

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. 22:12.

Volume 22. Number 14.

OAKLAND, CALIFORNIA, APRIL 2, 1896.

Fifty Numbers a Volume.

Signs of the Times,

A WEEKLY RELIGIOUS JOURNAL.

For Terms of Subscription, See page 15.

Entered at the Post Office in Oakland, Cal.

EDITORS:
MILTON C. WILCOX, ELLET J. WAGGONER,
Resident Editor. London, Eng.
SPECIAL CONTRIBUTORS:
J. H. DURLAND, S. N. HASKELL, H. P. HOLSER, DAN. T. JONES,
F. M. WILCOX, A. O. TAIT.

A Story about Fishing.—Our illustration presents a boat load of men on the sea hauling in a net full of fishes, and on the adjacent shore a single watcher standing by a small fire. The figure on the shore is Jesus of Nazareth; the men in the boat, seven of his disciples. The sea is that of Galilee. The time is after his resurrection. The narrative runs thus:—

"After these things Jesus showed himself again to the disciples at the Sea of Tiberias, and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." John 21:1-6.

Doubt and Perplexity.—The brief story has its important lessons, some of which we wish to notice. Jesus had told the disciples after his resurrection that he would meet them in Galilee, and it was to keep this appointment that the disciples were here. They were not yet fully enlightened. They did not yet understand the nature of Christ's kingdom. They knew he had risen from the dead, that he lived a conqueror; but what they were to do, where they were to go, they did not yet know. As they returned to Galilee, the home of their early life, the old recollections and

associations of their former life as fishermen returned. Not knowing the prospect before them, they seem to have concluded that it was best for them to return to their old occupation.

Looking Backward.—They evidently had forgotten the scene three years before, when, fishing on the same sea, they had heard the voice of the Master saying, "Come ye after me, and I will make you to become fishers of men." See Mark 1:16-20. Doubtless they had felt confirmed in the truth of these words on more than one occasion as the great crowds had followed their Master and them; but now all men had forsaken him, and even one of the twelve had proved a traitor. What could be better or wiser than for them to return to

his servants to go forward, whether his leading was visible or invisible. But how often have they become discouraged, disheartened, lost sight of the Master, forgotten his commands, directions, and means, and started out for themselves! They have organized some beautiful society in theory. Some Simon has said, "I go," and he has always found others ready to say, "We also go with thee." They have adopted their own plans and ways and methods and means, and have toiled, oftentimes through the days and nights and years and centuries, and have accomplished nothing; and when the Master has asked, "Children, have ye any meat?" They could only answer, "No."

Apart from Christ.—Without Christ we can do nothing. Human wisdom, human effort, human expedients, human organizations, human might, coupled even with former successful experience, will accomplish nothing for God. Man may praise and flatter, may admire the beautiful fabric we wear, but without Christ it is hollow, vain, empty. "Without me ye can do nothing," are his words to all. This was the important lesson conveyed in his delicate question, "Children, have ye any meat?"

their old occupation, and again earn their living by fishing? They must have reasoned somewhat after this sort, forgot the command of the Master, and followed their own devices.

Human Schemes.—Simon Peter makes the proposition, "I go a-fishing." The other disciples, ready to fall in with the old occupation; said, "We also go with thee." The result of that purely human plan and human effort is thus given: "They went forth, and entered into a ship immediately; and that night they caught nothing." Alas, how many times has the experience been repeated! God has called his church, given his own divine directions, his own divine organization, his own divine means and equipments, and told

changes. His words ring across the water and thrill the souls of the disciples with a deeper meaning than had similar words on a former occasion (see Luke 5:4): "Cast the net on the right side of the ship, and ye shall find." There is no particular significance in the term "right side," except its definiteness. It was the right-hand side; they probably were then fishing on the left-hand side, and had doubtless fished all around the boat. Jesus might have said the left-hand side; the result would have been the same. When he commanded to cast the net, there were fish to be caught. Either side if commanded by him was the right or true and only place, and either side without him was the wrong side. It all rested in his



word, in his instruction. In the command of God is all potency. It is itself a promise. What he commands, however impossible it may seem, will be accomplished if we will but submit to it.

The Great Twofold Lesson.—The result of obedience to Christ's command was a net full of fishes, and a welcome meal waited the weary fishers on the shore. Their duty in Galilee was to wait for the Saviour, not to return to the old life; but they went a-fishing in their own wisdom, and caught nothing. They went back from the exalted mission of being fishers of men to fishers of fish. They turned from the service of Christ to the service of self. And the service of self proved, as it always proves, fruitless. The great twofold lesson of the narrative is that apart from Christ man can do nothing, and following Christ's command always brings success. Fishing themselves for themselves, there was no success; fishing in the same sea, by the same boat, in the same place, at the command of Christ, there was success. O, that the servants of God would but heed the Master's teaching, simple and unreasonable tho it seems! Toiling all night—the best hours for fishing—in their own strength and wisdom, they may think that with the dawning morning and the seemingly barren sea there is no further use to fish for souls; but let them by simple faith say with the disciples of old, "Nevertheless at *Thy* word I will let down the net." Luke 5:5. "No word of God shall be void of power." Child of God, trust the word of the Master. Do his service in his way, and you will reap the sure harvest.



CRUCIFIED, BURIED, AND RAISED.

In beginning the study of the sixth chapter of Romans, it must be remembered that we have but a continuation of the fifth. The subject of that chapter is superabounding grace, and the gift of life and righteousness by grace. As sinners we are enemies of God, but are reconciled, that is, freed from sin, by receiving the righteousness of Christ's life, which has no limit. No matter how greatly the sin may abound, grace does much more abound: "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." This brings us to a consideration of the particulars of our

Union with Christ.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also

should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:1-11.

Questions on the Text.

For what purpose did the law enter?

"The law entered, that the offense might abound." Rom. 5:20.

But what do we find when the offense abounds?

"Where sin abounded, grace did much more abound." Verse 20.

"What shall we say then? Shall we continue in sin, that grace may abound?"

"God forbid." (Not by any means.)

And why not?

"How shall we, that are dead to sin, live any longer therein?"

If we have been baptized into Jesus Christ, into what were we baptized?

"So many of us as were baptized into Jesus Christ were baptized into his death."

What does baptism mean?

"We are buried with him by baptism into death."

What further?

"That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

If we have been "planted" together in the likeness of his death, what will surely follow?

"We shall be also in the likeness of his resurrection."

What has taken place?

"Our old man is crucified with him."

Why is the "old man" crucified with Christ?

"That the body of sin might be destroyed."

And what will be the result of that?

"That henceforth we should not serve sin."

From what is he that is dead free?

"He that is dead is freed from sin."

Of what may we be confident if we are dead with Christ?

"That we shall also live with him."

Why have we this confidence?

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Why not?

"For in that he died, he died unto sin once."

And what of his life?

"In that he liveth, he liveth unto God."

Therefore since we are dead and raised with him, what must be the case with us?

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

An Important Question.—"What shall we say then? Shall we continue in sin, that grace may abound?" The student will doubtless recall a similar question in the third chapter, verses 5, 7, and the answer in verses 6, 8. It is another form of the question, "Shall we do evil, that good may come?" The answer must be apparent to all,—"Not by any means," for this is really the force of the words improperly rendered, "God forbid." Altho grace superabounds where sin abounds,

that is no reason why we should willfully pile up the sin. That would be most emphatically to receive the grace of God in vain. 2 Cor. 6:1.

The Reason Why.—"How shall we, that are dead to sin, live any longer therein?" It is simply an impossibility, and there is really no question as to whether or not we may do it; for it is certain that if we are dead to sin, we can not live in it, at the same time. A man can not at the same time be both dead and alive. Now the previous chapter has emphasized the fact that we are reconciled to God by the death of Christ, and are saved by his life. Reconciliation to God means the being freed from sin; so that being "saved by his life," means that we have "passed from death unto life." The life of sin, that was enmity, has been ended in the life of Christ.

"Baptizing into Jesus Christ."—Baptism is the symbol of putting on Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or gentiles." 1 Cor. 12:12, 13.

Where Christ Touches Us.—It is in death that we come into contact with Christ. He touches us at the lowest possible point. That is what makes our salvation so sure, and so sure for every one, without any exception. Sin and sickness are tributary to death. Death is the sum of all the evils possible to man. It is the lowest depth. And it is there that Christ comes in contact with us. We become united to him in death. As the greater includes the less, the fact that Christ humbled himself even to death proves that there is no ill possible to us that he does not take upon himself.

Baptized into His Death.—"So many of us as were baptized into Jesus Christ were baptized into his death." And what is it to be baptized into his death?—Verse 10 tells us: "For in that he died, he died unto sin once." He died unto sin, not his own, because he had none; but he "bare our sins in his own body on the tree." 1 Peter 2:24. "He was wounded for our transgressions, he was bruised for our iniquities." Isa. 53:5. Now since in that he died, he died unto sin, it follows that if we are baptized into his death, we also die to sin.

A New Life.—"Christ being raised from the dead dieth no more." "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "If we be dead with Christ, we believe that we shall also live with him." It was impossible for the grave to hold Christ. Acts 2:24. Therefore, just as surely as we are baptized into the death of Christ, so surely shall we be raised from a life of sin to a life of righteousness in him. "For if we have been planted together in the likeness of

his death, we shall be also in the likeness of his resurrection."

Crucifixion.—Christ was crucified. Therefore, being baptized into his death means that we are crucified with him. So we read, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. Crucified, yet living, because crucified with Christ, and he lives. Christ said, "Because I live, ye shall live also." John 14:19. How can we live a new life?—We have no power at all of ourselves; but Christ was raised from the dead by the glory of the Father; and in his prayer to the Father he said, "The glory which thou gavest me I have given them." John 17:22. Therefore, the power that raised Jesus from the dead, is exercised to raise us from the death of sin. If we are willing to allow the old life to be crucified, we may be sure of the new.

"Our Old Man" Crucified.—We shall be in the likeness of his resurrection, "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." If we are crucified with Christ, our sins must also be crucified, for they are a part of us. Our sins were on him as he was crucified, and so of course our sins are crucified if we are crucified with him. But here is a difference between us and our sins when crucified,—we are crucified in order that we may live again; our sins are crucified in order that they may be destroyed. Christ is not the minister of sin. It was the life of God that raised him from the dead, and in that life there is no sin.

A Separation.—The reader will notice that the separation from sin is in death. That is because death is in sin. "Sin, when it is finished, bringeth forth death." James 1:15. Therefore nothing less than death will effect a separation. We could not separate ourselves from sin, because sin was our very life. If it had been possible for us to effect the destruction of sin, it could have been only by the giving up of our lives, and that would have been the end of us. That is why there will be no future for the wicked who die in their sins; their life having been given up, or, rather, taken from them, they are out of existence. But Christ had the power to lay down his life, and to take it again; and therefore when we lay down our lives in him, we are raised again by his endless life. Remember that he does not give us our own life back again, but that he gives us his own life; in that life there never was a sin; and so it is that our crucifixion and resurrection with him is the separation of sin from us. This thought must be borne in mind when we come to study the next chapter.

Living with Him.—"Now if we be dead with Christ, we believe that we shall also live with him." When shall we live with him?—Why, as soon as buried and risen with him, of course. Our life with Christ in the world to come is assured to us only by our living with him now in this world. We are separated from sin, by death with him, in order that we may be joined to him. The

reader is asked to bear this in mind also until we come to the study of the next chapter.

"Buried."—"We are buried with him by baptism into death." Baptism, therefore, is burial. If men were content to follow the plain reading of the Scriptures, there never would be such a thing as a question concerning "the mode of baptism." No one from reading the Bible could ever get any other idea than that baptism is immersion, and nothing else. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2:12. Baptism represents the death and resurrection of Christ, and by it we show our acceptance of his sacrifice; and the very act is an actual burial, in order to make the lesson the more impressive.

Why the Change?—How is it that there has been a change from Scripture baptism to sprinkling?—The answer is very easy. Baptism is a memorial of the resurrection of Christ. But "the church," by which is meant the bishops, who loved the praise of men more than the praise of God, and who wished to curry favor with the "better class" of the heathen, adopted the pagan sun festival; and in order to appear to justify themselves in so doing, they claimed that the rising sun, which was worshiped by the heathen, was a symbol of the resurrection of "the Sun of Righteousness," namely, Christ, and that by observing Sunday they were celebrating his resurrection. But they did not need two memorials of the resurrection, and so they dropped the one that the Lord had given. In order, however, not to appear to throw baptism away, they claimed that the heathen "lustration," or sprinkling with "holy water," which they very naturally adopted with the heathen sun festival, was the baptism enjoined in the Scriptures. The people trusted in the "fathers," instead of reading the Bible for themselves, and so it was very easy to make them believe that the Bible was obeyed. It is true that there are some who follow the word in regard to immersion, who also observe Sunday; but the two practices are entirely inconsistent. The word is neglected in one particular in order to provide a memorial for an event which they already celebrate in accordance with the word. We are sorry to learn, what however might naturally be expected, that scriptural baptism is falling into disuse among those who observe the first day of the week. It must be the case that sooner or later they will wholly give up one or the other.

E. J. W.

Question Corner.

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

No. 289. Binding and Loosing of Satan.
PLEASE explain verses 3 and 8 of Revelation 20?

J. H. Cox.

Verse 3, in connection with verses 1 and 2, declares that a mighty angel of God lays hold of the devil, casts him into the bottomless pit, shuts him up, and sets a seal upon him for a thousand years, that he might not deceive the nations during this period. After that he is loosed a little season. The word

rendered bottomless pit is from the Greek word *abyssos*, rendered in the Revised Version abyss. It is the same word which in the Septuagint stands for the word "deep" in Gen. 1:2. It there refers to the chaotic, void, empty condition of the earth before the creation of man. In Rev. 20:3 it refers to the earth when it is reduced to that condition again, void of human life. See Jer. 4:23. The same word, *abyssos*, occurs in Luke 8:31, where the demons besought Christ that he would not consign them to the deep. At the beginning of the thousand years, at Christ's second coming, the righteous dead are raised, the righteous living changed, and taken to the mansions above (1 Cor. 15:51-54; 1 Thess. 4:16, 17; Rev. 20:5, 6; John 14:1-3; Rev. 14:1-3; 19:1), while the wicked are all destroyed by Christ's presence (Rev. 19:21; 2 Thess. 2:8; Isa. 24:1-3, 21, 22). Upon this desolate earth, keeping its Sabbath, which man refused it, for 1,000 years, Satan and his angels will be confined. During this time he can not work to deceive the righteous, or inhabitants of other worlds, for they are far removed, and the wicked are all dead. At the end of the 1,000 years the wicked dead are raised, and Satan is again given opportunity to ply his arts of deception all over the earth, among the wicked of all generations. This is shown in Rev. 20:8. Then will be demonstrated what the books of heaven have already revealed,—that man of himself, given a "second probation," would reject Christ and rebel against God.

No. 290. The Temple of God.

I WOULD be pleased to have the SIGNS OF THE TIMES explain 1 Cor. 3:14-17.
U. S. LAWTON.

