

SIGNS OF THE TIMES

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

Volume 23. Number 18.
Fifty Numbers a Volume.

OAKLAND, CALIFORNIA, MAY 6, 1897.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

(Entered at the Post-office in Oakland.)

For Publishers and Terms, see page 15.

Editorial

"Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17.

"Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith." Hab. 2:4.

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6.

"For ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

"Hast thou faith? have it to thyself before God." Rom. 14:22.

The Actualities of Faith.—

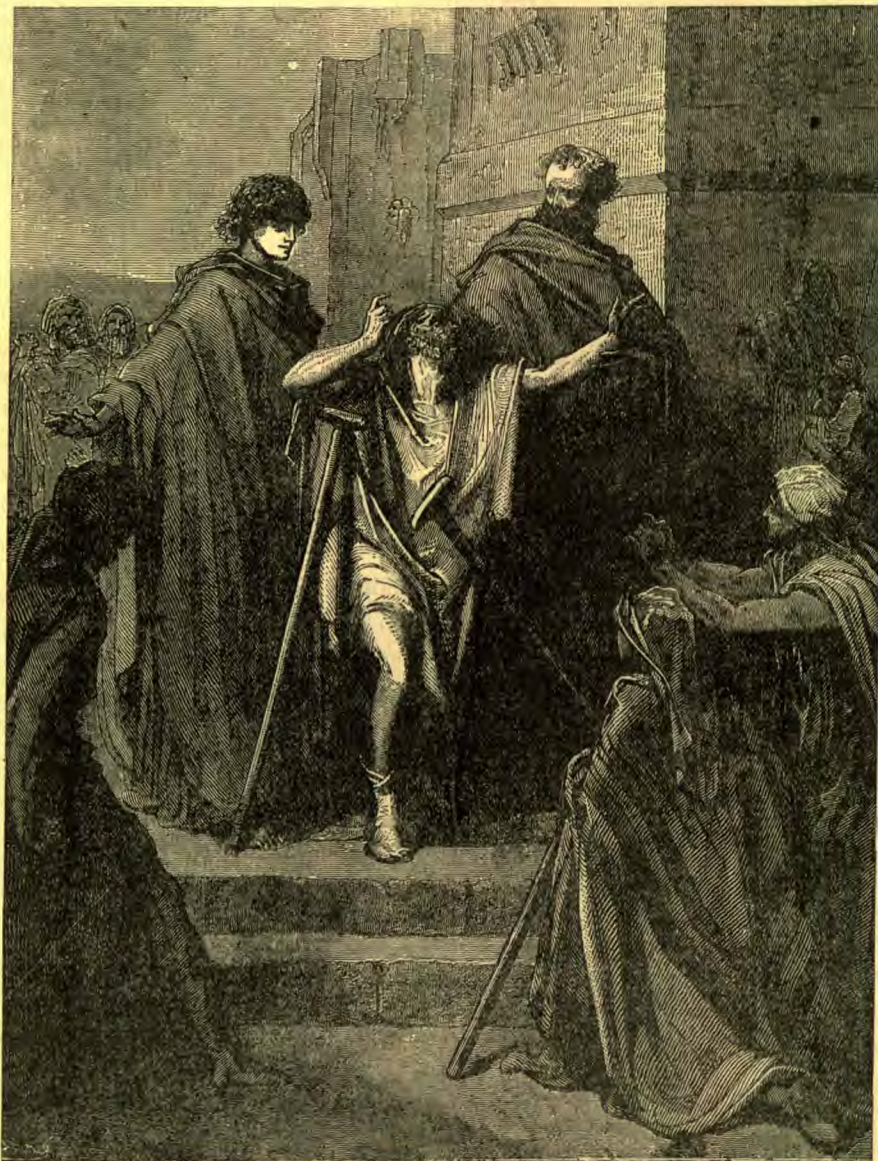
Genuine faith is the connection which the soul makes with the living God through his living Word. The mere exercise of a belief of itself alone is nothing. It might be exercised toward a cloud, a tree, an idol, a snake; but this would bring no more power, for there is no power in these objects that does not exist in higher form in man. But belief exercised toward God, believing God's Word, yielding completely and absolutely to what that Word says in precept or promise, submitting to let that Word work in us the will of Him who gave it,—this is faith.

Faith Not an Emotion.—

Faith is not, therefore, an emotion or imagination. Sometimes when the child of God rejoices that he has the Spirit of God, that he has the life of God, eternal life, that he has Christ dwelling in him, that he is redeemed and saved, he is met by the cold remark that he does not have these actually, but by faith. We are not now considering as to whether we may lose them, but inquiring, Do we have them truly, actually? Do we not *actually* have what we have by faith? Or are we deceived into believing that we possess certain things which we do not possess?

that sometime when we are good enough we will have them, but not now; "for now we only have them by faith."

All in Christ.—But all these things are in Christ; for "it pleased the Father that in him should all fulness dwell." If, therefore, we have Christ, we have all things in him. We may not be able to grasp them all, but they are ours, bestowed in actuality, sufficient for our



"In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6.

needs, and according to our faith. At the close of a record of the wonderful words and miracles and life of Jesus, John writes: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John 20:31. Now is this life *actual* that comes in the believing?—Yea, verily, as actual as the signs and miracles which Jesus wrought.

Real Things through Faith.—Jesus spoke

to the leper, "Be thou clean;" faith grasped the words, and the leper was actually healed of the dread plague. He said to the blind, "Receive thy sight," and the faith of the sightless formed a channel for the power in the words to bring seeing. In our illustration is pictured the impotent (powerless) man, at the Beautiful gate of the temple. For forty years he had had no power to walk. But God spoke the word through his apostle; the man's faith re-

ceived the word in himself, and the life of God made him whole. Was not the healing actual, real? Why, the man leaped up, "stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3:8. And the Spirit of God said through Peter: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth . . . doth this man stand here before you *whole*?" "And his name *through faith* in his name *hath made this man strong*, whom ye see and know; yea, *the faith* which is by *him* hath given him this *perfect soundness* in the presence of you all." Acts 4:10; 3:16.

