same things. I believed then, but dreaded the opposition sure to be made by friends should I profess to be a Christian."

Though in Bailundu and Bihé no Christian has had to suffer by sword or fire, yet there and all through heathendom the convert endures much that is painful. Professing Christ often means, in America, pleasing the whole circle of relatives and acquaintances.

In heathen lands displeasing all one's kindred and friends is the very least it means.

On reaching home again Suse promptly began attending school. To be able to read, so as to have access to the pages of God's word, is the ambition of each convert. Neither he nor his wife is a member of the church; but when God has begun a good work in any heart, he does not abandon it. So it is confidently expected that in due time they will come into it, and that they will be one of the families which are to be in that region as a city set on a hill.—*Missionary Herald.*

THE DEPARTURE OF MISSIONARIES.

THE International Missionary Alliance has just sent out a new party of missionaries to a most important and novel field.

This society has been in existence about five years, and its board of management consists of thirty ministers and Christian workers, representing the various evangelical denominations. Its head offices are in New York City, corner of Broadway and 45th Street. It has now about one hundred and fifty missionaries in various countries. About twenty-five went out to the Kongo last May, and two other parties to India in July and August, consisting of sixteen persons. October 9 another party of fourteen sailed for Liverpool on their way to the Soudan, Northern Africa. Their field is the largest single country in Africa, with a population of about ninety millions, stretching from Khartoom, on the Red Sea, to Sierra Leone, on the Atlantic Ocean, a strip four thousand miles long by one thousand miles wide. This densely populated region is wholly unevangelized.

The first missionary party sailed two years ago under the leadership of Mr. Kingman to this field from New York. Others have since followed. The present reinforcement will increase the working force to twenty. Their base of operations is Freetown, Sierra Leone, and their line of advance is up the Rokelle River, which they have already ascended nearly one hundred miles and planted a number of stations. The present party will occupy about eight stations.

The chairman of the Soudan committee under the Alliance is Mr. George S. Fisher, of Kansas.—*Mrs. A. B. Simpson, in African News.*

WORK AMONG THE COPTS.

THE United Presbyterian mission in Egypt is having remarkable success among the Copts, the influence extending far beyond its own organized work. A letter from Rev. Mr. Alexander in the *United Presbyterian* reports that at Assiout, where he had long been stationed, the Copts themselves had held nightly meetings for over three years in their cathedral church. They seem to have been, in externals at least, thoroughly reformed, for they have abolished the confessional, and have removed the pictures of the Virgin and the saints.

All this has been done under the leadership of the reformed Coptic priests; but these priests are not competent to lead in the further reformation of the church, or in the unfolding of the Scriptures. They are untrained, and most of them extremely ignorant. At Assiout the leaders in the Coptic church have asked the United Presbyterian mission for one of its licentiates to become their religious teacher, providing his support, and promising him freedom of utterance.

In other places in Upper Egypt the Copts have held meetings similar to those at Assiout. Three Coptic young men have been placed by their parents in the training college of the United Presbyterian mission, with the avowed purpose of preparing them for service in the old church. This certainly is a remarkable movement, and one of great promise for the future.—*Christian at Work.*

PERSECUTION IN PERSIA.

REV. DR. SHEDD, of Oroomiah, Persia, writes as follows:—

The most stirring event we have had lately is the arrest of Mirza Abraham, a convert from Islam. He was arrested for preaching and confessing Christ. Brought before the authorities, he was terribly beaten, and every indignity heaped upon him. He confessed his Saviour in the midst of all, repeated verses from the Scriptures as they tormented him, told them that they could kill him and shoot him from the cannon's mouth, but they could not take from him his hope in Christ. For three weeks he was in prison here, rejoicing in the Lord, and testifying to his fellow prisoners of the salvation of Christ. He is now in prison at Tabriz, and we know not whether he will be sent to the shah, or put to death, or released.

It is feared that the Mollahs, who are supported by Russia, have so much greater influence that toleration has little chance. The shah himself cannot stand before the demands of the Mollahs, and British prestige has greatly suffered in the last few months. Let there be earnest prayer for Persia, that God may overrule this persecution, and prepare the way for the kingdom of Christ.

WHAT PRAYER COSTS.

"I WANT you to spend fifteen minutes every day praying for foreign missions," said the pastor to some young people in his congregation. "But beware how you pray, for I warn you that it is a very costly experiment." "Costly?" they asked in surprise. "Aye, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savage, and after two years of blessed work it cost him his life.

"Two students of Mr. Moody's summer school began to pray the Lord of the harvest to send forth more servants into his harvest; and, lo, it is going to cost our country five thousand young men and women, who have, in answer to this prayer, pledged themselves to the work! Be sure it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold your money; nay, that your very life will no longer be your own, when your prayers begin to be answered."—*Apostolic Guide.*

TATSU, in Szechuan, China, where a riot occurred two years ago in which several Catholic natives lost their lives and a large number were driven from their homes, has lately been the scene of a small revolt, at the head of which is the ring leader of the former riot. The leader, who has been urgently "wanted" by the officials since the previous outbreak, has this time declared war against the powers that be in this turbulent district, and has collected around his banner a large following of riffraff. The latest account of him was that he was occupying a position in which the forces of law and order were afraid to attack him. In these circumstances the officials fell back on the plan which has so often served in such cases, namely, that of starving the enemy out. The plan, however, may not work so well in this instance, if it be true, as is reported, that the people of the district are largely in sympathy with the rebels.