In order to an understanding of verses 14, 15 it will be necessary to read farther back. The apostle is speaking of his work and that of other apostles in their work in God's vineyard or temple. They were simply servants, who planted or watered; God gave the increase. They were simply workmen in building God's spiritual house; God furnished the foundation, the material, the life. The foundation, the only one, is Christ Jesus. Verse 11. If a man build on that Rock that which will stand—in other words, if the minister of Christ gathers in, by the grace of God, well-instructed, converted souls in Christ—his work will stand. Such converts are likened to precious stones, gold, and silver—materials which will endure the fire (see Isa. 33:14, 15)—while, on the other hand, if his converts are not converted to Christ, they are likened to wood, hay, and stubble, consumable by fire. The minister may thus lose his work, yet he himself will be saved as by fire. If his converts are to Christ and are genuine, he will receive a reward; if his converts are not genuine, he will suffer loss, even tho he may be saved. This is the teaching regarding the minister. But the apostle desires the church to realize their part, and so he continues:—

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Those who hear and heed the words of the minister of Christ are the temple, or building, of God. God designs to dwell in them. If they will let him, he will make them gold, silver, precious stones, which will endure the fire. If they will not yield to him the whole heart, if they defile themselves by unholy thoughts and practices, they will be destroyed with the sins they love. God will not divide the heart temple with any one or anything.

No. 291. The Holy Spirit.

Is it right to address the Holy Spirit in our prayers as we do God and Christ? Ought we to say, "To the Father, Son, and ever blessed Spirit, be present and everlasting praises?"
W. A. CULBERTSON, M.D.

We recall no Scripture injunction or example of prayer to the Holy Spirit. We are, however, told to pray for the Spirit. In the benedictions given by the Bible writers the Holy Spirit is mentioned but once, namely, in 2 Cor. 13:14, the common form of benediction used in many pulpits to-day. But nowhere do we recall a passage where praises are ascribed to the Spirit. Yet in the baptismal formula the Father, Son, and Holy Ghost [Spirit] are mentioned. It is one of the manifestations of God to men. In speaking of these things it is always safe to keep close to Bible language.



"Thou shalt call his name JESUS; for he shall save his people from their sins."

CHOOSE.

ONCE to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
Hast thou chosen, O my people, on whose party thou shalt stand,
E'er the doom from its worn sandals shakes the dust against our land?
Tho the cause of evil prosper, yet 'tis truth alone is strong,
And, albeit she wander outcast now, I see around her throng
Troops of beautiful, tall angels, to enshield her from all wrong.
Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt old systems and the word;
Truth forever on the scaffold, wrong forever on the throne,—
Yet that scaffold sways the future, and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.
We see dimly in the present what is small and what is great.
Slow of faith, how weak an arm may turn the iron helm of fate,
But the soul is still oracular; amid the market's din,
List the ominous, stern whisper from the Delphic cave within,—
"They enslave their children's children, who make compromise with sin."
Then to side with truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting, in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.
For humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday, in silent awe return,
To glean up the scattered ashes into history's golden urn.

—James Russell Lowell.

HEART PIETY ESSENTIAL.

BY MRS. E. G. WHITE.

"This is the love of God, that we keep his commandments; and his commandments are not grievous."

Wherever the holy precepts of God are observed, it is an evidence that the word and the Spirit of God have penetrated the human heart and transformed the natural character. The law of God is the true standard of character, and the commandments can not be disregarded and ignored without detriment to character. Wherever there is departure from

the precepts of Jehovah, the moral attributes are deformed. "The law of the Lord is perfect, converting the soul."

As the law of God was in Eden, so it stands to-day. It requires of us what it required of our first parents,—*"purity of heart."* Through Jesus Christ moral power may be imparted to man, and when it is combined with human effort, we may reach the divine standard. The faith that works by love is an active agent, and purifies the soul, separating from the character everything that is out of harmony with the standard of righteousness. Outward conformity to the law is not sufficient. In his sermon on the mount, Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Pharisees, tho professing to keep the commandments of God, were exalting their own traditions above the law, and requiring needless exactions from the people. Many in our day are doing as did the Pharisees, and, while laying claims to high piety and sanctification, they are following their own ideas, and refusing to meet the condition upon which God has promised eternal life. Paul presented the true steps by which men may come to God. He says: "I have not shunned to declare unto you all the counsel of God." "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God [because of the transgression of God's law], and faith toward our Lord Jesus Christ," by which men may return to allegiance to the law of heaven.

Christ came to our world because the human race had departed from God, broken his law, and multiplied transgression upon transgression. Among the religious teachers at the time of Christ, deception and hypocrisy were practiced. Men built themselves up in their own self-righteousness, and misled the people by presenting before them a false standard. That which they presented as true piety was a spurious article; it misinterpreted the precepts of God to the people, and broke the principles of the divine law. While claiming to be the people of God, they transgressed his word, and, instead of a *Thus saith the Lord*, they substituted their own requirements. They were zealous in carrying out a round of ceremonies, and satisfied themselves with forms, while their lives were corrupt before God. Jesus came to exalt the law and make it honorable. In his sermon on the mount he weeded out the traditions of men, and proclaimed the truth, placing it in sharp contrast with errors that were hoary with age. He made truth appear in its preciousness and value before the multitude.

The Pharisees substituted external ceremonies for true heart piety, and made occasions of religious observances serve for their own exaltation. They made a show of paying tithes, and of abstaining from food, and taught that these outward semblances of humility met the demands of the whole law of God. Self-flattery became woven with every phase of their religious life, and thus they lifted up their souls unto vanity. But Christ described the religion of the Pharisees as like salt that had lost its savor. Christ, the Author of truth, was fully able to separate truth from the companionship of error, and

to place it where it would shine in its original brightness.

Christ was a teacher from his youth up. At twelve years of age he was found among the doctors, listening to them and asking them questions. He asked such questions as suggested the discovery of deep truths that had been lost from the doctrines that were taught, and yet which were vital to the salvation of souls. Wherever he went, he presented himself as one hungering and thirsting for a knowledge of God. His questions were of such an order as baffled the wisdom of the wise men, yet every question he asked put before them a divine lesson, and placed truth in a new aspect. They could see that their teachings were out of harmony with the real meaning of the Scriptures. But while presenting deep truths to their minds, his manner was modest and humble. Tho perplexing the scribes and learned doctors with his deep questions, yet he was gentle and unassuming.

Curious to test his knowledge, the doctors and the scribes turned upon him with questions, and they were amazed at his answers. He expounded the inspired word, giving a spiritual significance to the utterances of the prophets that the wise men had not seen nor conceived. While in the temple he had laid out lines of truth which, if followed, would have worked a great reformation in the religion of the day. But he looked in vain to see the leaders of the nation leading the people upward by presenting to them in simplicity the word of the Lord. The Old Testament Scriptures which he had expounded to them were vital with truth, and would have made both teachers and learners wise unto salvation.

If these truths had been presented and obeyed, a deep interest in spiritual things would have been the result. But the truth, which should have brightened and expanded through contemplation and practice, became the condemnation of the priests, scribes, and Pharisees. Instead of becoming elevated, ennobled, and sanctified through the truth which had been presented to them, they allowed its precious, vital influence to pass away from them, and let the truth slip. If they had opened their hearts to receive the truth which Christ presented in his sermon on the mount, their minds would have been illuminated, and they would have seen that their sacrificial system was but a shadow and example of the life and teachings of Christ. If they had not turned their hearts from God, they would not have become envious of Christ, nor would they have refused the precious truths which he came to unfold to them. They would not have exalted their human inventions and traditions as sacred; they would not have set aside the Scriptures, and made them a confused jumble of inconsistencies; but they refused Christ, and, tho they had been made the depositaries of sacred truth, yet they persisted in misinterpretation of the Bible, and thus closed the word of God to the people.

In our day there is similar danger of closing the Bible to the people through misinterpretation of the word of God. Many are casting contempt upon the Old Testament Scriptures, but these are not to lose their sacredness; throughout all time they are not to be dropped out of our instruction. Paul writes concerning the experiences of the people of God in ancient times, "All these things happened unto them for ensamples; and

they are written for our admonition, upon whom the ends of the world are come." The prophets spoke less for their own time than for the ages which have followed, and for our own day. Peter says: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."

In this age of the world we find the same influences at work to make of no effect the word of God. The traditions of men are again exalted above the commandments of God. But Christ declares, "In vain do they worship me, teaching for doctrines the commandments of men." Christ declared that he came to our world not to destroy the law or the prophets, but to fulfill every specification of the law by living out its precepts. "The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." The light that shines from the Old Testament Scriptures is the light that was imparted to the prophets and wise men by Jesus Christ.

Let us see to it that we study the words of Christ in both the Old and the New Testaments, and take heed that we be not agents who shall work to make of no effect the word of God by exalting the traditions and opinions of men.

GOD'S LIKENESS.

BY S. N. H.

"AND God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them." But man lost the image of God by sin, and became fallen in nature, so that his likeness was changed or perverted by sin. And of Seth we read, "And Adam lived an hundred and thirty years, and begat a son in *his own likeness*, after *his image*." Thus from that time on mankind have been born sinners, and we have all partaken of the fallen nature that Adam and Eve entailed upon the human race. But immediately upon the fall of man, a promise was revealed to him that God would put enmity between the serpent and the woman, between his seed and her seed; and there has been war from that time to the present. Christ was to bruise the serpent's head, while the serpent would bruise his heel. Christ therefore becomes man's restorer to that which he lost by sin. He becomes man's Redeemer, the great Healer of the race. He did not come to this world and take upon himself Adam's condition, but he stepped down lower, to meet man as he is, weakened by sin, polluted in his own iniquity.

Now we are asked to "put on the new man, which is renewed in knowledge after the image of Him that created him." Christ bears the fullest resemblance to the Father, so much so that any person who beholds Christ's character beholds the character of God. "For in him dwelleth all the fullness

of the Godhead bodily." "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that 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." Those therefore that receive Christ receive the image of God. The mind becomes transformed. The inclinations of the new man, created in Christ Jesus, become by this recreation the inclinations of Adam when purity reigned in his breast. His interests become identical with those of Adam when he came fresh from the hands of his Creator, before sin had entered into the world.

The possibilities of the mind of man when it bears the image of the Creator, unblinded by the god of this world, God alone can measure. Most certainly all the intelligence of Adam is before us as an object lesson, and so is the wisdom of Solomon. What God has done for humanity, God can do again, and he can do more. This is only what God will do where there is full consecration to him. The Christian religion is not simply a passive trust, but an active principle of love. It is impossible for it to live without activity. And when every power of the mind and body is wholly occupied with the motives that actuated Christ in coming to this earth, it brings into the heart and soul, the power, the glory, and the possessions of our Lord Jesus Christ, for it is Christ himself that comes into the heart with all his graces. God is not worshiped in the abstract, but when we come near to him, and partake of his nature as he partook of ours, then Christ reigns in and through us to the glory of God.

Heavenly intelligences are waiting to coöperate with human agencies in accomplishing the purposes of God on the earth. Shall we not, then, yield to God all our hearts? Shall we not let the mind of Christ dwell within us, let the word of God dwell within us richly? And so with the power of God, let it work, and grow in the heart as the seed grows in the earth. May the Lord help his people to bear the image of the Divine as it was first planted in Adam when created. "And put on the new man, which is renewed in knowledge after the image of Him that created him." This embraces every principle of knowledge that was in Christ.

TAUGHT BY THE SPIRIT.

BY WM. COVERT.

ALL the treasures of wisdom and knowledge are hid in the Father and Son (Col. 2:3), and through the Holy Spirit they impart of the same to their children. As stated by the apostle, we have received "the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:12. That wonderful wisdom by which Jesus was enabled to conduct his work without a mistake, and that righteousness which gave him victory over sin, all came to him through the Spirit. The reason assigned for the complete success of Christ's mission is that "God giveth not the Spirit by measure unto him." John 3:34.

His consecration was entire, and his faith was without question or doubt. Not one attribute of his nature was withheld from the Father. Not one atom of selfishness was allowed to darken his mind, and shut out

faith and the light of heaven. There was therefore nothing to hinder the fullness of the Spirit working through him. Upon such a life, wholly surrendered to the interest of righteousness, the Father could bestow the Spirit without measure or limit. Therefore was seen in him "all the fullness of the Godhead bodily." Col. 2:9. The same fullness dwells in him still, and it is of this fullness that the believer receives. See John 1:16.

It is withheld from none, "but the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:7. Tho given to all, yet its workings are manifested in all the varied ways necessary to meet man's needs. "There are diversities of operations, but it is the same God which worketh all in all." Mankind are differently situated, differently constituted, and variously capacitated; and God must in wisdom meet them where they are, and work for them as best he can under the circumstances in which they are found.

Among the first lessons taught the sinner by the Spirit is the knowledge that he is accepted of God by faith. This thought is expressed in these words: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest [part of purchase price advanced as a pledge] of our inheritance until the redemption of the purchased possession." Eph. 1:13, 14. It is this pledge of God's love that gives assurance of a title to an eternal home. As soon as the believer is assured of an inheritance beyond the present life, the Lord prepares the way to teach him of its beauties. Thus the petition is "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints." Eph. 1:17, 18.

It is not the office of the teacher to do the work of the learner, but he is expected to lead and guide in the studies. So it is with the work of the Spirit. "When he, the Spirit of truth, is come, he will guide you into all truth." John 16:13. But every scholar should study hard, and apply himself diligently, under the guidance of the good Teacher. In this school the Lord has furnished the Bible as the text-book, while the Holy Spirit is the Teacher that guides in its study. Jesus says this Teacher "shall not speak of himself; but whatsoever he shall hear, that shall he speak." John 16:13. It is not the design of the Lord to draw such attention to the Spirit as to cause the claim to be made that it is an independent, separate being, apart from the Lord. The heat, and the light, and life from the sun would not exist were it not for the sun; in like manner, there can be no Spirit of the Lord only as it comes forth from him. For these reasons Christ said, "He shall glorify me; for he shall receive of mine, and shall show it unto you."

And yet the Saviour would not have any one think for a moment that he works through the Spirit in any sense separate from the Father. Therefore he immediately adds: "All things that the Father hath are mine; therefore said I, that he [the Spirit] shall take of mine, and shall show it unto you." John 16:14, 15. The Father and the Son use the same Spirit as an agent or medium of communication with man, because they are so wholly united in mind, purpose, and power, that they two

act as one. They think, teach, and love as one, are perfectly joined together in one mind and in one spirit, so that there can not possibly be any disagreement between them on any point. And every lesson imparted to man by the Spirit is equally from both the Father and the Son.

The Christian learns no lesson of truth independently of the Spirit. It is in every thought and word and act of righteousness. It is both an abiding guest and a continual servant, "for he dwelleth with you, and shall be in you." Concerning the service rendered by the Spirit, Jesus said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The beauty and the strength, the height and the depth, the richness and the glory, the sweetness and the love in any scripture are seen or known only through the teachings of the Spirit. It must be as constantly present with the Christian as the air which he breathes. "Lo, I am with you always, even unto the end of the world." Matt. 18:20.

The child of God lives in the Spirit and walks in the Spirit. Gal. 5:25. He loves his brethren only through the Spirit. "For ye yourselves are taught of God to love one another." 1 Thess. 4:9. Also, "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. A disciple of Christ is a learner of Christ, one who is receiving lessons from him. "But the anointing [Holy Spirit] which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27. The learner is required to study vigorously, yet the Spirit as a teacher will clear the mind and strengthen the perception of the one who applies himself in the ways of the Lord.

That the highest point of spiritual excellence might be attained, the apostle prayed, "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power." Col. 1:9-11.

There is no limit to the Spirit's ability to teach, only as man himself fails to receive the lessons. God on his part is able and ready to do for us far more than "we ask or think, according to the power that worketh in us." Eph. 3:20.