For You.—Reader, such faith may be yours. By faith in the Word of God you may be cleansed from sin (John 15:3; 1 John 1:9); you, powerless in yourself, so that you can not do the things that you would, may find all power in Jesus Christ (Col. 1:11); you may have the righteousness of God and the Spirit of God (Rom. 3:22; 8:9, 10); and having the Spirit of God, you have the life of God, eternal life (2 Cor. 4:10, 11; 1 John

5:11-13); and having faith in his Word, you may know that he "hath saved us, and called us with an holy calling" (2 Tim. 1:9); and "hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love" (Col. 1:13, margin). All this we may know and have by faith in the Word of God, *actually, really* have them. If Christ is not ours *now*, when will he be? We can only live in the *now*. If we are not saved *now*, what assurance have we that we will ever be? If the

spotless robe of righteousness is not ours now, by living faith, yes, actually, when will it be? If we have not eternal life now, the life of the "eternal Spirit," what assurance have we that we will ever have it? True, we have not reached heaven; we are not made immortal; we are not beyond the confines of danger and trial and conflict; of this the Word assures us, and tells us that the heavenly home and immortality will come, and the trial will be over, at the appearing of our blessed Lord. But these other blessings, God gives them to us now that we may reap the larger, fuller, riper blessings by and by. We do not have them absolutely, but we have them by faith as actually as the impotent man had healing, as the leper cleansing, as Bartimeus sight. Let not unbelief cheat us of the riches of God's grace which he with open hands holds out to us. Let simple faith say, "They are mine."

INFIDELITY: WORSHIPING SELF.

SUPPOSE I say that I believe the Word of God; but here is a text that I can not believe. Yet this text is a part of what is declared to be the Word of God. If I doubt this, how am I to determine that any other portion is the Word of God? If reason determines it, I am simply worshiping the result of my own reason, and this is idolatry. Therefore if I do not believe that this is the Word of God, do I really believe that any other word is the Word of God?—No; for it is all the same Word.

If I think I believe another portion, then it is only my reason in which I believe. I can understand one portion, and what I can understand I will believe. Is not that a denial of God? It is saying that there is no being in this universe greater than I am; that I will not believe anything greater than my comprehension. If I believe one portion because it looks reasonable, and doubt another because it doesn't look reasonable, then reason is the guide of my life, and I am sitting in judgment on God. I am virtually saying that there is nothing of God that is greater than my reason.

Then my faith in the Word of God is shown by my faith in any one text of that Word. If I do not believe that Word, I do not believe any of it. I may think I believe something else, but in that which I think I believe, I am simply putting myself in the place of God, and worshiping myself. I am putting my understanding in the place of God's, and what I think is God is only myself. This is a fact.

This sort of thing is very common in the world, among professors of Christianity. One believes a text because it looks reasonable, and he can understand it, but that other he can not see. And yet he thinks he is not an infidel. "See what a large portion I do believe;" and yet he can not go beyond the range of his reason. That is to say that there is no God in the universe who can speak words beyond the range of his reason. His reason is held to be equal to God's, and even above it, because he sits in judgment on what God says. This is putting self above God. So, let us state it again: When we thought we believed the Bible, and doubted a portion of it, and thought we believed in God, who was the god we were really worshiping, thinking it was the true God?—Only self. That is the Papacy, pure and simple.

E. J. W.

"WHAT MUST I DO TO BE SAVED?"

IT is a Bible question; it admits of a Bible answer and no other. It was a sinner that asked the question, "What must I do to be saved?" It was the legate of Jesus Christ that answered him: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31. "For God so loved the world," says the great Teacher, "that he gave his only-begotten Son, that *whosoever believeth in him* should *not* perish, but have everlasting life." John 3:16. This is all that is necessary, belief, faith, in Jesus Christ.

"But," says one, "I thought that you people who observe the seventh-day Sabbath taught that more than faith is necessary." We do not; that is, no well-instructed Christian so teaches. Why should we teach otherwise from what is taught by our Lord and his apostle?

"But why," persists the questioner, "do you keep the seventh day? Is not that a denial of faith? Is it not returning to old Jewish customs for justification?"

Let us ask a question: Do you believe in Christ for salvation? The answer of course is, "Yes, most assuredly." But do you worship idols, take God's name in vain, dishonor your parents, steal, commit adultery, covet, etc.? And you reply with warmth, "Certainly not." But again we ask, Is it not returning to old Jewish customs to keep the commandments which forbid these things? For all the truth of the Bible came through the Jews. The God of the Bible has proclaimed himself to be the God of Israel. The prophets were Jews, the apostles and New Testament writers were Jews, and Jesus after the flesh was a Jew. More, he himself declares to one of another nation, "Salvation is of the Jews." John 4:22. Then if it be going back to Jewish customs to keep one of the Ten Words which God gave to the world through the Jews, is it not doing the same thing to keep other commands of that same law, given in the same way?

What Is Bible Belief?

But what is it to believe? It is not to give mere assent to a thing. Thus it is that the demons believe, and many people who are yet in their sins. The apostle tells us, "With the heart man believeth *unto righteousness*." Rom. 10:10. Righteousness is *right-being* and *right-doing*. The belief, the faith, which stops short of right-being and right-doing is spurious, and he who trusts to it will be deceived.

The righteousness to which belief has respect is the righteousness of God. "But now the righteousness of God without the law manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. The righteousness is God's righteousness. It is given through faith in Christ. It is the same righteousness that is taught by the law and by the prophets; for the law and prophets witness to its genuineness.

It is the righteousness wrought out by the *obedience* of Christ, for "by the *obedience* of One shall many be made righteous." But to what was Christ obedient?—To the Father's commandments. John 15:10. He kept God's law, every one of the Ten Words of the Decalogue in their fulness, and so fulfilled or filled up in himself God's righteousness, that he

might fulfil the same in others. Jesus Christ obeyed God; he did it in every particular. "Who did no sin, neither was guile found in his mouth." "Sin is the transgression of the law." 1 John 3:4. "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The law which says, "Thou shalt not covet," is the Decalogue. Therefore if Jesus Christ "did no sin," he did *not* transgress the law that pointed out sin; and therefore he must have kept that law, as he assuredly did. His enemies accused him of breaking the Sabbath day, but he said that the good works that he did on that day were "*lawful*," according to the Sabbath law. Matt. 12:12. Then the *obedience* of Christ by which the believer is made righteous is obedience to the Decalogue.