How shall we judge their present, we who have never seen

That which is past forever, and that which might have been?

Measuring by ourselves, unwise, indeed, are we; Measuring what we know by what we can hardly see.

—F. R. Havergal.

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TRUST GOD.

WHATE'ER my God ordains is right;
His will is ever just;
Howe'er he order now my cause,
I will be still and trust;
He is my God;
Though dark my road,
He holds me that I shall not fall;
Wherefore to him I leave it all.

Whate'er my God ordains is right;
My Light, my Life is He,
Who cannot will me aught but good—
I trust him utterly;
For well I know,
In joy or woe,
We soon shall see as sunlight clear
How faithful was our Guardian here.

—S. Rodigast.

FAITHFULNESS RATHER THAN GREATNESS.

ALL who stand unshrinkingly in the forefront of the battle, must feel the special warfare of Satan against them. As they realize his attacks, they will flee to the Stronghold. They feel their need of special strength from God, and they labor in his strength; therefore the victories they gain do not exalt them, but lead them in faith to lean more securely upon the Mighty One. Deep and fervent gratitude to God is awakened in their hearts, and they are joyful in the tribulation which they experience while pressed by the enemy. These willing servants are gaining an experience and forming a character which will do honor to the cause of God.

The present is a season of solemn privilege and sacred trust to the servants of God. If these trusts are faithfully kept, great will be the reward of the faithful servant when the Master shall say, "Give an account of thy stewardship." The earnest toil, the unselfish work, the patient, persevering effort, will be rewarded abundantly; Jesus will say, Henceforth I call you not servants, but friends, guests. The approval of the Master is not given because of the greatness of the work performed, because many things have been gained, but because of the fidelity in even a few things. It is not the great results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness more than the greatness of the work accomplished.—*Testimony for the Church, No. 19.*

FIELD NOTES.

NEAR Douglasville, Georgia, Elder W. A. McCutcheon reports an encouraging series of meetings in a schoolhouse.

A CANVASSERS' institute is being held in this city under the direction of Brother F. L. Mead, general canvassing agent.

MRS. LENA MOREHEAD, Maquoketa, Iowa, would like the address of Mrs. Martha Myers, who formerly lived at that place.

DELEGATES from the churches in Texas are to meet at Oak Hill, January 17, 1893, to consider the school interests of the State.

ELDER J. B. GOODRICH reports eight additions to the church at Blaine, Maine, on the 3d inst., six of whom were baptized.

ELDER N. W. KAUBLE reports a series of meetings in a schoolhouse near Fulton, South Dakota. Among the number who have accepted the light of the truth is a young minister of the Methodist denomination.

ELDER JOHN FULTON left California on the 14th inst. for Colorado Springs, in hopes that a change of climate might recuperate his failing health.

ELDER E. G. OLSEN reports to the *Workers' Bulletin* very interesting meetings in the northern and western parts of Iowa, and especially in Sioux City.

ELDER H. F. GRAF, who had for some months been laboring in Iowa, has gone to North Dakota to spend some time in the interest of the German work.

WHEN the *Pitcairn* sails again (probably the second week in January), she will carry to Pitcairn Island a sugar-cane mill and a fruit evaporator, which are donated by Brother C. W. Smouse, of Iowa.

INDIA has long been a prominent and interesting missionary field, having been a scene of labor by several leading denominational societies. The Seventh-day Adventists are now about to give special attention to that field, and the Sabbath school donations for the first six months of 1893 will be devoted to that work.

A YOUNG lady missionary who recently crossed the Atlantic became acquainted on the steamer with an Adventist brother and sister, and remained with them during her brief stay in London. Before leaving for India, she had become thoroughly convinced that the seventh day is the Sabbath of the Lord, and went on her way rejoicing.

THERE will be general rejoicing throughout the field to know that a great outpouring of the Spirit of God is being experienced in the college and publishing house at Battle Creek, Michigan. It is said to have been a spontaneous work, without any special ministerial effort to bring it about. God is no respecter of persons or places. His richest blessings are free for all who will humble themselves before him and hold out their cups in faith to receive them.

ELDERS GREER and DRUMMOND, who have been laboring among the churches of Texas, give, through the *Reporter*, a very encouraging report of an unusual awakening among the people. On the other hand, they also report that a "spirit of intensity pervades almost every branch of business or worldly enterprise, and this is especially true of the momentous evil—union of Church and State, which is being brought about so rapidly." This being the case, it is but fitting that God's people should be aroused to a spirit of intensity also.

WHAT DO WE GIVE?

We all enjoy giving. There is hardly a man to be found who does not like to make a present, at least sometimes and to some persons. The higher his esteem for the person, the greater his enjoyment in offering the gift. This truth is fully tested in the usual Christmas giving. Now let us apply this same principle to our manner of giving for the advancement of the kingdom of Christ.