The marvelous possibilities which God stands ready to do for the believer through the Spirit appear not to be comprehended by man. God is willing to do far more by his Spirit than man seems ready to grasp by his faith. As all the treasures of wisdom and knowledge are through the Spirit placed at our demand, let there be a fuller consecration of our whole nature, a wider opening of the mind, a more hearty drinking in of the thoughts of God. If there were a larger feeding in the rich pastures of his grace, there might be a much stronger people going forth to victory.

ALL men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and the same shall in nowise affect their civil capacities.—Jefferson.

MY PETITION.

MAY every thought of mine this day
Be pure as sunshine's clearest ray.

May every word that I shall speak
Be wise and gentle, true and meek.

May every act be just and kind,
From dross of selfishness refined.

May thought and act and kindly word,
Together bound, a threefold cord,

Reach out to men and help me save
Some sinking one from sin's cold wave.

—Selected.

"CHRISTIANITY'S MILLSTONE."

BY GEO. H. HEALD, M.D.

"NEVERTHELESS when the Son of man cometh, shall he find faith on the earth?" Luke 18:8. The pertinency of this question is well attested by the growing disbelief in the Old Testament scriptures manifested by many Bible expositors. For instance, Goldwin Smith, a doctor of divinity, in an article in the December *North American Review*, characterizes the Old Testament as a millstone about the neck of Christianity. He says:—

The history of every nation begins as a myth. . . . The figure of the patriarch Abraham, a typical sheikh, as well as the father of Israel, is exceptionally vivid, and his history is exceptionally dramatic. But to regard Abraham as a real founder, not only of a nation but of the church, and as the chosen medium of communication between God and man, sound criticism will no longer allow us.

He quotes Canon Bonney's denial of the authenticity of the story of creation, the flood, and the tower of Babel, and rightly adds:—

With the historical character of the chapters relating to the creation, Canon Bonney must resign his belief in the fall of Adam; with his belief in the fall of Adam, he must surrender the doctrine of the atonement, as connected with that event, and thus relieve conscience of the strain put upon it in struggling to reconcile vicarious punishment with our sense of justice. He will also have to lay aside his belief in the serpent of temptation, and in the primeval personality of evil.

And we may add, both the canon and the doctor will have to lay aside the authority of many New Testament statements. In fact, Dr. Smith himself says:—

The evangelists, simple-minded, find in the sacred books of this nation prognostications of the character and mission of Jesus. No real and specific prediction of the advent of Jesus, or of any event in his life, can be produced from the books of the Old Testament.

Let the New Testament speak for itself on this subject: "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27.

Dr. Smith calls the disciples simple-minded for finding "in the sacred books of their nation prognostications of the character and mission of Jesus." Jesus calls these same disciples foolish, because they were slow to believe what the prophets had spoken; and he expounded unto them in "all the Scriptures [Old Testament, for there was no New then] the things concerning himself."

Evidently, the Saviour was "simple minded" enough to believe that these scriptures related to him; and one who doubts it is left with the alternative of impeaching the sincerity of Jesus or the veracity of Luke's Gospel.

To regard Abraham a mythical character,

we must ignore the witness of the apostle Paul, in the Epistle to the Romans, to the Galatians, and the book of Hebrews, and James, and the Gospel of John. What are these words worth, if founded on a myth: "For when God made promise to Abraham, because he could swear by no greater, he swore by himself. . . . That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation?" Where is the "strong consolation" in that passage to one who believes Abraham to be a myth?

The fact is that the New Testament stands or falls with the Old. Any argument against the authority of the Old applies with equal force against the New. We are not surprised that the wisdom of the nineteenth century finds the Old Testament record "imperfect," "inaccurate," "incredible."

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God." (Call to mind in this connection the quotation above given, "and thus relieve conscience of the strain put upon it in struggling to reconcile vicarious punishment with our sense of justice.") "For the Jews require a sign, and the Greeks seek after wisdom." "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory."

Infidelity with a "D.D." after it is as truly infidelity, and more dangerous, than infidelity prefixed by a "Col." It was infidelity in high places in the church that crucified the Saviour. It will be infidelity in high places in the last days which will persecute the remnant church.

SATAN'S BOND OF UNION.

BY JULIA H. DUFFIE.

It is not only in good causes where it has been proved that in "union there is strength;" the agencies of evil have been quite as quick to avail themselves of the advantages of this fact. It was chiefly on this principle that the huge system of iniquity, the Papacy, was founded. On this foundation also rest the main pillars of most large secret societies.

The terms upon which these wrong unions are based, framed in simple words, are something like this: "If you will work for my interest, I will work for yours; if you will support me, right or wrong, I will do the same by you. If you will strike those whom I dislike, I also will strike those whom you dislike."

In the written regulations of some societies this condition is plainly stated, and the members bind themselves to defend a brother in any case, no matter how guilty he may be. The sentiment is also quite as fully carried out many times when the terms may not be as distinctly cited, and often among private individuals as well as in organized societies.

This principle is one of Satan's strongest, and appeals directly to the dominant element in the average natural heart, namely—selfishness. Self-interest is the motive power. In order to gain the benefits to be derived from such a union, the members are willing to assist their allies in like manner, and in support of this compact the fangs and teeth of the wolf often flourish under the sheep's clothing, while the noblest of principles are prostituted, and made to appear to uphold these evil dogmas.

No doubt many are led into these relations

who aim to be honest and honorable, yet who are so gradually drawn into the net that they do not perceive the wrong theories involved until they consider it too late to retrace their steps. One evidence of the existence of this sentiment is the manifestation, of the effort to *intimidate* the constituents, and thus prevent their breaking such a compact, or failing to carry out all its requirements.

A good system never seeks to hold its members by intimidation. But in these unrighteous alliances this is one of the strongest arguments employed. This was Rome's most powerful weapon in the days of the Inquisition, and still continues to be one of her main supports.

In the government of the class of secret societies referred to, this wrong principle is also one of the chief bands by which they are held together. The members are *afraid* to sever their allegiance to the unions because of the persecution and annoyance to which they would be subjected in consequence; for they are sometimes sworn to harass, perplex, and injure those who desert them, in every manner which presents itself, especially if such an one should in any way expose the evils into which he had been unwittingly drawn; while for those whose professions will not permit such measures, the same principle is carried out by various methods, even down to the despicable one of "calling names," and seeking to undermine reputation.

The advocates of these evil unions usually place great stress upon loyalty, etc., when the real thing to which they are loyal is their own selfish interest, and to these agencies simply as a *means to that end*. All honor to those who, rather than uphold such institutions, will not shrink from being called and treated as disloyalists or even (falsely) traitors.

I have known of families who, while they were under the parental roof, where their interests collided, were so quarrelsome as to almost endanger each other's lives, who upon separating and going out into the world, virtually entered into a compact of self-interest, thus aiding each other in the accomplishment of evil purposes, helping to conceal and misrepresent the true character of each, purely from evil, selfish motives.

It is to be regretted that Christian societies, calling themselves Protestant, should ever descend to the level of these tenets, yet when ministers will say to their congregations, "Never mind about your moral character or your personal Christian experience, only stand by your church [meaning sect and creed], and the Lord will take care of your salvation," it is to be feared that such teachers are leading their flocks otherwise than in the strait and narrow way pointed out by Him who said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom," and, "Ye must be born again."

The Pharisees were great sticklers for sect; they "stood by their church" every time, in this very sense. What better invitation could the "unclean and hateful birds" have to enter the "cage," or abide therein, than such sentiments as these uttered by professed Christian ministers, especially if their hearts could be made to believe that God would accept them under such conditions? The more apparently good moral instruction is mingled with such teachings as these, the more dangerous the mass becomes.

What unprincipled person would not be willing to make free use of party or sectarian "shop talk," and keep up the outward appearance of respectability, for the aid of this sort of fellowship?

Just as far as any society, religious or otherwise, rests upon such principles as these, *just so far* will it be among the lofty works of man, which shall be brought low in that day when the "Lord alone shall be exalted." Isaiah 2.

Let us, then, seek to work into our building only the pure metal of Gospel truth, that when the "hay, wood, and stubble" of men's or Satan's inventions shall be consumed by the fires of that day, we may not suffer loss by that great consummation.

WORSHIPING IN LETTER AND SPIRIT.

THERE are views widely differing on the subject of worshiping in letter and in spirit. Those who object to *the law*, and lay claim to a system of license, for this is what no-lawism amounts to, affirm that to serve God according to the letter of the law is a slavish service, a service of bondage, being bound and hedged in by forms which leave no freedom to the human spirit and will. They say there is a higher and purer service, a voluntary service, one of the affections only, not guided by any expressed rules and regulations, but in which all is left to the choice and will of the worshiper. They declare that where there are legal injunctions and restrictions there is no freedom, and therefore no pure, spiritual worship.

This theory appears plausible to many; and to such as love to have *their own way*, it is captivating. But it is both defective as a theory and contrary to Scripture.

The true theory of choice, or of freedom of the will, is the choice between that which God requires and that which our own hearts would suggest. This choice God gives to every one. This is probation. Of course true worship is to do that which God requires; false worship is to offer to God that which our own hearts devise, or, in other words, to choose our own way.

If we try that theory in the state or in the family circle, we shall find it to be destructive to order, and subversive of every correct principle. A citizen scorns the restraints of legal enactments. His ideas of serving the government he thinks are far too exalted to be trammelled. He loves the service of his country, but he must be left to serve in a manner dictated by his own mind, and approved only by his own will. If he is a soldier, he refuses to obey the orders of his superior, and maneuvers according to tactics of his own devising, and moves only when he chooses, without regard to the rules adopted for the army. If he is a civil officer, he disregards the statutes and forms for the government of his office, and adopts forms and regulations of his own. If he is a private citizen, he pays no heed to the laws of the state, but acts as the impulse of his own heart may prompt, at all times and on all occasions.

Now what shall we say of such a citizen as this? As a soldier, he would soon be tried for insubordination, and punished for his disloyalty. As a civil officer, he would be broken of his office, and have to retire in disgrace. As a private citizen, he would soon end his career in prison. And why not? Is not the best service to the state rendered by obeying the laws of the state? Rather, is not

this the only service the state can accept?—Certainly it is. Any other course has its origin in self-will, and leads to open rebellion. This much for no-lawism in the state.

Take it in the family circle. A child professes great love for his father; he assumes to be exceedingly anxious to honor and serve his father. When his father commands him to do a certain thing, he considers it altogether beneath such exalted love as he bears to his father to obey the command; he must do what the father orders in a manner quite different from that in which the father said it should be done, or he must substitute something entirely different in the place of that which is required by the father. He says he loves to serve his father, but his love must not be cramped, nor forced, nor restrained by rules and restrictions laid down by his father. He must be left free to carry out those plans formed in his own mind, and to follow the promptings of his own heart. This he claims is the only way to manifest pure love for his father. But what shall we say to such love as that? Without hesitation we pronounce it spurious—a mere mockery of love. Such a son would constantly dishonor his father, and become a disgrace to the family to which he belonged.

When we refer it to Scripture, we find such a system always and everywhere denounced. Both the word of God and the providence of God have always been against it. This spirit led the priests to offer strange fire before the Lord, instead of that fire prescribed by the Lord. It caused them to offer polluted bread upon his altar, and to change his offerings, substituting the lame and the blind at their own wills. It is the fruit of this perverse spirit of which the Lord asks, "Who hath required this at your hand?" It is such professed service to God which Paul calls "voluntary humility," and of such persons he says, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Col. 2:18. The "fleshly mind" is the same as the "carnal mind, which is not subject to the law of God," which volunteers an offering not required, and withholds that which is commanded. All such is "will worship."

Of such voluntary worshipers the Lord says: "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! . . . Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?" Eze. 13:3-7. They declare that to be the will of God of which the Lord hath not spoken. Truly, they have followed their own spirit. They claim this as "true Christian liberty." To do that which the Lord hath spoken is to them bondage, a legal service, worshiping in the letter, not by them to be borne. But the Lord pronounces a woe upon them.

Thus we learn that to be guided by our feelings and our will, and to disregard God's commandments, is will worship,—is to follow our own spirits. This is not worshiping God in spirit, tho by some supposed to be so. Such, instead of worshiping God in spirit, are vainly puffed up by their fleshly mind.

There may be a false worship in the letter. For this we never plead. This is a Pharisaical, heartless outward observance of precepts, without the promptings of love. Some are so blind that they think all obedience to commandments is of this kind. A greater mistake can not be made. The Lord himself has distinctly assured us, "This is the

love of God, that we keep his commandments." Obedience is required of the citizen in the state. Obedience of the child is the only evidence of love in the family. Obedience is the only manifestation of love recognized in the Bible. "If then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts." Mal. 1:6. Paul says, "We know that the law is spiritual." Therefore, loving obedience to it is spiritual service, the only true worship. To disobey is to deny the Lord the honor and fear which are his due. Professed worship in willful disobedience is will worship and mockery.

It is worth while to notice that this plea against the letter of God's law is invariably urged against the fourth commandment, and seldom against anything else. And they who make this plea will seize with avidity any sentence in the Bible from which they can possibly infer, however forced the inference, that we are taught to keep Sunday. They would cling to the letter if the letter suited them. Theirs is the spirit of self-will, not of obedience.—*J. H. Waggoner.*

WINNING OTHERS FROM WHAT? TO WHAT? AND HOW?

(Acts 8:26-39.)

BY MRS. GEORGE A. PAULL.

So LET our lips and lives express
The holy Gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

The Christian who is not winsome loses his greatest power of usefulness. In proportion to the measure of Christ's indwelling within our hearts will we be able to show forth his love to those with whom we come in contact. If we make ourselves lovable and attractive, we reflect in some faint degree the love and beauty of Christ's character, and win those to him who might never have known him had not some human hand clasped their own and laid it within the Father's hand. It is not what we say as much as what we do that will bring others to Christ. "We must preach as we walk." Many of the best sermons are sermons without words. Francis of Assisi one day stepped down into the cloisters of his monastery, and said to a young monk, "Brother, let us go down into the town to-day and preach." So they went forth, the venerable father and the young man, conversing as they went. Along the principal streets, around the lowly alleys, to the outskirts of the town, and to the village beyond, they wound their way, returning at last to the monastery gate. Then spoke the young monk, "Father, when shall we begin to preach?"

"My child," said Francis, looking down kindly upon the young man, "we have been preaching; we were preaching while we were walking. We have been seen, looked at, our behavior has been remarked, and so we have delivered a morning sermon. Ah, my son," continued the saintly man, "it is of no use that we walk anywhere to preach, unless we preach as we walk?" In this way we may all be preachers; in this way we must all walk if we would win souls. Paul said, "For me to live is Christ." Wherever he went, men saw Christ mirrored in his character, his disposition, his conduct, his temper. We must be Christ to those whom we would win for Christ.