God imputes to us through faith the righteousness which Jesus wrought out. For our love of self is imputed his love to God. For our covetousness he gives his unselfishness. For our Sabbath-breaking is imputed his Sabbath-keeping. That is, if we by faith yield to God, God grants all this for Christ's sake. He not only forgives past sins by imputing to us his righteousness, but he changes the heart, puts a new spirit within us, even his own Spirit, and thus makes us righteous. Before this work is wrought through faith the carnal mind reigned, and "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." Rom. 8:7, 8. But here is expressed the change after the carnal mind has been taken away, and the mind of Christ is given: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Verses 9, 10. "There is therefore now no condemnation to them which are in Christ Jesus." Verse 1. And all this comes simply because we believe with all the heart, believe unto righteousness, or right-being. Christ makes the tree good.

"The Obedience of Faith."

But does not the Christian work? Will he not do good works? Of what use to save him if he did not? Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works*." Titus 2:14. These works are the results of his faith. They are the right-doing of the right-being. The right-being, the tree, must be first; the right-doing, the fruit, follows, or else the tree will be cut down as a cumberer of the ground. "Let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. And being made righteous, the believer bears "the fruit of righteousness." His faith is the "faith which worketh by love." Gal. 5:6. His love is that which keeps the commandments of God, "and his commandments are not grievous." 1 John 5:3. "That the righteousness of the law [not a part of it] might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

Now these works are not wrought to earn salvation. They are not performed that we may have faith; they are the fruits of genuine

faith, of belief "unto righteousness." And he who thinks he has faith which does not produce works is deceived; his faith is dead, being alone. The works which God requires, the obedience which he demands, are a test of our faith. They are given in mercy and love, to develop faith and to save us from deception. "If ye love Me, keep My commandments." "Ye are My friends, if ye do whatsoever I command you." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." "He that saith he abideth in Him ought himself also so to walk, even as He walked." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

These, reader, are the words of Inspiration. God has commanded the fourth commandment as truly as the first or sixth. Genuine faith will obey every one without question. If it does not obey, it is not the faith of Jesus. He kept, in the obedience of faith, every precept; if we have the same mind and same faith, we will follow him. Our right-doing will be his right-being in us.

The Light of God.—Sometimes the morals of these times are compared with those in past centuries to show how the world has advanced. But past centuries did not have the advantages of education and access to the Source of truth through the Word as at present. God holds men responsible not only according to their deeds, but according to the light used or rejected. At the beginning of this century, the cheapest Bible cost over one dollar, and a New Testament twenty-eight cents, while throughout the greater portion of the world the Book was entirely unknown. Now the British and Foreign Bible Society provides a whole English Bible for sixpence (twelve cents), a New Testament for a penny (two cents), any one of the four Gospels for a half-penny (one cent), while it gives every year thousands of copies, without money and without price, to all who can not pay for it. No century of earth ever had the light as has this century. How has it been used?

Sacrifices.—There is only one sacrifice in the Christian religion, and that was made by Christ. We have never made a sacrifice. God does not call us to make sacrifices, but to accept the sacrifice that he has made. True, we have to give up all things that pertain to self, but giving up self is simply taking Christ.

Suppose a poor beggar comes to us, with ragged clothing, and a few coppers in his pocket, and we say to him, "Take off these rags, and we will give you a new suit; and give up the coppers, and we will fill your pockets with sovereigns." Would he begin to mourn, or talk about the great sacrifice he was called upon to make in giving up his rags and the coppers he had in them?

Of course we give up something, but what sacrifice is it, when we get ten thousand times as much, and infinitely more? God wants us to give up our miserable ways, and take his ways; our narrow, circumscribed thoughts, and take his thoughts; our poverty, and get his riches; our gross ignorance, and get his wisdom; our wickedness, and get his righteousness.

E. J. W.

General Articles

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

CREATION.

ON the morn of creation, the voice of the Lord
Brought out from confusion the dawning of light;
In infinite wisdom Omnipotence wrought,
And marvels revealed, by the arm of His might.
God spake and the sunlight gleamed over the world;
By His wonderful power the darkness had fled;
Where chaos once reigned through limitless space
Glad rays of sweet sunshine were peacefully shed.
And thus the dark shadows of nature's new birth
Receded in silence, and splendor was there.
The touch of the Master bedecked the new earth,
And grasses and blossoms made fragrant the air.
Again spake the Mighty, the all-wise Creator,
And Luna arose in her grandeur on high;
He uttered His voice, and stars in the heavens
Shone sweetly like jewels that spangled the sky.
From the mosses and ferns and the tiniest spray,
The dewdrops of morning "grew diamond and gem,"
And the cloudlets were bathed by the orb of the day,
As a halo of glory gleamed brightly from them.
At the mandate of God came the beasts of the plain,
And the light finny tribes, which play in the sea,
The prairie, the forest, the vast rolling main,
And the beautiful birds with their sweet melody.
As the sun was reclining o'er ocean and land,
At the voice of the Master in beauty man stood,
In innocent gladness he came from His hand,
And all that God made He pronounced "very good."

MRS. ALICE A. HARPER.

Lansingburg, Mich.

BANISHED FROM EDEN.

"SO HE drove out the man; and he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24. Ruined by disobedience, cast out from the Eden home, doomed to a life of toil and hardship, with the sentence of death hanging over them as a dark shadow, what a contrast to the former blessed existence! But God in his infinite mercy has given them a door of hope; the Seed of the woman shall bruise the serpent's head. Gen. 3:15. As we in the light of the Gospel revelation look backward, it seems impossible that man could realize all which is implied by this promise, but we know not how much God graciously revealed to them. They *believed* the promise, and through faith entered upon their henceforth hard life of toil, and conflict with sinful human nature, and the temptations of Satan.

The Bible history of our first parents is very briefly recorded. Sons were born to them; an altar of sacrifice was erected, calling for the blood of innocent victims representing the merited punishment of sin and prefiguring the sufferings and death of the Redeemer as an expiation for the sins of the world. We see how the first son of Adam fell, how the enemy watched for his soul as a wild beast "croucheth at the door." Through faith in the promised Saviour, Cain should have ruled over sin, but he yielded. Through envy he rose up and slew his brother, and with bold defiance answered his Maker, "I know not: Am I my brother's keeper?" Gen. 4:9.