Do our contributions toward it form any measure of our love? Are they the product of any real self-denial on our part? Let us place ourselves, for a moment, side by side with a few poor but noble Christians lately converted from heathenism, and remember that we are side by side with them in God's sight.

We are indebted for this incident to the *Herald and Presbyter*, which records it as follows:—

"A church at Benito, Africa, with a native pastor and membership, has decided to contribute each 'one dollar every six months and the women fifty cents.' They appear to be in

want of ready money. The first collection was made up of 'iron pots, oil, pomade, ringlets, calico, a keg of powder, cutlasses, etc.' But the collection, when turned into money, as it will be, amounts in value to fifty good round gold dollars, to be applied to missions. When one has a heart to give, there is always a way."

Are there not ribbons, neckties, gloves, fancy fans, canes, etc., which we might deny ourselves—and hardly think it worth calling denial—while we devoted the money to a higher use? But let us not be afraid of real self-denials, if we would be good soldiers of the cross. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." And again, "He that taketh not his cross, and followeth after Me, is not worthy of Me." —*Bible Class Scholar.*

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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." —*Nch. 8:8*

LESSON 2.—SUNDAY, JANUARY 8, 1893.

REBUILDING THE TEMPLE.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture—Ezra 3:1-13.

1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.
2. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.
3. And they set the altar upon its base; for fear was upon them because of the people of the countries; and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.
4. And they kept the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the ordinance, as the duty of every day required;
5. And afterward the continual burnt offering, and the offerings of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a freewill offering unto the Lord.
6. From the first day of the seventh month began they to offer burnt offerings unto the Lord; but the foundation of the temple of the Lord was not yet laid.
7. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia.
8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the rest of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to have the oversight of the work of the house of the Lord.
9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to have the oversight of the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites.
10. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the order of David king of Israel.
11. And they sang one to another in praising and giving thanks unto the Lord, saying, For he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid.
12. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy;
13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

Golden Text.—"They praised the Lord, because the foundation of the house of the Lord was laid." Ezra 3:11.

SUGGESTIVE QUESTIONS.

1. What did the children of Israel do on the seventh month? Verse 1. Note 1.
2. For what three great events was this month noted? Note 2.
3. What would naturally be the first work they would do while surrounded by enemies?
4. But how did these people show faith in God? Verses 2, 3. Note 3.
5. What did they then do, and after what manner? Verses 4, 5. Note 4.
6. How long did they wait? Verse 6. Note 5.
7. What was done for those who worked? Verse 7. Note 6.
8. What was done on the second month of the next year? Verse 8.
9. Who were appointed head over the work? Verse 9.
10. What did the priests do while the foundation was being laid? Verse 10.
11. What was the grand chorus of that song? Verse 11. See Psalm 106.
12. How did the people respond? Verse 11.
13. What other emotion than that of joy was expressed, and why? Verses 12, 13. Note 7.
14. In what foundation may we rejoice? Note 8.

NOTES.

1. In the seventh month.—That is, the seventh month of the first year of Cyrus, of the year in which the Jews left Babylon for Jerusalem.

2. Events.—Lev. 23:23-36 gives three feasts,—the Feast of Trumpets, the Day of Atonement, and Feast of Tabernacles. The blowing of trumpets called all the people together, preparatory to the building of the altar.

3. Builded the altar.—The hostile Edomites were on the southeast, the semi-idolatrour Samaritans and mixed races were on the north. 2 Kings 17:24-28; Ezra 4:9, 10. But they did not fortify themselves nor make a covenant with the people about them. They first "builded the altar of the God of Israel." They put God first. They had no new fashion; they built it as God directed. Young man and woman, first of all in life build an altar unto God. He is blessing and health within, and a wall round about.

4. According to the custom.—When one is in a position to know his weakness, he does not try experiments with God. Israel had to a great extent learned this. What confidence and joy it gives to know that we have chosen without reserve God's way, God's word, God's law, in all details. We can then praise God, not at the close of our work, but in the doing of it, as did they.

5. From the first day.—Do not wait till you are rich, or better, or circumstances are better; offer to God first. When you can do no better, God accepts what you have. If you have no temple, worship with the best you have. Consecrate that all to God. See Ps. 119:59, 60; Gal. 1:15, 16.

6. Them of Zidon and them of Tyre.—They seemed to have hired men of Tyre and Zidon, as did Solomon, to bring timber for the temple. See 2 Chron. 2:3-16. The amount of money given for the work on the temple in free-will offerings is estimated at \$400,000. See Ezra 2:69.

7. Shout of joy . . . noise of weeping.—Some weeping no doubt over the sins of the past, and of the departed glory of the Urim and Thummim and the ark of God, others joyous because of God's goodness in prospering them and giving them the privilege of again building a house to God's glory.

8. THE TRUE FOUNDATION.—God's great spiritual temple is being builded. Humanity regenerated by God's grace forms the materials of which it is built. Eph. 2:19-22; 1 Peter 2:5; 1 Cor. 3:16. The foundation of it all is Jesus Christ and his truth. 1 Cor. 3:11; Matt. 7:23, 24. We are built up in that temple by the word of God. Acts 20:32. Rejecting this, however bright our way may seem, however secure or beautiful our foundation, the storms and tempests of the future will prove our foundation to be sand, our way a snare, our light but the dead sparks of our own kindling. Choose Christ and his word; build on the true foundation. In that we may rejoice now, "with joy unspeakable and full of glory."