Love is the great magnet that will give us the power to win others. If we let strong

love continually well up in our hearts toward every one with whom we come in contact, we will find it easier to make of ourselves channels through which God's love will pour upon them. "He that dwelleth in love, dwelleth in God, and God in him." It is not easy to love every one. Dr. Meyer aptly says: "We must love people whom we can not like, with whom we have no natural sympathy, and who seem made to irritate us. It is easy to like nice people. No special grace is required for this. Our affections naturally entwine around the amiable and gentle, and if these alone filled our homes, there would be no education in the divine art of loving. We only learn what the love of God is when we have to deal with people who defy our own powers of affection. The fairest flowers of nature are never so apparent as when they are called in to drape the rents in earth's surface, or to clothe some unsightly rock, rearing its form amid a paradise of beauty. Is there such a person in your life, the source of constant chafe, annoyance, fret? You feel you can not love, you can not speak gently, or stroke that fretful face, or find pleasure in that uncongenial presence? Anything but that. You could be lovely if only you were thrown with a congenial temperament. Yet how much you would miss of divine education! Do this: fall back on the memory of the divine indwelling, and since the strong Son of God, who is immortal Love, is in you, let him love that loveless one through you; let him pour out a torrent of love through you, as the channel and medium of blessing; let his love speak through your voice, and look through your eyes, and nerve your fingers. Love with his love. You can do all things through Christ which strengtheneth you."

It has been well said that there is no one of so discordant and jarring a temper, to which a tunable disposition may not strike a harmony. Let us each cultivate so loving a character that whoever strikes across our plans, our prejudices, our feelings, may only jar from us a ripple of sweet music.

Thus shall we win other hearts to the all-loving Christ, when we manifest his indwelling love towards them ourselves. There are many who are so antagonistic to us in temperament, who can wound us so cruelly by misunderstanding, by blunt and unkind speech, that love seems an impossibility. Only by taking our hearts to the Fountain of all love, where they may be filled to overflowing so that there shall be no room for any other emotions, can we love the unloving, and win them to Christ by the magnetism of his divine Love, manifested in human affection.—*Christian Work.*

COMMITTEE SOCIABILITY.

My friend Lapham was telling a few of us last evening how he got on, when he first came to the city, in trying to find a pleasant church home. It was in the suburbs, and as he entered the church door, he was met in a friendly way by four young men, who took him by the hand, and said, one after another: "I'm glad to see you. Come again." That sounded attractive, and seemed a good omen of a speedy acquaintance. The next morning the four young men were on the train with him going into the city to business, but not one of them noticed him; and the same thing occurred every day that week, going into town and out again. But, thinking that

they might not have recognized him as the same young man they had welcomed at church, he went again the following Sunday, and was met by them all with the same greeting: "I'm glad to see you. Come again;" and, as before, not one of them spoke to him on the train that week. So he tried it the third Sunday, by way of seeing how long that sort of thing would last, with precisely the same experience,—“I'm glad to see you. Come again,” and no recognition in the station or on the train on Monday. So, seeing one of them sitting alone that morning, and being a good deal piqued by the way things were going, he went forward and volunteered a little conversation on his own account. "Excuse me," said he, "but I feel like asking you a question. For three Sundays now I have been at your church, and you have said each time: 'I'm glad to see you. Come again;' but during the week you do not seem to know me. Doesn't that strike you as a trifle odd?" "I suppose it does," the young man replied, "tho I hadn't thought of it. Next Sunday I'll try to say something different."—*The Advance.*

PRACTICAL HOLINESS.

- Is NOT laziness.
- Is not penuriousness.
- Is not do-nothingism.
- Is not self-gratification.
- Is not sentimental gush.
- Is not afraid of hard work.
- Is not destitute of courage.
- Is not in danger of backsliding.
- Is not attendance at church for show.
- Is not inclined to manufacture excuses.
- Is not going to church to be entertained.
- Is not singing hymns until you feel good.
- Is not serving God that you may feel happy.
- Is not opposed to God's plans for supporting his cause.
- Is not in search for a napkin in which to hide its talent.
- Is not accustomed to spend money in habits of worldly conformity.
- Is not afraid to spend some money to furnish good spiritual reading.
- Is not constantly looking out for the easiest place in the service of God.
- Is not fault-finding about how the funds of the missionary society are expended.
- Is not continued feasting at good spiritual meetings while others do all the work.
- Is not inclined to plead poverty when money is solicited for some church project.
- Is not so anxious for personal comfort or reputation as the salvation of souls and the glory of God.
- Is not in favor of questionable methods of raising church finances in order to avoid paying God what it owes him.
- Is not going from one church to another in order to see how many religious advantages you can get without paying anything for them.
- Is not lying in bed on Sabbath morning to the neglect of God's cause around you, when you rise early during the week to promote your own interests.—*Selected.*

"WHATSOEVER ye would that men should do to you, do ye even so to them." Matt. 7:12.

EQUAL and exact justice to all men, of whatsoever state or persuasion, religious or political.—*Thomas Jefferson.*



"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth."

WHICH IS THE "BETTER CLASS"?

THE men who are endeavoring to have their ideas of the Christian religion crystallized into the civil law of this country show a most unchristian disregard of the rights of those who do not support their schemes. This is particularly illustrated in the fact that they deem it a sufficient justification of their course to show that some infidel or other non-professor of religion is opposed to it. In the contest over the proposed religious amendment to the Constitution, now pending in Congress, the National Reformers have tried to uphold the amendment on the ground that some non-religionists had appeared against it, just as if such men had no rights which the government was bound to respect. Another autocratic feature of their intolerant purpose is shown in their efforts to cast ignominy and reproach upon Christian men, because, in their defense of equal rights for all, they happen to be in harmony with the views of some non-religious people on the same subject. These overzealous "reformers" would have joined those of old who maligned Christ because he ate with publicans and sinners.

Here we are confronted with two classes of men; one class makes no profession of religion, but stands for all civic purposes on the broad platform of equality before the law, civil and religious liberty, as enunciated by the Declaration of Independence and nominally guaranteed by the Constitution, while the other class would compel all, regardless of conscientious scruples or natural, God-given rights, to conform to certain religious dogmas or be branded as outlaws and enemies of society. Altho the latter class are loud in their profession of Christianity, they persistently ignore the standard of Christian life laid down by Christ,—"All things whatsoever ye would that men should do to you, do ye even so to them."

With which class is it safer to trust our civil institutions? In whose company is it the more creditable to walk in the discharge of the civil duties or social relations of life? It is well to beware of that fast-increasing element who always hold themselves up as the "better class of society" because of their religious profession. The Lord has pronounced judgment against that class of professed disciples who walk "after their own thoughts,"—"which say, Stand by thyself, come not near to me; for I am holier than thou." Regarding this class he continues: "These are a smoke in my nose, a fire that burneth all the day. Behold, it is written before me: I will not keep silence, but will recompense, even recompense into their bosom, your iniquities, and the iniquities of your fathers together." See Isa. 65:1-7.

W. N. G.

MORE ROMAN IMITATION.

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11.

The context shows that the "days," etc., to which the apostle referred were such as were observed by the heathen. The Roman Church has a famous list of such occasions, many of which are made-over heathen festivities, and many others having grown out of that church's own idolatry; for it is well known that she has, in this respect, gone far beyond the "weak and beggarly elements" of the heathen. When the Church of England seceded, she carried with her this peculiar feature of the "mother church," and still holds to it. Protestantism, after having "known God," has become so weakened by divisions and the adoption of human

traditions, as to manifest an ardent "desire again to be in bondage" to the festivals and other outward forms of Rome. But there comes to the front a suggestion, from a professed Protestant source, to go even beyond Rome in the matter of observing "times and years," altho the proposed innovation is to stand on a Roman foundation. The proposition is so strikingly in keeping with the general trend of apostate Protestantism toward Rome that we give it in full, as it appears in the New York Observer of February 20:—

A BETHLEHEM CELEBRATION PROPOSED.

"The *Missionary Review* for January, 1896, opens with a vigorous article, entitled 'The Outlook; Some Signs of the Times,' from the editor-in-chief, Dr. Arthur T. Pierson, which is like a stirring bugle call to more earnest missionary effort everywhere. Dr. Pierson finds the special occasion for this appeal in the circumstance, as he regards it, that this new year is not 1896, but 1900, of the Christian era, and thus 'marks the closing year of the century.' He observes that the familiar letters 'A.D.' do not originally stand for Anno Domini, but for *Æra Dionysii*, the era of Dionysius, the Roman abbot, to whom it is to be traced the method of reckoning the Christian era, which has been generally in vogue since the eighth century. Later and more careful computations, however, lead many scholars to the conclusion that an error of four years has occurred in the Dionysian era, and that the Incarnation must date back at least as early as the year 749 from the founding of Rome, or 4 B.C.

"And Dr. Pierson goes so far as to ask why a correction of the calendar of Christian nations could not be made even at this late day—if Pope Gregory XIII. could reform the calendar in 1582, taking out 10 days in October, and if Britain could, after 170 years' delay, adopt the new style and count September 3 'September 14.' In the event of such a correction, Dr. Pierson suggests that a magnificent celebration of the birth of Christ should be kept by all followers of our Lord, as the passing of the year 1896 completes full nineteen centuries since the angels sang the nativity chorus.

"Nativity week he would have observed at Jerusalem, and Christmas day itself at Bethlehem—the whole festival season being marked by the erection in Bethlehem of some permanent memorial, such as a home for common worship for all true believers, a halting place for pilgrims to and from mission fields, and a center for missionary operations. On successive days of the celebration there might be gathered together devout assemblies of believers of many names, presided over by representatives of the different branches of the church of Christ. 'What a fit way,' continues Dr. Pierson, 'to usher in the twentieth century, with prayers and praises to Him who was born in Bethlehem in the days of Herod the king! What an incentive to a united and earnest effort to push the lines of holy occupation to the very outermost ends of the earth! Whatever may be thought of Dr. Pierson's chronology, which is not his more than it is that of many scholars, his zeal for evangelism is undoubted; and there is certainly great force in his appeal for increased activity this new year along the already multitudinous lines of missionary work carried on by the church of Christ, as well as in the inception of new evangelistic enterprises. The argument is that, if we are on the verge of the twentieth century of the Christian era, the outlook for missions is commensurately extensive and important, and that it accordingly becomes believers in Christ to look about them and study anew their conditions, to look back and review their course, and to look ahead and 'be ready for new risks and new duties.' History, as Dr. Pierson truly says, is big with great possibilities when hours and even moments witness stupendous changes and miracles of transformation. The chance is now, in a larger sense than it has ever been before. Is the church of Christ awake to its opportunity?"

Back to Heathen Times.—The Niagara Falls Gazette of March 17 has the following notice:—

"On Friday night there will be a meeting of the presidents of the various societies of Christian Endeavor in this city at the home of Miss Alice Witmer, on Niagara Avenue, to arrange for a union sunrise prayer meeting on Easter Sunday morning. At the meeting Friday night the church will be selected at which the meeting will be held on Easter morning, if the idea is favorably thought of, and it will probably be also decided whether the Christian Endeavor Union, comprising the members of the societies belonging to the different churches in the city, shall be continued or not."

And why not return to Mithraism, or sun worship? It is in perfect harmony with Easter celebration. The above is not the first instance of the kind in this generation. See also Eze. 8:15, 16.



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

THE "MOTHER'S ROOM."

I'm awfully sorry for poor Jack Roe.
He's the boy that lives with his aunt, you know;
And he says his house is filled with gloom,
Because it has got no "mother's room."
I tell you what, it is fine enough
To talk of "boudoirs" and such fancy stuff,
But the room of rooms that seems best to me,
The room where I'd always rather be,
Is mother's room, where a fellow can rest,
And talk of the things his heart loves best.

What if I do get dirt about,
And sometimes startle my aunt with a shout?
It is mother's room, and, if she don't mind,
To the hints of others I'm always blind.
Maybe I lose my things—what then?
In mother's room I find them again.
And I've never denied that I litter the floor
With marbles and tops and many things more;
But I tell you, for boys with a tired head,
It is jolly to rest it on mother's bed.

Now poor Jack Roe, when he visits me,
I take him to mother's room, you see,
Because it's the nicest place to go
When a fellow's spirits are getting low.
And mother, she's always kind and sweet,
And there's always a smile poor Jack to greet,
And somehow the sunbeams seem to glow
More brightly in mother's room, I know,
Than anywhere else, and you'll never find gloom
Or any old shadow in mother's room.

—Harper's Young People.

THEIR FIRST CIGAR.

BY LEE M'LELLAN.

THIS all happened forty years ago or more, and the little boys, of seven and nine perhaps, wore very short jackets and long, baggy trousers, like all the other little boys of those days. They were deacon's sons, and well-trained, good boys, too. But temptation came to them very much as it does now to boys in shirt waists and knee pantaloons.

It was after tea one pleasant evening in May. Arthur and Rufus had seen four or five bigger boys go by together as if something was up; and Tom Bradford, the minister's boy, coming along just then, these three little fellows hurried down Pearl Street, too, and stole quietly around Cummings' shop after them.

The carpenters had gone and the door was locked. The boys went in and out among the piles of boards, and there, behind the shop, were all the big boys whom they were looking for, and Hen Prince was smoking a stub of a cigar. How smart he looked to them! It was no first time with Henry. He could hold the cigar quid in his mouth, put his hands in his pockets, and straddle, and blow the smoke right out of his nose without choking. But the tobacco twist was about used up now, and getting hot for his lips and nose.

He had to throw it away, but he said as he did so: "Look here, now; let's have a whole one to-morrow night, and all try it. Here! what you here for, sissies?" cried Hen, spying the three little boys peeking from behind the boards. "Don't you go now and tell, or we'll give you the worst licking you

ever got in your life. I tell you what," he went on more pleasantly, "you come down here to-morrow night after supper, all three of you, and you shall have a blow. You can learn. You're big enough. They won't be telling now," said Hen to his mates, with a knowing look.

Not a word did Arthur and Rufus say to each other about their invitation as they went to bed, nor the next day either. But when Tom Bradford happened around about sunset next night, they just concluded all at once to go down by Cummings' shop.

The big boys, ten or twelve years old, were there, and Hen was just coming over a back fence. He pulled out of his pocket a large, rank cigar, and some matches, too. (What would Mr. Cummings have thought if he had known!) Henry knew just how to start it, and he pulled at it lustily, while the others looked on and admired. Then John Serve took it and puffed a little, and Wood Pinckney, too, till it almost went out. But Henry worked it up again, and got it in good order.

"Now you try, boys." And he held it out to the little fellows. "Come, don't be afraid," he said, as they hesitated.

And the others chimed in with, "I wouldn't be a sissy. He thinks his mother will spank him. Give him a sugar plum."

"What did you come down here for, if you did not mean to try it?" said Henry with a coarse sneer.

This was a clincher, and each little boy in turn took the cigar.

They had watched to good purpose, and Arthur succeeded so well in "making it go" that he was quite proud of his success, and also determined that Rufus and Tom should do as well. The cigar grew smaller as boy after boy took his turn, and with more or less skill blew the smoke or knocked the ashes, when suddenly Rufus said, "Arthur, let's go home."

Something in his voice drew Henry Prince's attention to him. He gave a great "hoarse laugh."

"Sonny's sick, I guess; look at him!"

"Two sonnys, I'll bet," said another, "or three; why, where is Tom?"

And a chorus of jeers from the more hardened reprobates followed our youngsters as they crept off around the board piles.

A deadly paleness had crept over Arthur's fair skin, and an ashy look was creeping over Rufus' darker face as the two boys staggered into their yard. By good luck they reached their attic chamber without being seen, and threw themselves on their trundle-bed.

Ding-a-ding-a-ding! The baby was in her crib, the other little ones abed too, and now the bell rings for the two oldest boys. Arthur and Rufus hear it with a groan.

"I wish we hadn't gone down there, Arthur."

"So do I."

"Mother always says Hen Prince isn't a good boy to play with."