O, the bitter consequences of that first sin in Eden! Every son and daughter of Eve is a victim to the snares of Satan. "The lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16), all conspire to render us an easy prey. The "prince of this

world" (John 14:30) knows well our every weakness; for his own wicked nature rests upon us. He would captivate us by the pleasures and allurements of the world, "All these things will I give thee, if thou wilt fall down and worship me." Matt. 4:9. He would fill our hearts with hatred toward God and our fellow-beings, for well he knows the law, "Who-soever hateth his brother is a murderer." 1 John 3:15. Again, he would lull us to sleep through self-indulgence, and on the other hand would arouse in us every evil passion. Read that fearful catalog of the works of the flesh contained in the fifth chapter of Galatians. "They which do such things shall not inherit the kingdom of God." Gal. 5:21.

Just here may be found the motive which actuates the enemy of souls. Satan is himself banished from heaven and the presence of God. Certain destruction awaits him, and he is exerting all his evil powers to draw man down to that same terrible fate. O, how many have been hurried into the grave by sinful indulgence! How many, tho living, are yet "dead in trespasses and sins"! Eph. 2:1. Look at the inmates of prison and penitentiary; look at the haunts of vice in all our large cities; look within your own heart and see the constant warfare against every holy desire and Godlike aspiration; see how the old Adam within you asserts his sway! Said the apostle Paul: "I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. 7:22, 23. And whoever sets his face onward and upward toward holiness and heaven finds this same contest going on within. How often have we cried out with shame and grief, "The good that I would, I do not; but the evil which I would not, that I do," and in our moments of despair we are ready to exclaim with Paul, "O wretched man that I am! *who shall deliver me from the body of this death?*" Rom. 7:19, 24.

But, praise to the mercy of God, we may also exult with the apostle, "*Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*" 1 Cor. 15:57.

"With tearful eyes I look around;
Life seems a dark and stormy sea;
Yet, 'mid the gloom, I hear a sound,
A heavenly whisper, 'Come to me.'"

AUGUSTA W. HEALD.

REDEMPTION IN THE BOOK OF RUTH.

"DELIVER him from going down to the pit; I have found a ransom." Job 33:24. Ever since man lost his inheritance through sin it has been true with God, that "I have found a ransom." But, as the connection in which our text is found indicates, it is necessary that there be a messenger to show unto man God's uprightness. God has sought in every way to interpret this fact to the human family. Through type and symbol, through sacrifice and offering, through prophet and priest, he has sought to manifest the plan of redemption to man.

The book of Ruth, which is considered by many a kind of sentimental story, sets forth this redemption very plainly. The ceremonial law provided that if a person lost his possessions through poverty, one of near kin might redeem his inheritance. Lev. 25:49. And in case of the death of a man having a wife, and no children to occupy the inheritance, the nearest of kin should take her for his wife, and the first-born son should succeed in the name of the husband that died; thus the family name and inheritance was secured. Deut. 25:5, 6.

Elimelech of Bethlehem for some reason left

his inheritance, and went to dwell in a land of strangers, who did not know the true God. His wife and two sons went with him. These sons formed an unholy alliance with that people, and took wives of that idolatrous nation. Bitterness and sorrow seem to have followed. Elimelech and both of his sons died in this heathen country, and the mind and heart of Naomi, Elimelech's wife, turns back to the inheritance which they had left in Bethlehem many years before. But she is old and without a son to hold the inheritance, and her poverty makes it necessary that this inheritance be sold, to all human appearance lost, and with her death the family name must perish. But Naomi returns to her old home in Bethlehem, and Ruth, her daughter-in-law, chooses to go with her. This choice of Ruth afterward revives a last ray of hope for Naomi, for she still has kinsmen in Bethlehem.

There is only one that can redeem the inheritance, and raise up the name of the dead upon his inheritance, and the wife of the dead has the right, according to the law, to demand that this nearest of kin build up the name of the dead upon the inheritance. A refusal to do this exposes him to the utmost contempt. Deut. 25 : 7-10. Boaz recognizes all this, and gives himself for this purpose, and marries the Moabitess. All his wealth becomes hers; his own inheritance is "marred," and his name is merged in the house of Elimelech; but that family name is preserved. There is no need now of parting with the inheritance, but with his wealth added to it, it becomes all they need. "And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a redeemer, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life." Ruth 4 : 14, 15, margin.

How beautifully this illustrates our redemption in Christ. Man, in departing and partaking of the forbidden fruit, lost his life. The decree was carried out, "In the day that thou eatest thereof thou shalt surely die." This can not refer to natural existence, but the Spirit which is life, and the Holy Seed which God intended should ever remain in man, by sin was lost. Man was spiritually dead, and, so far as human prospects were concerned, the inheritance was lost; the name, sons of God, was lost, and all must perish.

Yet there was One, and only One, who could restore what was lost in Adam,—his Elder Brother, the rightful heir of all things. Life, name, and inheritance, all were his by right. Infinitely superior in every respect to Boaz, yet he stooped to marry the lost race. And by so doing "marred" his own inheritance. "Who, being in the form of God, thought it not something to be held onto; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." He actually gave himself to them, that every one who would enter into the marriage relation with him might have his wealth, his inheritance, his name, and his life, and thus become members of his body, his flesh, and his bones. And like as the widow under the ceremonial law had a right to demand her redemption of her nearest of kin, so we have a right to come with boldness unto our Redeemer, knowing that he will perform the kinsman's part. This redemption is not so much the paying off of a mortgage supposed to be held by Satan upon the human race, as it is being delivered from sin and its results by becoming one with Christ. Neither is it the paying of a sum to God to cancel a debt, and thus make satisfaction with God; for God can only be satisfied with righteousness, and this we all may find in our Redeemer.

"Turn, O backsliding children, saith the Lord, for I am married unto you." Jer. 3 : 14. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi [that is, my husband]." Hosea 2 : 16.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

ELGIN G. FARNSWORTH.