LESSON II.—SABBATH, JANUARY 7, 1892.

HOW WAS GOD'S WORD GIVEN?

I. 2 Tim. 3:16, 17: "Every scripture is inspired of God, and profitable for teaching, for reproof, for correction, for discipline which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

1. How much is included in the term "every scripture?" Note 1 (a).
2. How is the Scripture given? Note 2 (b).
3. How much then of the Scriptures is given in this way?
4. For what is it profitable?
5. What is it intended to do for the man of God?
6. For what will he be prepared?
7. How much more knowledge, then, will he need? Note 1 (c).

II. 2 Peter 1:21: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."

1. How much is included in "the prophecy"? Note 2 (a).
2. Through whom was the speaking done? Note 2 (b).
3. What moved them to speak?
4. Could they thus speak at will? Note 2 (c).

III. Heb. 1:1, 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he hath appointed heir of all things, through whom also he made the ages."

1. Who has spoken in time past?
2. Through whom, and how has he spoken?
3. Who speaks in the end of these days?
4. Through whom?
5. Who, then, is the speaker, both in time past and in these last days?
6. Have we, then, any authority for discriminating between the Old and New Testament, and saying that one is of more importance than the other?

NOTES.

1 (a). Every Scripture.—The scriptures to which the apostle refers were the scriptures then known to the Jews, which Timothy had known from a child (2 Tim. 3:15), and which are summed up by our Saviour in the term "the law of Moses," "the prophets," and "the Psalms." These now form what is commonly called the Old Testament. Paul implies that he wrote the same way (1 Cor. 2:13; 14:37), and Peter classes the writings of Paul with "the other scriptures" (2 Peter 3:16), and the words of the apostles with those of the prophets (2 Peter 3:2). We may take the term "every scripture" as including within its scope the whole Bible.

(b) Inspired of God.—Literally, "God breathed." The words, the original words, are the words of God, the breath of God. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Mark that it is not the man or the writer that is inspired, it is the word. God did not breathe the man, but the word. The Bible never speaks of "inspired men." It is vain to question the process or theory; God's word does not deal in theories, but facts. What it does declare is that every writing of these Holy Writings is "God breathed." Peter's writings may show his peculiar characteristics; Paul's may show his; Isaiah's, his; Joel's, his; Luke's, his, and so on; but, nevertheless, while the words are Paul's and Peter's and Isaiah's and Joel's and Luke's, and many others, they are all the words of the Spirit of God. The skilled musician plays on the fife, the flute, the cornet, the flageolet, the clarinet, and the notes are those of the fife, the flute, the cornet, etc., having the characteristic of each instrument, but the notes are all inspired by the skillful master; they are also his notes.

(c) Furnished Completely.—If a man is completely furnished, he certainly needs no more. Whatever other "helps" he may have, if those "helps" do not lead to greater knowledge in the word of God, to greater attainments in the life given in that word, to greater efficiency in the use of the sword of the Spirit, and more of the power of the Incarnate Word, they are not helps, but hindrances, it matters not by what name they may be called. The word of God furnishes unto every good work.

2 (a). Prophecy.—By the term "prophecy" the apostle covers evidently all that is covered by the term "scriptures" by Paul; for all through whom the scriptures came were prophets. In fact, the entire gospel of Christ is one grand prophecy.

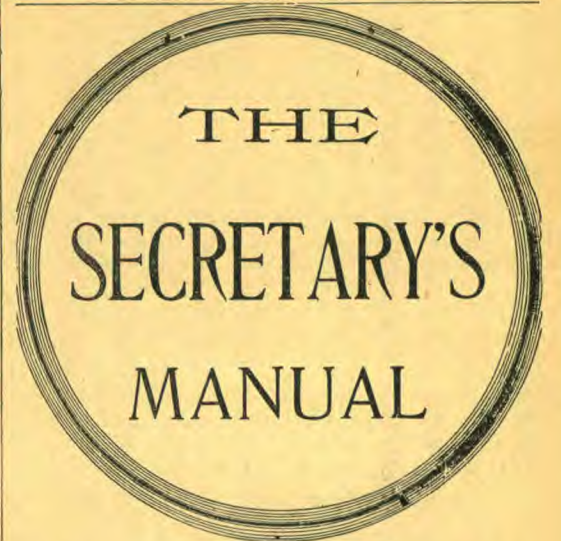
(b) Men Spake.—All the best texts, says Vincent, omit "holy." Inspiration of God is not dependent on the understanding and perfection of the instrument. God generally used holy men, men who were consecrated to him, but sometimes those were used who were not. Balaam, who went to Balak with a covetous intention, was used as an instrument of God (Num. 22:21, 22), and his after course showed his wickedness (Num. 31:16). God even rebuked the madness of the prophet by giving voice to the stupid animal which Balaam rode. The disobedient prophet delivered God's message. 1 Kings 13. The wicked Saul prophesied. 1 Sam. 19:23. So also did wicked Caiaphas. John 11:49-52. Neither does inspiration depend on enlightenment, for the prophets themselves did not understand all they wrote. 1 Peter 1:11, 12; Dan. 12:8-10. Enlightenment is one thing, and pertains to the man; inspiration is another thing, and pertains to the word.