"Well, we know that ourselves. I don't see what we went with those fellows for any way."

"I feel awful sick."

"So do I."

"Do you suppose we are going to die?"

And both little heads went sobbing down to their pillows. They were only little boys.

And just as Mrs. Chase was thinking that she must ring that bell again, she heard a feeble voice over the attic banisters, saying, "Mother, please come up here."

"Why, the boys are upstairs and abed," she said to the deacon. "When did they come in? Something must be the matter. I'll go up and see."

Yes, something was the matter,—two little boys deathly sick and full of penitence! Their sin had found them out, and punishment had followed quickly on the pleasant wrong-doing. Between the qualms of nausea and conscience together, they told the tale of

their temptation and fall. They clung to their mother while the pains of death got hold upon them. They begged her with tears to pray for forgiveness, and finally gave up their supper. With consciences and stomachs relieved, they were soothed off to sleep, and Mrs. Chase went downstairs and told the deacon all about it.

"They thought they were going to die, and I let them think so," she said grimly.

And did it do any good?—Yes, indeed, it did. To Arthur, as a boy and young man, the smell of tobacco brought up such a vision of that sick night as to destroy the force of the temptation, and now as a man in the fifties, he loathes it still. With Rufus the purpose "to let the thing alone" never faltered in circumstances where thousands of good purposes broke down, for he enlisted at twenty-one. But never again, even through an army experience from Sumter's fall to Lee's surrender, did he touch tobacco, or alcohol either, in any form. He is a deacon himself now, with boys of his own. I wonder how and where they have settled the tobacco question. Not behind Cummings' shop, for that has been gone five and twenty years or more.—*Congregationalist*.

TEMPER AND TONGUE.

A LONDON merchant had a dispute with a Quaker about a bill; the merchant said he would go to law about it; the Quaker tried all means to keep him from doing so. One morning the Quaker resolved to make a last attempt, and he called at the merchant's house and asked the servant if his master was at home. The merchant heard him, and, knowing his voice, called out from the stairs, "Tell that rascal I am not at home." The Quaker, looking up at him, calmly said, "Well, friend, God grant thee a better mind." The merchant was struck with the meekness of the reply, and he looked into the disputed bill and found that the Quaker was right and he was wrong. He called to see him, and, after confessing his error, he said:—

"I have one question to ask you, How were you able so often to bear my abuse with patience?"

"Friend," said the Quaker, "I will tell thee. I had once as bad a temper as thou hast; I knew that to yield to this temper was sinful, and I found that it was unwise. I noticed that men in a passion spoke loud, and I thought that if I could control my voice, I should keep my passion. I have therefore made it a rule never to let my voice rise above a certain key, and by carefully observing this rule I have, by God's help, mastered my temper."—*Ex.*

MODERN PROVERBS.

A FOOL learns from no one. A wise man learns from everybody.

Do the best you can, and God and his angels will want to help you.

To have no aim in life is to sooner or later fall into the ditch.

No man can be made rich whose happiness depends on money.

Joy has a new meaning when we have learned what sadness is.

Keep out of the crowd where vulgarity passes for wit and humor.

A day spent in bad company is a long step taken toward the pit.

It costs a great deal more to be proud than it does to be generous.

A word to the wise is enough, when it happens to be the right word.

The man who minds his own business will always have something to do.

No rich man was ever happy unless he used a part of his money to make others so.

When the wolf puts on sheep's clothing, he is pretty sure to have mutton for dinner.—*Selected.*

WHAT EVERY GOOD GIRL MAY BECOME.

THE change which forty years has brought in American social and domestic life is nowhere more marked than in the position which a young girl to-day occupies in her home. Her mother at twenty was almost sure to have been skillful with her needle, and ready and able to help her mother in the management and control of the household.

The young girl of to-day is rarely in the old, simple housekeeping sense the "daughter of the house." She may attend a scientific course of cooking, or know how much farinaceous food each person should eat daily, or possibly be a member of charitable or scientific associations, but she is not fitted to take command in the kitchen and send up a savory dinner if the cook takes an abrupt departure. Does she know how much coal the family use in a winter? Can she doctor an aching tooth, or dress a burn?

In the struggle and triumph of the opening of wider careers for women, there is danger that the coming generation will overlook the fact that the old occupations are after all the most useful to the world, and the noblest. A girl may or may not be qualified to be an artist, a scholar, or to enter business life, but nature fitted every woman to be a daughter, a wife, a mother, and a home-keeper. Outside of this destiny many women do lead helpful, noble lives, but they are not less exceptions to a universal law.

Let the girl who reads this sing, or paint, or write, or teach, if God has given her the ability to do it; but he always gives her the ability to make the house in which she lives a happy home, and to widen its tender, holy influence.—*Youth's Companion*.

MORPHINE.

IN a trial in this city the counsel, cross-examining a medical witness, read a statement from a work of Dr. Da Costa, of Philadelphia, which said that one-sixth of a grain of morphine could cause death if kidney trouble existed, even if this disease was latent, so that the patient did not know that he had it. He read from another work, by Prof. Alexander S. Taylor, a statement that "some persons have a peculiar intolerance for morphine, and may be killed by an ordinary medical dose, which would not harm an ordinary person." The witness admitted it.

One of the greatest allopathic physicians said: "If I were convinced that I would die without morphine I would take it; not otherwise. If I were convinced that a patient would die without it, I would administer it; not otherwise." Yet it is actually used as a domestic medicine by many families. One of our pastors had the melancholy duty to conduct the funeral services of two children, whom he believed, without being able to prove, were unintentionally killed by their mother, who administered morphine because she could not bear to see them in such pain. The physician who was called in one of the cases was strongly of that opinion, but, not being certain, shrank from having a legal investigation. An error in administering it to one of our ministers, an alumnus of Wesleyan University, drove him into a wild delirium, in which he dashed his head against the wall of his room, with fatal result.

Many popular soothing syrups have in them the potency of death, and soothe the unconscious infant out of life, or, if it survives, leave it with a nervous system which becomes a real Pandora's box.—*N. Y. Christian Advocate*.

"Do THE duty which lies nearest to you. Every duty which is bidden to wait, returns with seven fresh duties at its back."

THE less water there is in a bottle, the more noise it makes coming out. Some men are like bottles.—*Anon.*



"Blessed are they that sow beside all waters."

AWAKE.

BY A. R. WILCOX.

AWAKE, from sleep awake,
While hours of time are thine;
To dream, O linger not;
Arise, arise, and shine!

On thee has light come down
In precious golden rays.
Reflect the living light
Through all the fleeting days,

To distant realms that lie
In heathen darkness yet;
To souls undone and lost
If we our trust forget.

Neglect it not, but pray;
Of earthly treasure give;
And go before the world;
In truth and virtue live.

Athens, Vt.

THE JERUSALEM CHRISTIAN UNION MISSION.

BY MRS. AGNES BEN-OLIEL.

A Review of the Past Year.

WITH thankful hearts we raise our Ebenezer for the blessings of the past year. In looking back over it I am forcibly reminded of the text that came as if whispered to me, as I opened my eyes on last New Year's morning: "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; and they shall walk, and not faint." I had been weak and ill for some days, and it came with the assurance of strength to be renewed for God's service. The expression "they shall mount up with wings as eagles" conveyed to me the thought of being kept above one's troubles; and this has indeed been our blessed experience this year, amid worries and vexations from without.

I am sure our friends will be gratified to hear that my dear husband seems much younger and brighter than he has for at least two years, and day after day God's ceaseless fatherly care of us and our precious children, many of them far away from us, has given us constant cause for thankful praise; and we feel that he is showing his approval of our work by supplying our needs, and the increasing ones of the mission. In my last paper I urged my desire to give my poor "mothers" warm dress skirts instead of jackets this year, and very soon unusual donations came in, which have enabled me to do so.

Satan has been very busy in trying both to hinder the work and to prevent the means coming to carry it on, but the Lord has been overruling all for his own good purposes, and has granted us the happiness of seeing the very persecution give strength and courage to confess more boldly the faith in Jesus which had been steadily growing for three years or more. One convert, who has suffered much for persisting in coming to the mission house, was baptized on October 27 by the Rev. Curtis E. Long (Presbyterian) in the upper room after morning service, in presence of several ministers of different denominations, from the United States.

A week or two ago we paid a visit to a Moslem bey and his wife, our near neighbors. Mr. Ben-Oliel was received downstairs

by the bey and his male friends, and my daughter and I were conducted upstairs by a woman to the apartments of his wife. There we were taken into a room with divans and sofas almost all round, and handsome Turkish carpets covering the center. Soon after we were seated, cigars were brought in and offered us, which of course we declined, but the lady of the house took one, which her maid brought her ready lighted. It was amusing to notice how the women servants clustered round the open door to see and hear all that passed. It reminded me of when Joseph wanted to make himself known to his brethren. He said, "Cause every man to go out from me." Yesterday the bey's wife returned our visit, her husband having called on Mr. B. a few days ago—husbands and wives never go out together. She came with a group of ladies and children, handsomely dressed in brocaded silks and furs and bright colors.

The Christmas Tree.

Our daughters prepared a Christmas tree, and we invited the bey's little girl to come and see it lighted up on Christmas day. She came, and was so pleased that the next day she came again. Some Jewish friends were also invited to spend the evening; some came, but many were deterred by the very urgent threats of the rabbis against all persons going to the mission house. They are threatened with excommunication, that is, their dead would not be buried, their young would not be married, nor their sons circumcised, nor would they get any help if sick or poor.

One young man who ventured to come is the son of the friendly rabbi, our former neighbor, who invited us one year, with a number of ministers and students, to witness the Passover at his house. He was so kind as to pause occasionally in his recital of the Passover service to allow Mr. Ben-Oliel to translate and explain to our friends the meaning of different parts of it. On coming out these gentlemen made the remark that Mr. B. was evidently "the right man in the right place." This son told my husband on Christmas day that he only wished the rabbis would question him about coming here, as they have done to others, and he would tell them, "Only go yourselves once, and you will want to go again, for you will hear explanations of our own Scriptures which will make you want to hear more." He comes nearly every Saturday.

The New Year's Fete, 1896.

The New Year's fete for Spanish Jewesses attending this mission was on a much larger scale this year, as our work has expanded and the numbers increased. On January 1 seventy gathered in the large hall upstairs, or, as Mr. Ben-Oliel likes to call it, the "upper room," the tree I have before mentioned being lighted at one end, and the presents and prizes for the girls being arranged on tables on either side; another table was covered with kindergarten work, embroidery, lace, etc., made in the school. Evangeline's children were arranged to the left, the girls and young women of Miss Volty's class in front, and, behind, the mothers of my mothers' meeting, with a few of their children, and one or two mothers of the girls, who had been admitted to hear their children recite and witness their enjoyment.

First they sang some hymns in Spanish, and then, the tiny ones beginning, they all recited, generally two together, hymns and texts in Spanish, French, and English, and then the first class stood up together and repeated a selection of texts from the Old Testament in Hebrew prophecies referring to Christ, giving chapter and verse, and following each passage with its translation in Judeo-Spanish. Mr. Ben-Oliel, who presided, was delighted and surprised to find what progress they had made since the last season of reci-

tation. We all felt that they did their indefatigable teacher great credit.

This over, some of the young women of the dressmaking school repeated together some texts they had been taught by Evangeline in their own language, which was followed by some kindergarten action songs, which gave great satisfaction and amusement to all. The little ones, standing in a ring, gave "Pussy's in the Well;" the middle class, "I'm a Good Musician," with trumpet, violin, and drum, imitated by the little ones, who declared they were "all good musicians." Then the first class did the scarf drill, to the delight of all, after which came the giving of presents. Each one was called up to receive a dress, an orange, a cake, and some sweets, and for the little ones there were dolls and toys, and some warm scarfs, etc. The girls who had made most progress in reading received Pentateuchs in Hebrew, and others got work-boxes for good conduct.

Our warm thanks are due to the kind friends who have by their gifts enabled us to give so much pleasure to these poor people.

Jerusalem, Jan. 6, 1896.

A PITIFUL LETTER FROM TURKEY.

[Translated from the Armenian for the Christian Cynosure.]

SHOPIK, Turkey, Dec. 31, 1895.

BELOVED FRIENDS: We were attacked by a Kurdish chief with 400 armed followers, altho we paid them 100 Turkish pounds (\$450) as ransom. They forced us to give up our other valuables and our weapons. They also took our grain and cattle. They then ransacked our houses and at nightfall went away.

The next morning the Turks from the surrounding villages attacked us and threatened to kill us if we did not leave our houses. So we went outside, and they entered and plundered. For eight days they burned the houses as they emptied them. Only ten or twelve of the poorer houses were not burned, but the doors and windows were carried off. After this they rushed upon the women and children, and took off their shoes and clothing. On the eighth day, as they had finished their work, they came to us, who were on the banks of the stream. They killed Brother Baghdo's son and Pastor Nelson, because they would not change their religion.

It became night; darkness was upon us; but they came with lanterns and selected forty-five of the young men, saying that the government wished them. Knowing what would befall them, the men asked for an hour's grace. They prayed and sang; they asked forgiveness of each other; they kissed the hands of their parents, and parted with tears, with the expectation of never again seeing each other. Taking them to a desolate place half an hour distant, they were taken apart two by two and threatened with death if they would not change their religion. They all with one voice agreed in saying boldly: "We will not deny our religion. We are ready to die for our Saviour's love." Only five succeeded in making their escape, but the remaining forty became martyrs for the love of Jesus. My son Samuel was among the forty-five, but he escaped with four others and hid in a cave for ten or twelve days. My youngest son, twenty-two years old, was killed.

How heartrending was the sight! A week before we were in our homes, comfortable, having made every preparation for the winter, having our friends about us; but, like Job, we were deprived of everything, dwelling-house, furniture, beds, food, clothing. With heads uncovered, feet bare, little clothing upon us, we passed from rock to rock, from mountain to mountain, with great wailing and lamentation, to find our children. "Rachel weeping for her children, and would not be comforted, because they are not."

After wandering for several days, we went

to the city of Arabkir for help, but in vain. The government twice gave us grain for bread, but less than a pound for each person, and this to last ten or twelve days. The wheat was burned and weevil-eaten, so that it was too bitter to eat. Our whole village is now crowded into the ten houses which were not destroyed. There are no doors, windows, bread, money, beds, or even earthen dishes in which we could cook if we had anything. Ten of us have died from cold, exposure, and hunger.

K. OF SHOPK.

OUR WORK AND WORKERS.

Work has been commenced on our new sanitarium at Guadalajara, Mexico.

The church at Ovajuk, Armenia, with some assistance from the Foreign Mission Board, are about to erect a house of worship.

A CHURCH of twenty members was recently organized at Grand Ledge, Mich., the services being conducted by Elder I. H. Evans and A. O. Burrill.

ELDER J. G. MATTESON, whose labors have included both the American and European fields, has been compelled to give up his work in connection with the college at College View, Neb., on account of failing health. His address is now Santa Monica, California.

At the recent meeting of the General Conference Association, it was decided to put two general canvassing agents in the field in the United States, the dividing line being the Mississippi River. Brother F. L. Mead was given charge of the work in the eastern division, and Brother E. M. Morrison in the west.

THE Foreign Mission Board has decided to increase the working force in India by the addition of a physician, one or two nurses, and a couple of canvassers. The work in that country has opened up very encouragingly, and Elder D. A. Robinson, who has charge of the work there, has been authorized to establish a school for girls at Calcutta.