Washington, N. H.

COMMUNION WITH GOD.

O SOLITUDE, where are thy charms?

Or hast thou none?

They who such hasty thought express

I envy not their happiness,

Nor their possessions—though from shore to shore

They reach—nor hoarded coffers running o'er,

O solitude!

Youth oft too little prize the blest retreat,

And think to find

Within the social band their joys complete.

Mistaken youth! Such kind

Are transient only; and the more we crave,

The sooner learn their real goal, the grave.

Look not to mortal as a guide supreme

To human joy,

Nor dare of earthly happiness to dream

Without alloy.

'Tis ours to tread the path our Master trod,

And find communion sweet and peace with God.

MRS. NANCY W. GATH.

DAVID'S SIN.

Its Practical Lessons.

PERHAPS there is no Bible writer whose character has been so assailed as that of the prophet David. Infidels have referred to his sin in the matter of Uriah the Hittite, as a reason why they can not accept the plan of redemption set forth in God's Word. It is true that David did commit a terrible sin. He says so himself. Hear his penitent prayer, "Deliver me from blood-guiltiness, O God, thou God of my salvation." Ps. 51 : 14. God himself declares the sin to be a great and grievous one. He full well knew what the effect would be on future generations; for he said through his prophet Nathan, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12 : 14.

Now suppose instead of showing mercy to David he had refused to pardon his guilt, would the infidels of that and succeeding generations, who have pointed the finger of scorn at the penitent patriarch, have believed the Bible or been any more ready to accept the plan of salvation?—Not one. If an infidel obtains the right view of the plan of redemption, he will recognize at once that it is for the purpose of pardoning sin. If he gains a view of the exceeding sinfulness of his sins, he will greatly desire to be forgiven. He will be thankful that God forgave David and placed it on record. Whoever finds fault with God's pardoning of David's sins of murder and adultery, finds fault with the plan of salvation. Had it been planned according to their narrow ideas, it would have been a very limited affair indeed, and conducive of very little, if any, good.

Every infidel must acknowledge that the Bible sets forth pardon for all manner of sins, except the sin against the Holy Ghost. Now this being the case, why should not David have been pardoned, provided that he met the conditions, as well as any one in the world? Why find fault with God's mercy? Why not rejoice in it, hope in it, and avail ourselves of it, before it is too late?

No one who has a just conception of the far-reaching influence of sin, can fail to see the enormity of David's sin. The prophet sinner held the high position of king, and his influence was far-reaching. The terrible influence of his awful guilt did not die when the patriarch finished his course, and was laid away to rest. For nearly three thousand years he has been unconsciously sleeping in his grave; and yet the story of his fall is repeated by the infidel scoffer to reflect shame on the Scriptures. It is also held up by the faithful teacher of God's Holy Word to encourage the transgressor to hope in God's mercy.

That class of people who look to the pardon of David's guilt, must be careful not to overlook David's repentance. If heartfelt repentance ever fell on the ear of a sin-pardoning Redeemer, it was from the mouth of David. Hear his words: "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me; my moisture was changed as with the drought of summers." "I acknowledge my transgressions; and my sin is ever before me." Ps. 32 : 3, 4; 51 : 3, R. V.

Think of it. He whose conscience smote him for cutting off a piece from the cloak of Saul, had so fallen that he murdered one of his most valiant soldiers to cover his shameful violation of the seventh commandment. But, notwithstanding all of this, God sent him close, cutting reproof, brought him to repentance, forgave him, and whoever enters heaven will meet the man whose psalms have been read and sung for generations. Praise the Lord for the plan of salvation that cleanses the foulest sinner! If infidels would repent, instead of finding fault with God for pardoning David's sins, they too might be saved.

E. HILLIARD.

Tonga, Friendly Islands, South Pacific.

GOD'S CARE FOR HIS CHILDREN.

"NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up in the plain of Dura, in the province of Babylon. Then Nebuchadnezzar, the king, sent to gather together the princes, the governors, and the captains, . . . unto the dedication of the image which Nebuchadnezzar the king had set up." "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up."

"At that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up."

These men who thus accused the Hebrews had been saved from death by Daniel's appeal to the king in their behalf, but they were envious of the three Hebrews, and were desirous of hurting their influence; they therefore carried the complaint to the king that these men had dared to disobey his commands.

The thought that his slightest wish should not be respected at the dedication of the image, filled the king with rage, and he commanded that the men be brought before him. "Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" How short-lived is the exaltation bestowed by men! How little dependence can be placed in them! These three men, once honored, and intrusted with great responsibilities, are now the objects of the

wrath of a king whose will is law. Truly we can not trust in princes.

As the three Hebrews stood before the king in their moral dignity, innocence, and purity, he was convinced that they were superior to the men in his kingdom. They had always been faithful in the performance of their duties, and he decided that he would be gracious, and give them a second trial. "If ye be ready," he said, "that at what time ye hear the sound of the cornet, flute, harp, sackbut, psalter, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." And then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?"

His senses were perverted by the prospect of his own greatness, and he seemed to lose all knowledge of a monarch above all earthly kings. When his dream was shown him by Daniel, he had acknowledged, "Of a truth it is, that your God is a God of gods, and a Lord of kings;" but he now took all this back, and sought to demonstrate before the representatives of the different nations, who had assembled at the dedication of this image, that he, the king of Babylon, was the greatest king in the universe, and that all must bow low to his supremacy, and submit as slaves to his will. And all went well in the carrying out of this arrangement till the disobedience of the Hebrew captives.