SUGGESTIVE QUESTIONS.

1. What language does God use in speaking?

2. Is he limited to any one language?
3. Are the writers inspired, or the word?
4. Do the infallibility and perfection pertain to the man, or to the inspired writing?
5. Is it essential that we should be able to determine the names of the writers of the Scripture?

[For other notes and suggestions see the Sabbath School Worker and the lesson pamphlet.]



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News and Notes.

FOR THE WEEK ENDING DECEMBER 19.

RELIGIOUS.

—The Cincinnati Presbytery has found Prof. Henry P. Smith, of Lane Theological Seminary, guilty of heresy and suspended him from the ministry of the Presbyterian Church.

—Dr. M'Glynn, the once popular New York priest, who quarreled with his archbishop a few years ago, and was excommunicated because he refused to obey a summons to go to Rome, has at last succumbed to the papal power and returned to the church.

—The missionary schooner *Hiram Bingham*, fitted with a gasoline engine, which left San Francisco, October 31, for the Gilbert Islands in command of Captain Walkup, arrived at Honolulu after a passage of twenty-three days. After a short stop she proceeded on her voyage.

—Bishop Paret, of the Protestant Episcopal Diocese of Maryland and the District of Columbia, will soon have built for him a steamer, the inside of which will be fitted as a church. The steamer will carry the bishop and his assistants to the oyster-dredging grounds on Sundays, where services will be held.

—It is reported that there is just now a remarkable cordiality between the pope and the Russian Government. The friendliness of the pope for the czar's dominion has just been manifested in a brief to the Polish bishops, in which they are exhorted to discourage insurrectionary tendencies, and to submit to the will of Providence which has made them subjects of Russia.

—The B. Fay Mills revival meetings at Omaha, Nebraska, are said to be creating a great sensation. On the 14th inst. (Wednesday) merchants of all classes, lawyers, bankers, and even saloon keepers, closed their places of business until noon, in order to attend the great meeting. The schools were closed, and it is said that at eight o'clock a. m., in 200 homes, neighborhood prayer meetings were held.

—Representatives of the Utah or polygamist branch of the Mormon Church are endeavoring to secure a foothold in this city. They still believe in polygamy, but are deterred from its practice by the prohibitory law. The old antipolygamy branch, which has for many years held forth here, is much agitated by the new innovation, especially on account of some of its members going over to the opposition.

—In a Thanksgiving sermon, delivered in the Reformed Catholic Church, Brooklyn, N. Y., Rev. Justin D. Fulton, D.D., gave a remarkable summing up of the manner in which this country is catering to Rome. But he says "the letter of the President to the pope, asking for his assistance at the Columbian Exposition, and saying that the Secretary of War should place a national guard about the convent to be built on the grounds and have it guarded day and night, as if the stuff brought from the Vatican was more precious than any other of the exhibits, capped the climax."

—Apropos of the Christmas holidays, it may be worthy of mention that Christmas originated in the Roman *Saturnalia*, or feast of Saturn. At one time the whole month of December was dedicated to Saturn, but under Augustus the festival was embraced in the 17th, 18th, and 19th. Afterward a fourth day, and under Caligula a fifth, were added. In some instances, however, seven days were celebrated, including three separate festivals—*Saturnalia*, *Opalia*, and *Sigillaria*, so called from the little earthenware figures given to children as presents. Like Sunday, and most all church festivals, it is a relic of heathenism adopted by an apostate church.

—And still another thrust at the authority and authenticity of the Bible from ministerial circles is found in the language of Rev. Minot J. Savage ("Congregational-Unitarian"), in a criticism of Mr. Moody's belief that a certain steamer was saved from wreck in answer to prayer. He is reported to have said that "Mr. Moody represents the worst and crudest form of old-time religion." And when asked if Mr. Moody's belief was not in harmony with the Bible, Mr. Savage replied: "Yes, with certain parts of it. The Bible is not a book; it's a library, and the books composing it were written at various times, covering a period of perhaps a thousand years, and of many of them the authors are unknown, as is also where they were written. Mr. Moody's belief will agree with some books and not with others." How childish all this worldly wisdom of Mr. Savage's must seem in the sight of heaven!

SECULAR.

—Of the Russian people who were engaged in the cholera riots last fall, another lot have been convicted and sentenced,—four to suffer death, eight to imprisonment and hard labor, thirty to the house of correction, and forty to imprisonment without labor.

—A man recently arrested in Los Angeles, Cal., is wanted in Joliet, Ill., for a murder committed twenty-five years ago.

—It is said that Senator Hill, of New York, has been tendered the position of Secretary of State by President-elect Cleveland.

—Late advices from San Luis Potosi, Mexico, state that the ravages of typhus fever have caused an alarming increase in the death rate.

—It is reported that smallpox has broken out among the Quilcene Bay Indians, about twenty-five miles from Port Townsend, Wash.