THE *Evening News*, Kettering, England, of March 3, publishes reports of four discourses delivered the previous Sunday by Elder J. S. Washburn and Brother H. Champness. The discourses were all on the general subject of "Sun Worship the Root, Life, and Soul of Heathenism—Sunday as Its Representative Day." It is said there was a good attendance at all the services, and a very large turn-out in the evening.

WE note two recent dedications of church buildings in California, one at Sebastopol, on the 22d ult., and the other at Petaluma, on the 29th. Elder N. C. McClure, president of the conference, and Elder E. E. Andross attended these services. Both of these localities are in Sonoma County. Petaluma was the scene of the first public effort to introduce this work in California, when, in 1868, Elders J. N. Loughborough and D. T. Bourdeau conducted a series of tent meetings there. That was the beginning, not of a large church in Petaluma, but of an extensive work on the Pacific Coast.

TENNESSEE seems determined to be the "banner state" in the matter of religious persecution. Of the five cases of prosecution for Sunday labor pending in Lake County, one, that of Brother J. W. Lewis, was tried on the 18th ult. Or rather there were two indictments against him, and his conviction entails a fine and costs amounting to \$61.46. This he will serve out in prison at the rate of twenty-five cents a day, a total of 246 days. The religious people of that vicinity, like those in other parts of the state, have not yet begun to enforce the reception of the "mark of the beast" upon any but Seventh-day Adventists. The cases of the other four brethren, L. A. Callicott, W. S. Lowry, J. H. Dowdy, and Otto Wilson, were continued until the next term of court.

EVERY doctrine held by Seventh-day Adventists is found in the Bible, and may be taught from the Bible alone. Notwithstanding the fact that we issue papers, tracts, and books, calling attention to these Bible doctrines, our workers are not, or ought not to be, dependent upon these for their advocacy or defense. Many persons have accepted these doctrines from reading and studying the Bible alone, who believed differently previous to such study. Question: Who ever became convinced that Sunday is the Sabbath, or that sprinkling is baptism, or that man is possessed of inherent immortality, from a study of the Bible alone?

THREE of our ministers, A. O. Burrill, P. M. Howe, and W. Simpson, are now under sentences for doing some labor in connection with the laying of a foundation for a church at Darrell, Ontario, on the 3d of last November. Brother Burrill's sentence amounts to \$20 and costs, or sixty days in jail; the sentences of the other two amount to forty days each. The tyranny of the sentence is especially marked by the fact that friends are not allowed to give them anything in the way of food, and prison fare is generally anything but healthful. It is worthy of note here that the first magistrate before whom the brethren were arraigned refused to have anything to do with the cases, because the charges were so manifestly unjust.

ONE of the many curious things that are happening in these days is reported by Elder D. T. Bourdeau in the *Review*. He was laboring among the French population about Green Bay, Wis., and, after being personally abused and misrepresented, was finally challenged for a discussion. And after the time had been agreed upon, his opponents went around among the people and urged them not to come. As might have been expected, this only aroused the curiosity of those who were thus importuned, and there was a large attendance. Not one of the Protestant ministers who had been opposing Brother Bourdeau was present, and the people listened to him attentively for three hours, while he thoroughly exposed the opposition and presented the truth.

THE spirit that always touches the button for setting Sunday laws in operation has been discerned in the prosecution of Brother Ira Babcock, of Greenboro, N. C. The law under which he was arrested is an old provincial law of 1741, which forbids labor, etc., on Sunday, under penalty of a fine of \$1.00 and costs. He was bound over by a justice of the peace for trial at the county seat. The grand jury found a bill which did not even mention Sunday, the charge being disturbance of a religious meeting, although the work done was out of sight and out of hearing distance from the church. When the case came to trial, it was shown that the bill was not correctly signed, and the trial went over until the May term of court. It is probable that the case will be dropped, but the spirit behind the original action is the same as that which is behind all such persecution. It is the spirit of the dragon, "the accuser of our brethren," which works through the church and state "beast" in the Old World governments, and through his "image" in the United States, to carry out his "war" with the "remnant" seed of the church, "which keep the commandments of God, and have the testimony of Jesus Christ."

NOTICE TO QUEBEC CONFERENCE.

AFTER April 1, the office of the Quebec Tract Society and Conference will be removed from 294 Marie Anne Street, Montreal, to Dixville, P. Q. All correspondence for above should be addressed to Miss Laura E. Cushing.

On account of ill health, I shall return to my home in West Enosburg, Vt. All private letters should be addressed to me there.

Mrs. A. E. TAYLOR.

RANCH FOR SALE.

SISTER M. GOULD CROUCH, of Toll House, Fresno Co., Cal., wishes that she has for sale 160 acres of land, which she would like to sell in order to put the proceeds in the cause; and if she can not sell it, she would like to rent it to some good Adventist family. For particulars, address as above.



"Study to show thyself approved unto God."

LESSON III.—SABBATH, APRIL 18, 1896.

ORIGIN, NATURE, AND POWER OF DEATH.

TOPICS for review:—

(a) Show by Scripture man's exalted position by creation, his nature, and the kind of life he possessed.

(b) Through what change must he pass before he can be restored to that which he lost by sin?

(c) Who only can work this change?

Divisions of the lesson: (1) Death Came by Disobedience. (2) Nature of Death. (3) Power of Death.

QUESTIONS.

DEATH CAME BY DISOBEDIENCE.

1. How did death come into the world?

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

2. Upon how many did death come, and why?

3. What is sin?

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4.

4. What is the wages of sin?

"For the wages of sin is death." Rom. 6:23.

5. How many came under the death sentence through Adam's transgression?

"For as in Adam all die." 1 Cor. 15:22.

NATURE OF DEATH.

6. What is said of the thoughts of man in death?

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

7. What is said of the memory?

"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6:5.

8. What does the apostle Paul say of those who fall asleep if Christ be not risen?

"Then they also which are fallen asleep in Christ are perished." 1 Cor. 15:18. See note 1.

9. What occurs at man's death?

10. Where are the dead at the time of the resurrection?

"Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice." John 5:28.

11. What expression is frequently used to show the condition of those who are dead? Ans.—The term "sleep." See 1 Thess. 4:13, 14; 2 Peter 3:4; Acts 13:36.

12. Are individuals who are asleep conscious of things taking place around them? See note 2.

13. What is the condition of those that are asleep in their graves?

"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 3:17, 18; 14:21.

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 10.

14. What can be said of time as related to those who are asleep in death? See note 3.

THE POWER OF DEATH.

15. What sentence was pronounced upon Adam in case he transgressed?

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

16. What power is there in death? See note 4.

17. What is death called?

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

18. Who has the power of death?

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

19. For what purpose was Christ manifested?

"He that committeth sin is of the devil; for the devil sinneth

from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8.

NOTES.

1. A MORE literal reading of 1 Cor. 15:18 would be, "They which have fallen asleep in Christ have gone to nothing." Paul follows the above with these words: "If in this life only we have hope in Christ, we are of all men most miserable." In his reasoning, he regards the first Adam as a whole, a material man made of the dust, and that without redemption man would certainly go to nothing at death. As water, when the hydrogen and oxygen are separated, ceases to be water, so, when the elements that made man are separated, man ceases to exist.

2. ONE of the marked characteristics of sleep is unconsciousness. An individual may feel a sense of drowsiness and yet realize what is going on around him, but we do not say that he is asleep until he is lost to all that is around him. Sight, smell, hearing, and touch fail, and all voluntary motion ceases. This is sleep, a profound unconsciousness. The Saviour, who knew its nature full well, in the case of Lazarus used it to express the condition of man in death. John 11:11.

3. IN unconsciousness there is no account of time.

This has been illustrated many times in case of accident. Persons receiving a stroke upon the head have been unconscious for several days. If they have received the blow while speaking, the sentence is broken off till consciousness is restored, when they finish the sentence, having no knowledge of the intervening time. So in death, there may be a long time from death to the resurrection, but to the dead it is nothing. One moment it is losing consciousness, while the next it is awakening by the voice of Jesus Christ. The sleep of the saints in Jesus Christ is not, therefore, a gloomy doctrine.

"Asleep in Jesus! soon to rise,
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
And wake in full immortal bloom."

4. SATAN is the author of sin (1 John 3:8), and death came by sin (Rom. 5:12); therefore all the power of Satan is in death. Sin is disorganizing and destructive, not merely of happiness, but of life itself. James 1:14, 15.



come? Verse 16. Note 3. (8) When he came to himself, what did he say? Verse 17. Note 4. (9) What did he do to himself? Verse 18. Note 5. (10) How did his father meet him? Verse 20. Note 6. (11) What did the son say? Verse 21. (12) But what command did the father give? Verses 22, 23. Note 6. (13) What reason did he give for this manifestation? Verse 24. (14) What was the happy result? Same verse, last clause, also verse 7. Note 7.

NOTES.

1. The portion of goods.—According to Jewish law the older son inherited a double portion. Dent. 21:17. In this case the younger would inherit one-third of the estate at his father's death. But he desired his father to anticipate the future and give him his share now in money or jewels, "which is a common form of investing wealth to this day in the east." "And he divided unto them his living," that is, the portions were indicated by giving the younger son the value of his third. The Lord endows all men with life and the possession of reasoning faculties, with power to act. As the parable indicates, there are two ways, two courses, that one may exercise his choice upon. The Lord does not exercise coercion, but simply sets before man the blessings of righteousness, and shows him the end of wickedness. He has the power to choose the right or the wrong.

2. Joined himself to a citizen.—Literally, "glued himself" to a citizen. That is, he virtually became his slave. He was sent to feed swine, the lowest and most degraded occupation one could have, especially for a Jew, which we suppose the son, from the customs mentioned, to have been.

3. Would fain.—Literally, he was coveting, longing for, ardently desiring, so hungry was he. The husks were the pods and seeds of the locust or carob

tree, "a common evergreen tree bearing an abundant crop of fruit,—long, curved pods, which are used for feeding cattle, and are largely exported to England for feeding horses, under the name of locust beans. They are capable of sustaining human life, like the acorns of the oak; . . . and as in Germany and England the swine are driven into the woods to feed on the fallen acorns, so in Syria they feed under the locust trees."—Canon Tristram. The pods are "six to eight inches in length, and one inch in breadth, and about a quarter of an inch thick." No man gave unto him, not necessarily of the husks, but of proper food. He had not one friend, is the idea.

4. When he came to himself.—Note some of the points in his downward career. He went into a far country, wasted—scattered—his substance, spent all; there arose a famine; because he had not one friend in his poverty, he was in want, hired out to feed swine, and probably ate swine's food. A desperate picture indeed! Yet one which has had its counterpart many times in actual life. At the last extremity he came to himself. He suddenly awakened to a consciousness of his deplorable condition. The Satanic spell that had lured him on as in a dream towards ruin was broken. And how often it is that financial reverses or the total failure of plans for this world's gain bring a man to his senses! The squandering of the gifts of mind and of wealth go hand in hand, for the serving of mammon, or security in riches, results in forgetfulness of God. So it is with all worldly ambition, in whatever line. "The friendship of the world is enmity with God." James 4:4. But happy is that soul, no matter to what depths it has fallen, that comes to itself, and realizes, even at the last moment, that the Father still remains, and is ever the same. There is all hope for such an one.

5. His father saw him.—The inference is that the father was on the lookout continually for the return of the son who had gone astray. And when he saw him, his love caused him to run to meet him, and fold him in his arms. That love had been reaching out without ceasing after the prodigal during his entire absence. This represents the attitude of God towards the sinner. In a sense the sinner is the erring son, and the love of God, with all its fullness and power, is continually searching for an entrance to his heart to bring him home. In the parable of the lost sheep is represented the successful mission of the Son of God in rescuing the lost world,—the world lost through sin.

"But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord passed through
Ere he found his sheep that was lost.
Out in the desert he heard its cry,—
Sick and helpless, and ready to die."

6. The best robe.—The first, outer, chief robe, kept for special occasions. Here it means the robe of righteousness, indicative of a changed life, really the life we obtain through Christ. The ring on his hand, the symbol of rank, or authority, a restoration to dignity and power. Shoes on his feet. "Shoes were worn only by free men, never by slaves."

7. My son was dead, and is alive again.—Sin is a condition of death, for the end is death. So the return was as tho from the grave. He was lost, but found. And they began to be merry, for their great joy. Note the extreme danger of the sinner. Deliverance from some small pain or danger would occasion no such joy. The greatness of the joy in heaven (verse 7) is a measure of the greatness of the danger. It is "a brand plucked out of the fire."

The Testimony of History to the Truth of Scripture.

By Rev. George Rawlinson, M.A., author of "Seven Great Monarchies." This is a pamphlet of 240 pages, takes up the most recent archaeological discoveries, and shows how thoroughly they agree with the Bible record. "The religion of the Bible, unlike almost all other religions, has its roots in the region of facts," are his opening words in this valuable work, and the whole book is just as forcible and to the point as this opening sentence. We say again, it is a valuable one to those who wish to briefly study the subject. Price, paper cover, 35 cents.

PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

INTERNATIONAL
SUNDAY SCHOOL
LESSON

"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON III.—SUNDAY, APRIL 19, 1896.

THE LOST FOUND.

Lesson Scripture, Luke 15:11-24.

11. AND he said, A certain man had two sons;
12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
15. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.
17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.
19. And am no more worthy to be called thy son; make me as one of thy hired servants.
20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
21. And the son said unto him, Father, I have sinned against



FOREIGN.

—The Italian senate has voted 100,000,000 lire to carry on the war in Abyssinia. In the meant me peace negotiations are under way with Menelek. It is now said that the African king demands a large indemnity as one term of peace.

—M. Berthelot, French minister of foreign affairs, has resigned. This move is believed to have been brought about by Russian criticism of his conduct of French policy in Egypt, and an expression of lack of confidence by other members of the cabinet.

—The predicted rise in price of sugar due to the devastation of plantations in Cuba has showed itself in London. There the price has advanced from \$2.10 to \$3.10 per hundredweight. Heavy demands are being made upon sugar-producing sections everywhere, and prices in the United States may be expected to rise soon.

—On March 13 a meeting occurred between Queen Victoria of England and Emperor Francis Joseph of Austria. The meeting was their first, and to most people is interesting because of that fact, seeing their kingdoms are only a few hundred miles apart—and the length of the reign of each, the former having been 59 years on her throne, and the latter 48 years on his.

—The Egyptian Debt Commission has voted £500,000 to defray the expenses of England's proposed advance on the Soudan. Just how far the matter will go is hard to say at present, as it is reported that the Russian and French members of the commission protested, and voted against the proposition. But already England has thrown out an advance guar towards Dongola, and the latest report is that it has met a body of Dervishes, and suffered defeat.

—The news comes from Cuba that Pinar del Rio, in the extreme western province of the island, was taken by the insurgents under Maceo, on March 27. The city, which has been considered the western stronghold and relief center of the Spanish, is a place of 20,000 inhabitants, and was garrisoned by 4,000 troops. The attacking force was 9,000, well armed, and assisted, it is believed, by American artillery men. The route was complete, but, as usual, the insurgents chose not to take possession at the risk of attack by a superior force. The city was given to the flames, stores captured, and the wily chief has left for parts unknown. Later news will probably give more details.