With the furnace in sight, the captives answered the king's horrible threat, saying: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Their faith rose with the knowledge that God would be glorified in this transaction, and with a firm, triumphant ring of implicit trust and confidence in their voices, they said, "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

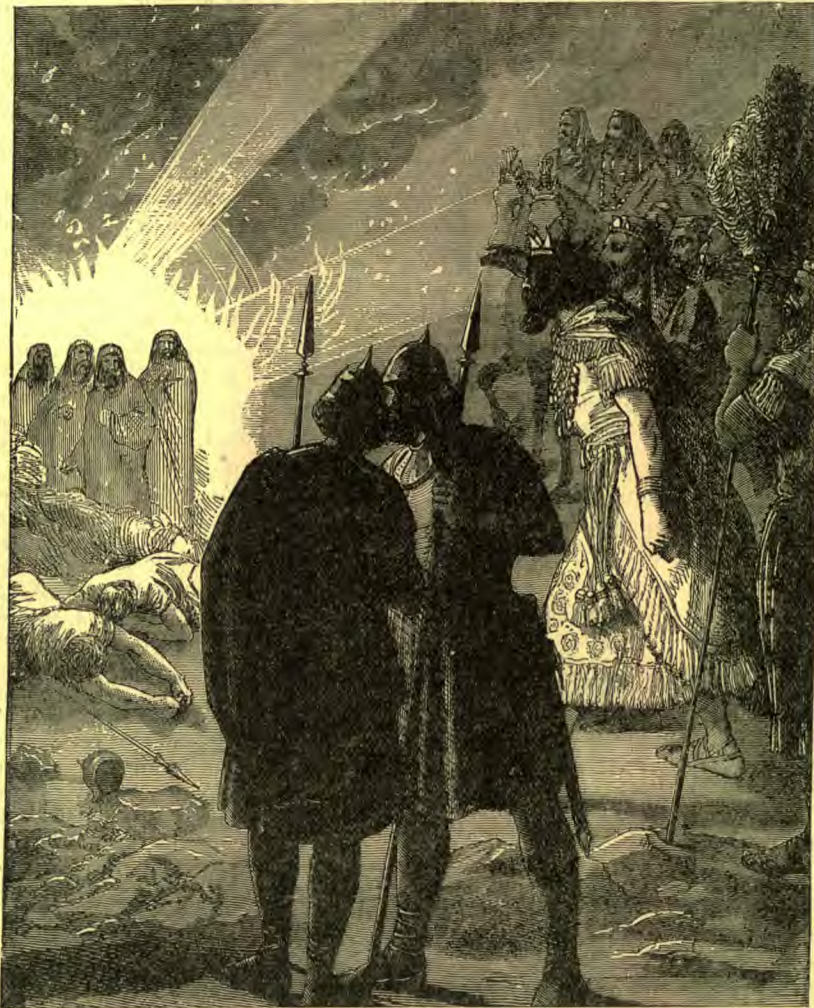
When the king saw that his will was not received as the will of God, he was "full of fury," and the form of his visage was changed against these men. Satanic attributes made his countenance appear as the countenance of a demon; and with all the force he could command, he ordered that the furnace be heated seven times hotter than its wont, and commanded the most mighty men to bind the youth, and cast them into the furnace. He felt that it required more than ordinary power to deal with these noble men. His mind was strongly impressed that something unusual would interpose in their behalf, and his strongest men were ordered to deal with them.

The king's command was urgent. He was anxious to punish the men who had dared to exercise their will in opposition to his will; and without delay, with all their clothing upon them, they were cast into the fire. "Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire

slew those men that took up Shadrach, Meshach, and Abed-nego."

Surrounded by the officers of his government, by the Chaldeans, and by distinguished and great men from many countries, the king, filled with Satanic fury, looked on the scene, waiting to see how soon the men who had defied him would be utterly consumed. But his triumph suddenly came to an end. He saw something that he thought must be an illusion. He turned pale, and, shading his eyes with his hand, he directed his gaze to the furnace, watching it with intense interest. All did not discern as quickly as did the king the result of his cruel project. With alarm he asked his great men, "Did not *we* cast *three* men bound into the midst of the fire?" "True, O king," was the reply. With a voice trembling with excitement, he cried, "Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

How did this heathen king know what the



Son of God was like? Through their steadfast adherence to right principles, the Hebrew captives had been called to fill positions of trust in the courts of Babylon. They were tempted by others to be untrue, in order to gain advantages; but they were faithful in all their business transactions. In life and character they represented the truth; and when they were asked a reason for their course of action, they gave it without hesitation. Plainly and in simplicity they presented the living principles of the truth, and thus those around them were made acquainted with the Source of their strength. In this way the king of Babylon became acquainted with the form of the Son of God.

With feelings of deep humiliation and remorse, the king stood as near the blazing furnace as he dared, and in a clear, loud voice called out, "Ye servants of the most high God, come forth, and come hither." They obeyed the voice of the king, and came forth unhurt, without even the smell of fire upon them.

The fact that these youth came forth from the fire having received no harm, save only that their fetters had been burned away, was beyond the comprehension of the wise men, and made a decided change in the sentiments of the people. The tidings of this wonderful deliverance were carried to many countries by the representatives of the different nations. Thus God was glorified by the faithfulness of his children.

History will be repeated. False religion will be exalted. The first day of the week, a common working day, possessing no sanctity whatever, will be set up as was the image at Babylon. All nations and tongues and peoples will be commanded to worship this spurious sabbath. This is Satan's plan to make of no account the day instituted by God, and given to the world as a memorial of creation.

The decree enforcing the worship of this day is to go forth to all the world. In a limited degree, it has already gone forth. In several places the civil power is speaking with the voice of a dragon, just as the heathen king spoke to the Hebrew captives.

Trial and persecution will come to all who, in obedience to the Word of God, refuse to worship this false sabbath. Force is the last resort of every false religion. At first it tries attraction, as the king of Babylon tried the power of music and outward show. If these attractions, invented by men inspired by Satan, failed to make men worship the image, the hungry flames of the furnace were ready to consume them. So it will be now. The Papacy has exercised her power to compel men to obey her, and she will continue to do so. We need the same spirit that was manifested by God's servants in the conflict with paganism. Giving an account of the treatment of the Christians by the emperor of Rome, Tertullian says, "We are thrown to the wild beasts to make us recant; we are burned in the flames; we are condemned to prisons and to mines; we are banished to islands,—such as Patmos, —and all have failed." So it was in the case of the three Hebrew wor-

thies; their eye was single to the glory of God; their souls were steadfast; the power of the truth held them firmly to their allegiance to God. It is in the power of God alone that we shall be enabled to be loyal to him.