—The latest motor power for street cars is ammonia gas; it is now in use in Manchester, England, in New York City, and at the World's Fair grounds, Chicago.

—A fearful explosion of coal gas occurred in Banfur-long Colliery, Wigan, England, on the 14th inst., and it is said that fifty miners were killed, besides extensive damage to the mines.

—Mauna Loa, the great Hawaiian volcano, is again in active eruption, and it is said some adjacent villages are in great danger. The eruption was preceded by violent earthquake shocks on the 2d inst.

—Moorish pirates captured the Spanish schooner *Icod*, carried the crew into the mountains, and refused to surrender them till paid \$15,000 ransom. It is probable that the government will pay the money.

—P. D. Armour has given to the city of Chicago, as a Christmas present, the Armour Institute, valued at \$1,500,000, and an endowment of \$1,400,000. It is said to be the best technical institute in this country.

—A Panama dispatch says the Columbian Government has ordered all the ports closed against vessels sailing from Hamburg after the 10th inst., because of official advices that the cholera had again broken out.

—President Hippolite, of Hayti, has executed six guards and imprisoned a lieutenant for allowing a suspicious individual to get past them and approach his residence in the night, presumably bent on assassination.

—The city clerk of Colorado Springs, Colorado, has confessed to having stolen \$6,500 of the city's funds. He was a prominent church member, a Mason, an Odd Fellow, and connected with various other lodges and societies.

—All the relics of Columbus that can be secured in Europe will be brought to the exposition early next spring on the United States man-of-war *Newark*. These relics are scattered through museums in Great Britain, France, Spain, and Italy.

—A press dispatch from El Paso, Texas, states that Mormons have secured 6,000 acres of land in the Concho River Valley, Mexico, and that two elders and 100 men have gone in advance of a contemplated colony to construct an irrigating canal and temporary quarters.

—The U. S. Supreme Court has rendered a decision which relegates about 1,500,000 acres of railroad land in Southern California to the public domain, thus rendering it subject to settlement. The land is situated in San Bernardino, Los Angeles, and Ventura Counties.

—Health Officer J. W. Prendergast, of Cincinnati, has recently returned from a trip through Mexico. He says that country is one vast hospital, sickness prevailing at so many places. Typhus fever is epidemic in the City of Mexico, and the deaths from smallpox average from forty to fifty a day.

—On account of implication in the now notorious Panama Canal swindles, the French Minister of Finance has been obliged to resign, and it is said the entire ministry is shaky, with strong suspicions even on the president of the republic. He was at least cognizant of the guilt of his Minister of Finance.

—A little surprise is expressed by a Toledo paper at the dimensions and armament of three English vessels that have appeared on the Georgian Bay. It is said they purport to be revenue cutters, but in reality are small though well-equipped men-of-war, capable of destroying all the American armament on the lakes.

—A Cleveland, Ohio, dispatch says that one Arthur Wuillmau, who undertook the task of fasting fifty days, has given it up in disgust, declaring that the people did not appreciate the scientific importance of the feat. It is gratifying to know that at least one foolish freak has failed to captivate the public mind.

—Colorado's "man-eater," Parker, who has been in the penitentiary since 1888, for murdering and eating his traveling companions during a hard winter in the mountains, has petitioned to be released. He was sentenced on eight charges to five years each, and now that the first term is about up, it is claimed that the succeeding ones are illegal. He says human flesh has a better flavor than any other, and has that taste that makes one crave for more. Under such circumstances he is a dangerous man to be at large.

—A cyclone passed near the town of Summit, Mississippi, on the 13th inst., wrecking everything in its path, which was about 300 yards wide. The house of a Baptist minister named Young was thrown down and the whole family was more or less injured. In the neighborhood five persons were killed and a number seriously hurt.

—There will probably be a strong protest from foreign countries against the proposed restriction of immigration to the United States. In some prominent quarters it is characterized as an insult on the part of our government to shut the doors against immigrants at a time when all nations are invited to attend the World's Fair at Chicago.

—San Juan County, Utah, is the scene of a new gold mining sensation. It is a very rough region, and difficult to reach on account of desert surroundings, void of water and timber, although when reached the placers are along the San Juan River for fifty miles above its confluence with the Colorado. There is said to be a great rush to the new mines, especially from Arizona.

—Col. Elliott F. Shepard, president of the American Sabbath Union and proprietor of the *New York Mail and Express*, is in trouble. His business manager was under contract for five years, but was discharged at the end of two years, and sued for damages. Shepard gave "incompatibility" as the reason for the discharge; but the complainant says that the only incompatibility of which he had any knowledge was due to his refusal to attempt to bribe city officials to advertise in the *Mail and Express*, as instructed by the colonel to do, and for which purpose the colonel had given him money. Shepard won the suit.

—The revenue cutter *Bear* arrived in San Francisco on the 12th inst., from Bering Sea, having been absent since April 28. While on this tour 178 domesticated reindeer were purchased in Siberia and transferred to Alaska. A station was established at Port Clarence, about eighty miles below Point Barrow, where corrals were built for the reindeer, and a house for the four Siberian keepers. The *Bear* also visited the cliff dwellers on King's Island, in Bering Straits, whom it had saved from starvation last year. This year the natives were found to be well supplied, but still grateful for last year's relief.