—The proposed route of the Nicaragua Canal is from Greytown, on the Atlantic side of the San Juan River; thence to the San Carlos River; thence three and a half miles to Lake Nicaragua; across the lake and through the valley of the Rio del Medio and the Rio Grande to Brito, on the Pacific Coast. The whole distance of 170 miles involves only 27 miles of excavated canal, the rest of the way being by rivers and Lake Nicaragua. This lake is 105 miles long by an average width of 40 miles. Three locks only on each side of the lake are said to be necessary, with a dam at Orlosa, on the San Juan. Who will see the enterprise through? is the question now troubling those interested in the project.

—President Hippolyte, of the Haytian republic, is dead. He was chosen president in 1890, after successfully defeating Legitime and putting down the revolution of 1889. His election was virtually a victory for the pure-blooded blacks, as he had no mixed blood in his veins. Legitime was the star of the Creoles. The administration has been characterized by severeness towards state offenders, several conspirators having been summarily shot, but in private life the president was described as a mild-mannered, genial, well-educated gentleman, of benevolent disposition. The ending of his rule, which period was one of peace for Hayti, again awakens fears for the island, as politics are not very firmly organized, and a political fight may bring on another revolution. A British war ship has already proceeded to Port-au-Prince to look after British interests in the island.

—Japan is evidently making an effort to compete with Great Britain for a share of the carrying trade of the world. A line to Bombay is already arranged which will compete with the Pacific and Oriental Company. A line is to be opened to Austria, and an agent is on his way to England to place an order for 6 steamships, of 5,000 tons each, which, with one of the same size already starting, will be put on a European line. The island kingdom has undergone a mighty reformation in the last generation, and is still changing, and bids fair to take its stand among the great nations of the earth. Already its manufactured articles are pushing into the great foreign markets and causing consternation among other manufacturers because of their high grade and cheapness. Just what shall be done in the revision of laws so as to afford what is believed to be necessary protection to home producers, and at the same time recognize Japan on an equality with

other powers under the "most favored nation" clause of treaties, is a question agitating politicians at the present time.

—The trial of Jameson in England has drawn attention from South Africa, which for the time being appeared to have resumed a comparative state of quietude. But it appears from reports from that section that every preparation is being made to meet a further and real crisis, which it is confidently believed will come when England has disposed of the Jameson affair. The Boers are resolved to effect their recognized independence, and to this end are aiming, and it is reported have made an alliance with the Orange Free State. To add to England's anxiety, the Matabees in two districts have revolted and fallen upon white settlers, many of whom are reported killed. Fugitives are seeking refuge in Bulawayo and Guelo, whither a detachment of volunteers with a Maxim gun have been sent from Cape Town. This sudden move of the natives is quite probably due to the repulse of Jamestown. England seems just now to have a heap of trouble on hand.

—The present strength of the Cuban insurgent army is estimated closely at 43,000 men, altho the Cubans claim there are 60,000 in the field. No doubt many would join the army were it not for lack of arms. Of the army proper, not counting local bands, two-thirds are well mounted, and about half are well armed. The others have shot-guns, revolvers, or only the machete. Some are armed with muzzle loaders, and lead is so scarce that telegraph wire chopped into short lengths often serves for the charge. Besides these small arms the insurgents have a number of field pieces captured from the Spanish troops. A recent despatch announces the safe landing of arms, ammunition, and a body of volunteers by the steamship Bermuda, which successfully evaded officials in New York two weeks ago. The stores will be of immense assistance to the rebels. They consist of 4,000 repeating rifles, 1,000,000 rounds of cartridges, 4 Hotchkiss rapid-repeating guns, 2 Gatling guns, 2,000 pounds of dynamite, thousands of matches, several hundred rubber coats, which will be useful as the rainy season comes on, and a supply of money for the purchase of provisions. This expedition, with that of the Three Friends, which landed nearly as large a quantity of stores, will enable the insurgents to meet the Spanish more on an equality than before. Captain-General Weyler has issued another proclamation to the effect that henceforth he will treat the Cuban forces as bandits because of their runaway methods of fighting. Just what he will do in his wrath it will be interesting to see. The world at large has supposed the general was doing his best, but from his words evidently he has not been. He now proposes to annihilate the Cubans, it seems. He will quite probably learn to his amazement that the smaller and poorer armed forces, after inflicting what damage they can, will in the future, as in the past, have the audacity to refuse to stand up and be shot down according to his military ideas.

DOMESTIC.

—Six million Bibles were printed in 1895.

—An exploring expedition under the charge of Professor Hite, of the University of Pennsylvania, will sail for Labrador this season. Already over fifty scientists and students have engaged passage. The work of the expedition will be along the lines of zoology, geology, botany, and archæology.

—The new battle ship Iowa was launched on March 28 at the Cramp's Shipyard, Philadelphia. The ship will carry eighteen guns and five torpedo tubes, but while not so numerously supplied with arms as some others, four of her guns are twelve-inch rifles, making her a terrible engine of war.

—Field Marshal Yamagata, of Japan, the organizer of the modern Japanese army, and the man to whom is due the success of Japan in the late war, is now in this country on his way to Moscow to attend the coronation of the czar in behalf of his country. He is described as a small, gray-haired man, with the most polished and polite manners, in whom one sees the most advanced type of the Japanese race.

—The Roentgen X rays are still in the front rank of popular interest, and the latest material development must be credited to "wizard" Thomas A. Edison. Mr. Edison, by means of a fluorescent screen manufactured by himself, and the Crookes tubes, has succeeded in penetrating the human body with the naked eye, without the aid of photography. The subject stands between the tubes and the screen, and the observer looks through an eyehole in the center of the screen from a position behind it. When the subject stood near the ray, nothing but light was discernible. A step near the screen revealed the bones, and a step further away from the light showed the internal organs, minute examination being made by gazing the distance. Clothing offered no obstacle to the passage of the wonderful rays. The achievement is a marvelous one, and we await with wonder and interest the next advance.

—A despatch from New Orleans states that a force of 300 whites in the town of Palmetto gathered about the place of registration a few days since, and by threats prevented the negroes of the parish from registering for the purpose of voting. Several who did register were on the following night taken from their homes and unmercifully flogged. One negro refused to come out on the mob's invitation, and fired upon the crowd, killing one man, whereupon the mob returned the fire, killing two blacks.

—A few months ago it was announced that chemists had succeeded in reducing invisible air to a blue liquid capable of being poured from glass to glass like water. Lately a means has been found to produce this liquid on a large scale for commercial purposes, when it will be used for refrigerating purposes. It is explained that the process of liquefaction is arrived at by reducing the temperature of the air to a very low point, and consequently when the liquid is allowed to expand to a gaseous state, so much heat is absorbed as to cause a great fall of temperature in its immediate surroundings. Properly controlled it will be unsurpassed as a refrigerating agent. Its production will be by the aid of powerful compressing engines recently invented by Herr Linde, instead of the slow laboratory process.

—A bill has passed both Houses of Congress removing all naval and military disabilities from those who participated in the War of the Rebellion on the southern side, a move which should have been made long ago. Such action would probably have been taken fifteen years ago, had it not been for the stand of one or two prominent generals of the Southern Confederacy, who refused all advances. There is hardly a question but what a stronger government and a slow union would have resulted had no such disabilities been imposed even upon those willing to help build up the nation, as witness the course of Japan after its great revolution. Leaders in the rebellion were given prominent positions in the government, thus gaining their everlasting adherence and the friendship of their former supporters.

St. Helena Sanitarium.

(Formerly RURAL HEALTH RETREAT.)

A Health Retreat under regular management, where all natural methods of treatment are used, including pure water, fresh air, beautiful scenery, healthful foods, gymnastics, Swedish movements, electricity in various forms, baths of all kinds, massage, and the rest cure, as may be deemed best suited. Besides, our surgical wards are in the hands of skilled surgeons and trained nurses where the best care can be given.

Send for a circular. Address,

St. Helena Sanitarium,
St. Helena, Napa Co., California.



These Bottles are made of the best material, and are strong and substantial.

THEY ARE INDISPENSABLE IN THE SICK ROOM

There are cheaper goods than these, but the cheap ones will not be found durable or satisfactory.

PRICES: 3 Quarts—In a Box, - \$1.25, Postpaid.
4 Quarts—In a Box, - \$1.50, Postpaid.

ADDRESS,

PACIFIC PRESS PUBLISHING COMPANY,
OAKLAND, CAL.

THREE MESSAGES

OF REVELATION XIV.

This is a pamphlet of 140 pages, giving in a brief and concise manner the character and importance of the warning messages now going to the world. Price, 15c.

PACIFIC PRESS PUBLISHING CO.,

Kansas City, Mo. Oakland, Cal. New York City, N. Y.

Signs of the Times.

PUBLISHED WEEKLY, FOR THE

INTERNATIONAL TRACT SOCIETY,

By Pacific Press Publishing Co.

\$1.00 PER YEAR (50 numbers). SIX MONTHS, 50 CTS.

Three Months, 30 cts. To Foreign Countries, \$1.50.

Special Terms in Clubs, and to Agents.

Address, SIGNS OF THE TIMES,
OAKLAND, CAL., U. S. A.

Instructions for Ordering.

1. REMIT by Bank Draft, P. O. Money Order, or Express Order.
2. If paper money is sent, register the letter.
3. Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., on New York, Chicago, or San Francisco banks. Those written on other banks cost us exchange.

CHANGE OF ADDRESS.—Subscribers desiring the address of their paper changed, will please state in their communication both the old and new address.

POSTAGE STAMPS.—Please do not send postage stamps, as we have more now than we can use, and they often get stuck together in the mails, and are useless when received. Canadian and other foreign moneys can not be used by us.

RECEIPT.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not appear in due time, and if books ordered by mail are not received promptly, please notify us.

Sample copies of the SIGNS, receipt book, etc., sent postpaid to any one who will solicit subscriptions for the paper. Renewals and new subscriptions one price to subscribers. Special terms to agents.

EXPIRATION OF SUBSCRIPTION.—All papers are discontinued at the expiration of the time paid for. The date opposite your name on the printed address label shows when the subscription expires. Please forward your money in ample time for renewal if you desire unbroken files, as we can not always furnish back numbers.

PLEASE DO NOT MIX BUSINESS.—When ordering or renewing the SIGNS, if you wish to order some other paper, or some books, tracts, or lesson pamphlets, or to ask any questions of the editor, please write such orders or questions on separate sheets of paper. All can be sent in one envelope, and the money all sent in one order. It will save us much trouble if each kind of business is written on a separate sheet. In this way each order can be handed to the proper clerk and filled at once, and save any delay.

OUR GENERAL AGENTS.

Argentina—Mary T. Westphal, Casilla del Correo, 481, in care of Sociedad de Tratados de Argentina, Buenos Ayres, Argentine Republic, S. A.

Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.

Atlantic Tract Society—T. A. Kilgore, Sec., 39 Bond St., New York City, N. Y.

Australia—Echo Publishing House, North Fitzroy, Victoria.

California Tract Society—1059 Castro St., Oakland, Cal.

Canada—Laura E. Cushing, Dixville, Quebec, Sec. Quebec Tract Society; Marian Klaiber, 194 Brock Ave., Toronto, Ontario, Sec. Ont. Tract Society; and Int. Tract Society, 268 Crawford St., Toronto, Ontario.

China and Japan—A. La Rie, International Tract Society, Queen's Road 219, Hongkong, China.

Colorado Tract Society—Mrs. Bertie Herrell, Sec., 1112 S. Eleventh St., Denver, Colo.

Dakota Tract Society—Mrs. A. H. Robinson, Vilas, S. Dakota. District (No. 5), Depository and Bible Agency—Pacific Press Publishing Co., 18 West Fifth St., Kansas City, Mo.

England—International Tract Society, 59 Paternoster Row and 451 Holloway Road, London.

Florida Tract Society—Miss Josephine Grannis, Sec., Box 508, Orlando, Florida.

Germany—International Tract Society, Grindelburg 15a, Hamburg, Germany.

Illinois Tract Society—Room 1180, Monon Building, 324 Dearborn St., Chicago, Illinois.

Indiana Tract Society—A. L. Miller, Sec., 175 Central Ave., Indianapolis, Ind.

International Tract Society—271 West Main St., Battle Creek, Mich.

Iowa Tract Society—Jessie V. Bosworth, Sec., 603 East Twelfth St., Des Moines, Iowa.

Kansas Tract Society—Anna M. Grant, 821 West Fifth St., Topeka, Kan.

Maine Tract Society—Ellza H. Morton, North Deering, Me.

Manitoba—W. H. Falconer, 320 Colony St., Winnipeg, Manitoba.

Maritime Provinces Tract Society—Mrs. I. H. Cowie, Sec., Box 85, Moncton, N. B.

Michigan Tract Society—J. S. Hall, Sec., 271 W. Main St., Battle Creek, Mich.

Minnesota Tract Society—L. B. Losey, Sec., 3rd East Lake St., Minneapolis, Minn., P. O. Box 989.

Missouri Tract Society—W. B. Tovey, Sec., 1418 East Twelfth St., Kansas City, Mo.

Montana—Chas. T. Shaffer, Sec., 818 Breckenridge St., Helena, Mont.

Nebraska Tract Society—Mary F. Beatty, Sec., 1505 E St., Lincoln, Neb.

Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.

New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.

New Jersey, Del., Md., New York City, Brooklyn, N. Y., and Dist. Cal.—Atlantic Tract Society, T. A. Kilgore, Sec., 39 Bond St., New York City, N. Y.

New York State—W. A. Wilcox, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.

New Zealand Tract Society—M. H. Tuxford, Sec., 57 Tory St., Wellington, N. Z.

North Pacific—Geo. E. Henton, Sec., 190 East Twentieth St., Portland, Oregon.

Ohio Tract Society—E. A. Merriam, Sec., 349 Cedar Ave., Cleveland, O.

Oklahoma Tract Society—R. W. Parmele, Sec., 818 Fourth St., Oklahoma City, Oklahoma Territory.

Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Williamsport, Penn.

Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.

South Africa—International Tract Society, 28 a Roeland St., Cape Town.

Southern Tract Society—L. Dyo Chambers, 23 Early St., Chattanooga, Tenn.

Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.

Tennessee River—Mrs. Clara C. Hunt, Sec., 3009 Shelby Ave., Nashville, Tenn.

Texas Tract Society—T. T. Stevenson, Sec., Keene, Johnson Co., Texas.

Upper Columbia—Mrs. M. E. Ford, College Place, Wash.

Utah Tract Society—Anna Hammond, Sec., Box 1058, Salt Lake City, Utah.

Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.

Vermont—Lizzie A. Stone, 190 N. Winoski Ave., Burlington, Vt.

Virginia Tract Society—J. P. Neff, Sec., 501 N. Twenty-fifth St., Richmond, Va.

West Virginia—T. E. Bowen, Newburg, W. Va.

Wisconsin Tract Society—Geo. M. Brown, Sec., 855 Fifth St., Milwaukee, Wis.

NOTICE OF STOCKHOLDERS' MEETING.

The annual meeting of the stockholders of the Pacific Sabbatharian Association, a corporation, organized and existing under and by virtue of the laws of the state of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, state of California, on Tuesday, the 28th day of April, A.D. 1896, at 9:30 A.M., for the purpose of electing a board of nine directors, and transacting any other business that may properly come before the meeting. By order of Wm. Saunders, President of Pacific Sabbatharian Association. E. A. Chapman, Secretary of Pacific Sabbatharian Association.

NOTICE OF STOCKHOLDERS' MEETING.

The annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized and existing under and by virtue of the laws of the state of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, state of California, on Monday, the 27th day of April, A.D. 1896, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of C. H. Jones, President of Pacific Press Publishing Company. E. A. Chapman, Secretary of Pacific Press Publishing Company.

TO CHICAGO IN 3½ DAYS
—and—
TO NEW YORK IN 4½ DAYS
—via—
THE NORTHWESTERN LINE
—and—
UNION PACIFIC RAILWAY.

Drawing-room sleeping cars. Upholstered tourist cars. Daily without change. All meals in dining cars. Sleeping car reservations and all information at Overland Ticket Office, 2 New Montgomery Street, Palace Hotel corner. C. E. Bray, general agent.

Flower Festivals Fiestas Rose Carnivals

and the like, will abound in California for the next two or three months.

Santa Barbara Flower Festival, the fame of which is world-wide, and the glory of which is not half told, opens **April 15**. **Queen Flora** will reign three days.

La Fiesta de Los Angeles, now fixed in the chronology of California feasts, and not less illustrious than its older prototypes, commences **April 22**, and will continue four days.

The Carnival of Roses, to take place in San Jose, May 6th to 9th, inclusive, though a more recent candidate for favors, yet because of the limitless possibilities of the Garden City for anything that is made of roses, is quite as full of promise.

REDUCED RATES

will be made by the SOUTHERN PACIFIC COMPANY for all these brilliant events. Arrange your program accordingly, and call on agents for particulars.

TEACHING TRUTH

By Mary Wood Allen, M. D.
National Lecturer W. C. T. U.

A little brochure brimful of helpful suggestions to parents who wish to teach their children the truth in regard to the mystery of life.

Price, 25c. PACIFIC PRESS PUB. CO.
Oakland, Cal.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. *Bible Students' Library*, No. 82. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

PILGRIM'S PROGRESS

BY JOHN BUNYAN

A new, clear-type edition of convenient size. Neatly bound in cloth, cover design in colors, 240 pages, size 5x7½ inches.

Price, 50 Cents

Address PACIFIC PRESS PUB. CO., Oakland, Cal.
43 Bond St., New York. 18 W. 5th St., Kansas City, Mo.

THE JUDGMENT

By the late J. N. ANDREWS

The Events of the Judgment and their Order. Following are principal chapter headings: The Investigative Judgment, Examination of the Books, God the Father the Judge, Offices of Christ, Messages to the World, The Sanctuary in Heaven, The Crowning of Christ, The Executive Judgment, The Saints Sitting in Judgment. *Bible Students' Library* No. 55. 136 pages. Paper covers. Price, 15 cents.

PACIFIC PRESS PUBLISHING CO.

OAKLAND, CALIFORNIA

Kansas City, Mo., New York City, N. Y.

Illustrated Tract. One of the late issues of the *Bible Students' Library*, entitled "The Seal of God and the Mark of the Beast." Contains 4 original illustrations. The subject is one of vital interest to all, and now is an opportune time to circulate this tract widely. Order B. S. L. No. 130. Address your State Tract Society, or PACIFIC PRESS PUBLISHING CO., Oakland, Cal.; Kansas City, Mo.; New York City, N. Y.

Abiding Sabbath and Lord's Day

By ALONZO T. JONES

A pointed review of two prize essays which are, without doubt, the best contributions to the defense of Sunday as the Sabbath. Those desiring to find some \$1,000 reasons for keeping the first day of the week will find them in this work. *Bible Students' Library* No. 2. 173 pages. Paper covers. Price, 20 cents. Address

PACIFIC PRESS PUBLISHING CO.

Kansas City, Mo. OAKLAND, CAL.
New York City, N. Y.

HOW TO GET GOOD BOOKS CHEAP

Special Offers to "Signs" Subscribers.

Steps to Christ.—By Mrs. E. G. White. This most valuable work has been published in six different languages in the United States alone, while chapters from it have been issued in tract form in some countries. Only those who have carefully read its contents can estimate its great worth. Neatly bound in cloth, 75c.

The Rights of the People.—A up-to-date pamphlet on religious liberty, and of permanent value for reference and study. Paper covers, 40c.

Testimony of History to Truth of the Scriptures.—By Geo. Rawlinson, M.D. An excellent and instructive pamphlet on recent archaeological discoveries. Paper binding, 35c.

Dictionary of the Bible.—By Wm. Smith, LL.D. A very complete dictionary of the Bible, although small. 467 pages of closely written matter, well and attractively bound, Jewish calendar, map of Palestine, and other valuable features. Price, 85c.

Special Combination Offers.

The Signs of the Times one year, and "Steps to Christ" or "Bible Dictionary," \$1.50.

The Signs of the Times one year, and "Rights of the People," or "Testimony of History to the Truth of Scripture," \$1.25.

Address
SIGNS OF THE TIMES, Oakland, Ca.

THE RIGHTS OF THE PEOPLE

Or Civil Government and Religion

BY ALONZO T. JONES

An Up-to-Date Pamphlet on the Principles of Religious Liberty.

"THE RIGHTS OF THE PEOPLE" contains fifteen chapters, the following being a portion of the chapter headings:—Christianity and the Roman Empire—What Is Due to God and What to Caesar—The Powers That Be—How the United States Became a Nation—What Is the Nation?—Who Made the Nation?—Religious Right in the United States—Religious Rights Invaded—The People's Right of Appeal—National Precedent on Right of Appeal—Sunday-law Movement in the Fourth Century and Its Parallel in the Nineteenth—Will the People Assert and Maintain Their Rights?—Religious Rights in the States.

In the four appendices to the book are given the Declaration of Independence—The Constitution of the United States—The Dred Scott Decision, and the "Christian Nation" Decision.

This is a book of permanent value for reference and study and one that all should possess. It contains 384 pages, with several illustrations, is issued as No. 32 of the *Religious Liberty Library*, and is bound in paper covers. Price 40 Cents.

A FINER EDITION on laid paper is also ready. It is neatly bound in cloth. Price One Dollar.

Address orders to

PACIFIC PRESS PUBLISHING CO., Oakland, California.
18 West Fifth Street, Kansas City, Mo.
43 Bond Street, New York City.

Signs of the Times,

OAKLAND, CAL., APRIL 2, 1896.

We send no papers from this office to individuals without pay in advance.

When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon for pay. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.

A Story about Fishing (Notes).....1, 2
Crucified, Buried, and Raised (Rom. 6:1-11), E. J. W.....2, 3
Question Corner.—No. 289, Binding and Loosing of Satan—No. 290, The Temple of God—No. 291, The Holy Spirit.....3

Poetry.

Choose.....4
My Petition.....6
The "Mother's Room".....9
Awake, A. E. WILCOX.....11

General Articles.

Heart Piety Essential, MRS. E. G. WHITE.....4, 5
God's Likeness, S. N. H.....5
Taught by the Spirit, WM. COVERT.....5, 6
"Christianity's Millstone," GEO. H. HEALD, M.D.....6
Satan's Bond of Union, JULIA H. DUFFIE.....6, 7
Worshiping in Letter and Spirit.....7, 8
Winning Others from What? to What? and How?.....8
Committee Sociability.....8
Practical Holiness.....8

The Outlook.—Which Is the "Better Class"? W. N. G.—
More Roman Imitation—Back to Heathen Times.....9

The Fireside.—Their First Cigar—Temper and Tongue—
Modern Proverbs—What Every Good Girl May Become—
Morphine.....9, 10

Missions.—The Jerusalem Christian Union Mission—A
Pitiful Letter from Turkey—Our Work and Workers.....11, 12

International Sabbath School Lesson.—Origin,
Nature, and Power of Death (Lesson 3, Sabbath, April 18,
1896).....12, 13

International Sunday School Lesson.—The Lost
Found (Lesson 3, Sunday, April 19, 1896).....13

News and Notes.....14

Publishers.....15

Our Sympathies, and we believe the sympathies of every other lover of liberty, are with our brethren who are enduring unjust prosecution for conscience' sake. Brother J. W. Lewis, whose case is mentioned on page 12, is now serving out a sentence of 246 days for laboring—to the disturbance of no one—on Sunday. But this he may know, Christ is with him and with every other soul who is oppressed for conscience' sake.

A new boys' organization has been started in Niagara Falls, N. Y., called the Union Guards. They meet together for a half hour for Bible study—for the study of the Gospel of peace—and then a portion of time is given to military training. Later the boys will be furnished with wooden guns and probably uniforms. This is but one of the many straws which show the increasing militarism of the age under the guise of Christianity and civilization.

The demand for help, the call for laborers in our work, was never so great as now. While we have one hundred more laborers in the general and foreign field than last year, the calls for more were never more numerous or more urgent. We are glad that it is so. May the Lord of the harvest call, equip, and prepare by spiritual endowment more laborers. Who will hold himself ready to carry the everlasting Gospel, saying, "Here am I, Lord, send me?"

The Sunday-closing question is up in Los Angeles. It came in a proposition to prevent street contractors for the municipality working on Sunday. Elder R. S. Owen presented a protest against the measure, because of the religious legislation involved in it, and was opposed, especially by Councilman Kingery. But, according to the *Herald* of that city, Elder Owen had altogether the best argument, on the ground of logic and the rights of man. But in the mind of the councilman, the majority should rule in all things. But the *Herald* well points out that majorities have nothing to do with the rights of men, and well intimates that the

logic of Sunday laws would demand laws for eating, drinking, dressing, etc. But there will be Sunday laws despite logic and right. The people will not allow reason and right to rule.

ACCORDING to latest press despatches a state of war does seem to exist in Cuba, whether recognized by Spain or any other country. It was evidently recognized by the people of doomed Pinar del Rio, a city of Cuba about one hundred miles southwest of Havana, near the southern coast, the garrison of which, consisting of 4,000 Spanish soldiers, was utterly routed by the insurgents, under General Maceo. Little do we realize the blessings of peace, and yet it helps one to appreciate its advantages when we think of poor, desolated Cuba, Madagascar, and other war-burdened and war-blasted countries. It is only in Christ, however, and ultimately in his kingdom, that we shall delight ourselves in the "abundance of peace."

SPECIAL NUMBERS OF THE "SIGNS."

We have on hand a number of special copies of the SIGNS OF THE TIMES which we know would do good work if circulated, and which we will close out at one cent each. These are as follows:—

The issue of Dec. 12, 1895, Vol. 21, No. 49, containing a copy of the Declaration of Independence, and cuts of the house in which it was written, and the press on which it was first printed, and other good matter, 2,000 copies.

Issue of Dec. 19, 1895, Vol. 21, No. 50, containing a symposium on the "Great Threefold Message," 4,000 copies.

Issue of Jan. 30, 1896, Vol. 22, No. 5, a symposium on "God's Memorial," or a consideration of the Sabbath question, 1,300 copies.

We will send these, as long as they last, in lots of five and upward, for one cent a copy, one-half the regular price. The same amount of money invested in any other way on the above subjects would not begin to purchase any such amount of good, fresh matter. Please order at once. Address, SIGNS OF THE TIMES, Oakland, Cal.

In Chatham, Ont., Jail.—A letter from Elder A. O. Burrill, from Owosso, Mich., states that the Court of Common Pleas of Toronto, Ont., has confirmed the sentence passed by the lower courts some time ago which sentenced Elders Burrill, Howe, and Simpson to a term of days in jail with costs. The sentence as confirmed by the higher court is without costs of appeal. As it is now, Elder Burrill has a sentence of sixty days to serve in Chatham Jail, and Elders Howe and Simpson forty days each. Other particulars are recalled in Our Work and Workers notes, on page 12. Elder Burrill writes:—

"I expect to return to Ontario in a few days to begin my sentence. To us brethren 'the wrath of the dragon' [see Rev. 12:17] is coming to be a reality. I can thank my heavenly Father for the confidence that he has given to me for such an hour. How precious the promise, 'My grace is sufficient for you!'"

It may be stated that there is no law save that of moral obligation which compels Elder Burrill to return to Ontario. May God bless his servants, and may his truth run and be glorified by their privations.

Notwithstanding.—The apostle Paul thus wrote the believers at Philippi: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather to the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will; the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defense of the Gospel. What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will

rejoice." Phil. 1:12-18. All this is just as true now. We are grateful to our brethren for all the papers and publications sent us having a bearing on or opposing our work. We can not notice them all; only a very small proportion. In fact, it is not a good thing at all to spend time in merely combating people. It is better to meet all these things with the positive, drawing Gospel truth, rather than with repellent arguments. And yet we are glad to get the papers sent us for the information and hints they give. But let not our friends be troubled because of attacks on truth. Notwithstanding it all, Christ is preached. The wrath of man shall praise God; what will not praise him he will restrain.

For All Time.—A correspondent writes us:—

"The Adventists are always trying to prove something that nobody disputes, that is, that the seventh day was the Jewish Sabbath. They don't try to prove that the seventh day was the day Christ chose for the Christian dispensation, which they know is impossible; for the Lord's day, or the first day of the week, is [was] the one used by the Christians of the apostolic day, and by the Christian world ever since. Christ established that day by his resurrection and example."

Surely the writer of the above has read most carefully what Seventh-day Adventists have written. Let us briefly inform him:—

1. Seventh-day Adventists are never trying to prove that the seventh day was the "Jewish Sabbath;" for they do not believe it. The Bible does not say that the seventh day was the Jewish Sabbath, but, "The seventh day is the Sabbath of the Lord thy God" (Ex. 20:10); "My [the Lord's] holy day" (Isa. 58:13), of which day it is said "the Son of man is Lord" (Mark 2:28). The Lord's own day, therefore, as taught by the Lord's own word, is the seventh-day Sabbath.

2. That day was the Sabbath day "in the beginning," "for man," to continue as long as man should exist. "Concerning thy testimonies, I have known of old that thou hast founded them forever." Ps. 119:152. "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." See Matt. 5:17, 18; Isa. 51:6, 7; Luke 16:17. The Sabbath of the Lord is therefore forever, for all time, for all dispensations. There is no more necessity of proving that Christ chose the seventh-day Sabbath for the Christian dispensation than there is that he chose any other commandment, or taught the worship of another God. Nevertheless, he did teach the integrity of God's law in its every jot and tittle in both word and act, in instruction and example.

3. He nowhere kept the first day as a Sabbath, and nowhere taught others to observe it. Neither did his apostles. For what is there claimed to be a new institution both precept and example are sadly wanting.

4. The Sunday was not kept by the apostles as a sabbath, or holy day, nor by the early Christians till they turned back to heathen times. (See Gal. 4:8-11.) The first day was never called the Sabbath till many centuries after Christ, nor the Lord's day till two hundred years after Christ. There was no law for its observance till it was made by the heathen Constantine, in A.D. 321.

5. Christ's resurrection was not a matter of a day, but of a moment, and it is memorialized not by a day but a new life, a momentary life, in Christ Jesus, the resurrection life, which begins with the baptism of the Christian. See Rom. 6:3-6.

6. As shown above, the only Lord's day according to the Bible is the seventh day of the week.

If our correspondent, and many others, knew Christ as the revelation of God, as the personification of God's law, as the Lord our Righteousness, as the only Saviour from sin, which is the transgression of the law, they would say, with the psalmist, "O how love I thy law! it is my meditation all the day," and with the beloved disciple, "This is the love of God, that we keep his commandments; and his commandments are not grievous." He who knows the new covenant has the law of God written in his heart, a blessed witness of God's love,