"If ye love me," said Christ, "keep my commandments." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And has not Christ manifested himself to his faithful children? Did he not walk in the furnace with the captives who refused to yield to the golden image one tittle of the reverence which belonged to God. Did he not manifest himself to John, banished to the Isle of Patmos for his faithfulness? Have not those who have been persecuted for righteousness' sake, who, tho they have been compelled to suffer, have refused to worship the institution of the Papacy, realized the presence of the divine Comforter in their lonely prisons?

The commandments of finite, sinful men are to sink into insignificance beside the Word of the eternal God. Truth is to be obeyed at any cost, even tho gaping prisons, chain-gangs, and banishment stare us in the face. If you are loyal and true, that God who walked with the three Hebrew children in the fiery furnace, who protected Daniel in the lions' den, who manifested himself to John on the lonely island, will go with you wherever you go. His abiding presence will comfort and sustain you; and you will realize the fulfilment of the promise, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

MRS. E. G. WHITE.

THE HOLY SPIRIT AND ITS WORK.

EVIDENTLY there was a time in the eternity of the past when there were no worlds, no heavens or earth. But the eternal One, knowing his power to create and fill the sea of space with countless millions of worlds, and fill them with intelligences,—“sons of God,” “sons and daughters of the Almighty,”—these, made eternally happy in the fulness of his own love and power, set about the accomplishment of that “eternal purpose.” Eph. 3:11. And so we read: “In the beginning God created the heaven and the earth.” Gen. 1:1. “By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth.” “For he spake, and it was; he commanded, and it stood fast.” Ps. 33:6, 9. The Creator breathed the word, and the universe was filled with worlds. He gave the command, and there they stood. And to this day, and ever forward to all eternity yet to come, he sits “upholding all things by the word of his power.” Heb. 1:3. What infinite power! Power divine! And shall finite mortals fear to trust in that power for salvation?

The Primitive Condition of the World.

The primitive physical condition of all the worlds may be known by that of this world, for it is by those things that we see that we may know of the things that we do not see. “For the invisible things of Him, even His eternal power and Godhead, are clearly seen in creation, being understood by the things that are made.” Rom. 1:20, transposed. “And the earth was waste and void.” Gen. 1:2, R. V. That is, the earth was empty of any living thing, either animal or vegetable. There could not be life, because life can not exist in the darkness. And as physical life is an utter impossibility without physical light, so spiritual life is an impossibility without Christ and his word. Apart from that word which brought all things into existence there can be no spiritual life, for “the words that I speak unto you, they are spirit, and they are life.” John 6:63. But the time came in the carrying out of this eternal purpose that God would beautify this world for the abode of one of his sons; for Adam “was the son of God” (Luke 3:38); and the

Holy Spirit Was the Agency.

Thus we read: “And the Spirit of God was brooding upon the face of the deep.” Gen. 1:1, R. V. The Holy Spirit was brooding upon the world that it might be prepared for its great and final future. And as the earth was passive under that divine influence of the Holy Spirit, so we too, if we would be fitted for our great, possible, and final future, must remain passive under the brooding influence of the Spirit of God. And at the last we shall be reckoned in the great family of God, among

the sons and daughters of the Almighty. Eph. 3:15.

The Spirit of God Made Man.

Man did not come by evolution, springing up from the lower order of animals; but he was created as one of the sons of God, in God's own image. After the world was beautified, after the God-breathed word brought light, abounding vegetation, and all the lower order of animals, then it was that the Holy Spirit in its brooding created man as the crowning work of the Master Artist. “The Spirit of God hath made me, and the breath of the Almighty hath given me life.” Job 33:4. And it is ever through the power of that same word in continued action that all the descendants of Adam have received life—but that life now has become mere animal life because of sin; but through the same brooding influence of the Holy Spirit we may be recreated and made again the sons of God. And so it is of a truth that, as Paul says by quoting one of the Athenian poets, “For we are also his offspring.” And so being the offspring of God, he is “not far from every one of us; for in him we live, and move, and have our being.” Acts 17:27, 28. Thus grand and noble is the ancestry of man. It is all “in him.”

Man Was Upright, or Perfect.

Not like the full ripe corn in the ear was man in the beginning, but as the blade when it bursts the clod of the valley. Of course, being the offspring of God through the agency of the Holy Spirit of God, man could not, in the very nature of the case, be anything less than “upright,” in the “image” of God. Eccl. 7:29; Gen. 1:26, 27. He was indeed created as one of the sons of God. As stated by a recent writer, “His [man's] nature was in harmony with the will of God. . . . His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will.”—*Patriarchs and Prophets*, p. 45. And that same Holy Spirit which made man with appetites and passions, all under the control of reason, is still brooding over the fallen sons of God, that these same appetites and passions may be brought again under the control of reason, and man again be found in the image of the Creator.

In the Very Beginning.

It was therefore in the very beginning of the history of the race that the Spirit of God began its office work in this world. It was in the beginning that God sent forth the “Spirit of his Son into our hearts,”—the hearts of men,—that we might cry, Abba, Father. Gal. 4:6. For of a truth he *is* “our Father,” the God and Father of all men by creation, and the Father of the believer through recreation. God chose “us in Him [Christ] before the foundation of the world.” Eph. 1:4. The Creator put his own impress upon, and his own Spirit within, the heart of man at creation, that he might grow up into the perfect image of God, in character as well as in form. And thus it is of a truth that the light of Jesus Christ “lighteth every man that cometh into the world.” John 1:9. And thus do we see that it is one of the most reasonable things in the world, in the very nature of the case, that the Holy Spirit should continue to brood over every soul of man to draw him to God.

The Perfect Image of God.

Therefore at the creation God left nothing undone for the perfect happiness of the race. And it was by the brooding influence of the Spirit that man was created and was to be

brought up into the perfect image of the Creator, as well as in physical form. And though sin entered, and to some extent defaced the image of God in man, placing man where his appetites and passions control him, that same Spirit is still brooding over man, brooding over the race, wooing him to his Maker. And the perfect image of God in character will yet be restored unto all who will submit to the moulding influence of that same Spirit of God. Reader, will you submit to-day? Mercy still lingers for you. Yield now, before it is too late.

H. F. PHELPS.

A NOBLE DOCUMENT.