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THE TALENTS. By M. C. Wilcox. A brief essay on "The Parable of the Talents," showing that the talents represent the various gifts of the Spirit which God bestows as he will upon those who are consecrated to him, with the duties and blessed privileges involved therein. *Bible Students' Library*, No. 77; 16 pp., price 2 cents.

Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 26, 1892.

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CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—The Written Word Sufficient—Decide Now—Backward and Forward.....	113, 114
Doctrinal. —The New Year Ledger (poetry)—Man's Sin and Saviour, No 8 (The Finishing of the Mystery of God)—Union of the Believer with Christ—Study of the Bible, Its Importance and Benefits, No. 1—The Sabbath in the Law.....	115-117
Miscellaneous. —Letting in the New Year (poetry)—The Way to Christ (concluded)—Acceptance with God—The Two Parables of Matt. 9:16, 17—Must Christ Die Again?—Bad Partnerships—Homely Illustrations.....	118-121
The Home Circle. —Acrostic (poetry)—Elder A's New Year's Sermon—That Boy.....	121, 122
Health and Temperance. —Gladstone's Care of His Body—A Temperance Drink—Whisky and Race Difficulties.....	122
Mission Fields. —Not Lost (poetry)—Becoming a Christian in Africa—The Departure of Missionaries—Work among the Copts—Persecution in Persia—What Prayer Costs.....	123, 124
Our Work and Workers. —Trust God (poetry)—Faithfulness Rather than Greatness—Field Notes—What Do We Give?.....	124, 125
International S. S. Lessons. —Rebuilding the Temple (Lesson 2, Sunday, January 8, 1893)—How Was God's Word Given? (Lesson 2, Sabbath, January 7, 1893).....	125, 126
News and Notes. —Religious—Secular.....	127
Editorial. —Various Notes and Comments.....	128

This week concludes the series of articles on "Man's Sin and Saviour;" we hope the whole series has been faithfully read.

A NUMBER of questions from interested correspondents await reply. We will endeavor to answer them, or at least a part of them, in our next issue.

NEXT week we begin a series of articles on the great threefold message of Rev. 14:6-12. It consistently follows the series on "Man's Sin and Saviour." The reader's understanding of these articles will be materially assisted by an outline chart or cut specially prepared for this purpose.

THE papers report, what we long ago predicted, that Father M'Glynn has been reconciled to the Catholic Church, and this reconciliation effected here has been confirmed by the pope. M'Glynn has been called by many Protestants "the modern Luther." There was this difference, Dr. M'Glynn was a convert of Henry George, and Martin Luther was converted by the gospel of Christ. It is only the "mystery of God" which can fully and finally separate from the mystery of iniquity, whatever form the last named may take.

THE American Sabbath Union suffered an unexpected defeat at Chicago on the 13th inst. The Union was holding its annual convention, and arrangements were made for four mass meetings. Everything seemed to be going along smoothly, until a series of resolutions were read condemning the efforts being made to have the World's Fair open on Sunday. When the vote was taken on the adoption of the resolutions, there was a strong majority against them. The result was a marked surprise to the leaders of the Union, and, to make matters worse for them, the chairman was indiscreet enough to ask some explanation for the action of the majority, and he got it from Elder A. T. Jones, a Seventh-day Adventist minister, in pointed remarks against the action of Congress in closing the Fair for *theological* reasons. Although personally indifferent whether the Fair was opened or closed on Sunday, he showed that Congress had no constitutional right to legislate on religious matters, and that it could not in any way establish or legalize a Sunday law, according to the

Constitution. When charged with being an infidel, he replied: "No, sir; I am a Christian. God never gave his pledge in favor of Sunday. He always said the seventh day was the Sabbath, and when you say he meant the first day, where is your respect for the law of God?"

A MOST excellent social meeting was held in the afternoon of Sabbath, December 17, in Oakland. After the regular reading for the day, with some remarks of exhortation and a short season of prayer, opportunity was given for testimonies, exhortations, etc. From one to fifteen were on their feet at once, till nearly the close of the Sabbath. Many more would have spoken if there had been opportunity. Some who had not been heard from for months broke over the restraint of the enemy and started anew. Far greater blessings are expected before the week of prayer closes. God is very good, and the door of mercy and blessing does not simply "stand ajar," it is wide open.

IN another column is a note concerning the blessed work of the Lord in the office at Battle Creek, Mich. We rejoice because of it; we rejoice with them in some degree of the same blessings. There is one point which we wish to emphasize here, and that is that at one of the best meetings there, there was no preacher. Oftentimes the preacher is depended upon altogether too much, and he comes in between the soul and Christ. This should not be. The fountain of God's grace is always open for all who will come and drink. A preacher may be a help, but it is God that giveth. Therefore, brethren and sisters, go direct to the Fountain as you are, as individuals, as needy ones, and in faith claim the promises of God. Be assured he will not send you empty away.

DEMONIACAL POSSESSION.

IN speaking of those who characterize the demoniacal possession in the time of Christ as mere disease, Rev. Dr. S. P. Sprecher, of Cleveland, O., says in a sermon preached on Mark 5:1-20, and reported in the *Cleveland Plaindealer* of October 17:—

Jesus Christ believed in these possessions. He does not in this case merely use popular language without committing himself to the popular belief. Neither does he use a word which has changed in meaning. This is sometimes done. . . . But this is not the way Christ speaks of these possessions. He addresses the evil spirits and commands them to come forth. He speaks of demoniacs not as persons insane, but as enthralled by evil spirits. He addresses the evil spirit as distinct from the man.

And more than all this testimony God's word has declared that such manifestations will constitute one of the workings of the last days. See 1 Tim. 4:1-3; Rev. 16:13, 14; Isa. 8:19, 20. We see the fulfillment of this in part in Modern Spiritualism.

He further says, after quoting from James Freeman Clarke, and also from Mr. Huxley, who declares that such a belief is not unscientific:—

But men like Mr. Clarke who are among the most intelligent and learned believe that such possessions even now take place. With all the light of modern science about them they believe that they have met with cases which cannot be explained without assuming possessions of evil spirits.

THIS is what the *Churchman* of New York has to say of the Sunday school:—

The Sunday school has been a fruitful source of dissension and difference; it has been a free field for theory and experiment. In some directions it has been magnified until the church has shrunk to a mere appendage beside it; in others, by a very natural reaction it has been denounced as uncatholic if not unchristian. At last, however, order seems to be arising out of confusion, and a larger and truer ideal of the training of children in the elements of faith and morals is winning way. That at least would appear to be the witness borne by the very interesting meeting of the Sunday School Institute in Baltimore last week. It is clear that the path of reconciliation between those who ardently support and those who disparage the Sunday school lies in the direction of putting the Sunday school into a right attitude towards the three circles of natural and necessary relations, the home, the community at large, and the church. The Sunday school holds a place entirely subordinate and auxiliary to all these, and it is the forgetfulness of that fact that has brought the Sunday school into ill-repute, as needless and impertinent.

And to our mind this is about the truth of the matter. The Sunday school or Sabbath school has no right to command or demand; it should be just what is needed, yea, demanded, by all those in the circle which it is designed to fill. Under God and the church, let it be a teacher and winner of souls.

IN Mr. Cleveland's letter of acceptance of the nomination to the office of chief magistrate of this nation, he said:—

Paternalism in government finds no approval in the creed of democracy. It is a symptom of misrule, whether it is manifested in unauthorized gifts or by an unwarranted control of personal and family affairs.

Mr. Cleveland is now president elect. It will be remembered that it was a Democratic House of Representatives which passed the Sunday closing act of the World's Fair, a mighty stride toward "paternalism in government." Mr. Cleveland will have brought before him, doubtless, other measures involving the same principle. Will he stand to the good words above?

President Harrison promised before his election that his influence would be cast against anything tending to a union of Church and State, and yet his signature made a law of the Sunday-closing measure,—a step taken at the demands of the church, and which literally unites Church and State.

SATOLLI, the representative of the pope now in America, thus speaks of the people of this country:—

From the want of prejudice I have remarked in America, it looks as if many were Protestants more in name than in reality.

And there is truth in the prelate's observation. America has few real protestants against Rome, while many of those that do see the advancement Rome is making, hold principles themselves which are as subversive of human liberty as is Romanism. The present efforts for the enforcement of Sunday laws are as wicked, and have as great possibilities of evil within them, as Rome's efforts concerning our public school. Both parties are but factions under the same banner of the mystery of iniquity. The future will demonstrate the truth of this statement, as the Scriptures and logic now evidence it.

THE *Church Militant*, for December, publishes a "Call for a General Conference of Christian Prohibitionists" to meet in Philadelphia, Pa., January 24, 1892. This call is signed by H. A. Thompson, D.D., LL.D., Hon. Neal Dow, Hon. J. W. Bruce, and twenty-two other prominent Prohibitionists. The *Church Militant* is not the originator of this movement. It looks like a political, partisan, Prohibition Church, such as now exists in Newburg, N. Y., and such as efforts are being put forth to organize in this city. We wonder how success can be hoped for from this quarter; if church members upon whom no compulsion is brought will not vote prohibition by a secret ballot, what hope is there that they will join a Prohibition Church? We shall have more to say of this hereafter.

WHERE IS THIS CHAPTER?

THIS is what the *Catholic Review* of November 19, 1892, says:—

We rejoice for their conviction that, as the Bible says, "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

This is what the *Christian Statesman* of December 3 says of the above remark:—

This verse may be found just preceding the text about the "wind" and "the shorn lamb."

Very good; and the injunction concerning Sunday sacredness and the obligation to observe the day is found in the same chapter.

THE *Primitive Catholic* has the following:—

The pope has granted a special dispensation permitting Prince Ferdinand of Roumania to marry the Princess Marie of Edinburgh. This puts the English royal family in a very undignified position. Two and a half millions of francs was the price of the dispensation.

It would have been cheaper for the bride to have joined the Roman Church, and it would have saved time, for that will be the eventual outcome. In fact, that is what she has already done.