A RECENT number of the *Nashville American* contains the complaint of an intelligent gentleman, who recently visited Washington, over the tautological and ambiguous way in which modern legislative measures are framed; and presented in contrast a bill introduced in the Virginia Legislature by Jefferson in 1878, and now forming a part of the statutes of Virginia. This will be found in “Rights of the People,” pages 90-93, but we reproduce it for the noble sentiments it contains:—

An Act for Establishing Religious Freedom.

Well aware that Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord of both body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporal rewards, which proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labors for the instruction of mankind; that our civil rights have no dependence on our religious opinions, more than our opinions in physics or geometry; that, therefore, the proscribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; that it tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it; that tho indeed these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil magistrate to intrude his powers into the field of opinion and to restrain the profession or propagation of principles, on the supposition of their ill-tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he being of course judge of that tendency will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they square with or differ from his own; that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order; and, finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict unless by human interposition disarmed of her natural weapons—free argument and debate; errors ceasing to be ignorance when it is permitted freely to contradict them.

Be it therefore enacted by the General Assembly, that no man shall be compelled to frequent, worship, or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, or molested, or burthened in any way in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in nowise diminish, enlarge, or affect their civil capacities.

And tho we know well that this assembly, elected by the people for ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies, constituted with the power equal to our own, and that therefore to declare this act irrevocable would be of no effect in law; yet we are free to declare that the rights hereby asserted are the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural right.

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Sanctuary and Its Services.—Continued.

The Table and the Showbread.

THE third and last article of furniture in the holy place which has not been mentioned is the table of showbread. The word showbread is literally "bread of the presence." This is the meaning of the Hebrew *Lechem-Hapanim*. The reason for this meaning will be noticed later.

The directions for making the table, with all its furnishings, are found in Ex. 25:23-29; and the use of the table was to have bread thereon always before the Lord. Verse 30. When it was finished and ready to be set in its place, the Lord directed Moses to place it on the north side of the tabernacle, opposite the golden candlestick.

Even the making of the bread was not left for man to direct; but, as in all other things connected with the sanctuary, the Lord himself gave orders how it should be made, and who should bake it:—

"And thou shalt take fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every Sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord made by fire by a perpetual statute." Lev. 24:5-9.

"And other of their brethren, of the sons of the Kohathites, were over the showbread, to prepare it every Sabbath." 1 Chron. 9:32.

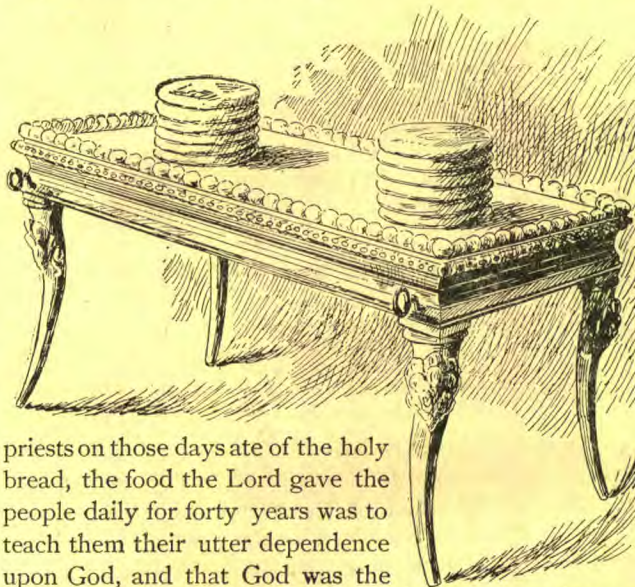
Thus we learn that it was the Levites who made the bread, and the priests received it from them, and took care of it in the sanctuary. The bread was renewed every Sabbath day; the old was to be given to the priests to eat. And, too, it was to be eaten in the holy place, and none but the priests were allowed to eat it.

As has been noticed in preceding articles, the Lord gave particular instruction that everything that was made in connection with the sanctuary was to be done after the pattern showed Moses in the mount. From this it is evident that God had the original sanctuary in heaven, the pattern of which he showed Moses. This is plainly stated in Hebrews 9. We learn elsewhere that John saw the golden candlestick, and also the golden altar in heaven, at which the angels of God were ministering with the golden censer. Rev. 1:12, 13, 20; 4:5; 8:3. But nowhere is it recorded that any one saw the table of showbread in heaven, with the food thereon. The reason for this is obvious. Since these things on the earth were but a shadow of the things in heaven, and heaven

contained the real substance of these object lessons, it was not necessary to have a table there with bread thereon. Christ himself is "the bread of God, which came down from heaven," and upon whom the world feeds. It is Christ who is the bread of life, and who only can satisfy the hungry soul.

The showbread was meant to represent Christ. And this is why it is called the "bread of the presence," for Christ, who is the bread of life, is always in the presence of God, ever prepared and ready to feed all who come unto him. "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger." "I am that bread of life. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." John 6:32-35; 48-51.

He has ever been giving his life for the world, that whosoever would come and feed upon him might have that everlasting life. While the



priests on those days ate of the holy bread, the food the Lord gave the people daily for forty years was to teach them their utter dependence upon God, and that God was the bread of their salvation; for we read that they did all eat that same spiritual *meat*, and all drank that same spiritual drink; for they drank of that rock that followed them, and that rock was Christ. 1 Cor. 10:3, 4.

What a blessed truth to know that to-day we are all priests of God and of Christ, and can daily eat of the heavenly manna with which he is feeding his people! He, the "bread of the presence," can still be in the presence of God interceding in behalf of his people, yet feeding them with his own life. And after enjoying the bread of God during the six days, the table is supplied anew every Sabbath day, that we may, as it were, eat the bread direct from the table, as we can appreciate it more on that day by feeding upon him constantly. So that we can truly say we receive a double portion of the bread on the Sabbath. What blessings there are in Him! How he does truly feed his people with the bread from heaven!

The priests had nothing to do with the preparation of the food. It was brought to them all baked and prepared; they were simply to place it upon the table, and with the dishes thereon to partake of the food when the time came. So it is with the Christian. Christ is the bread; he has prepared it for us; he has given us the means with which we can eat this

bread, and all we have to do is to receive and partake of it,—appropriating it to our own lives, and receiving nourishment therefrom.

The bread which the priests ate was unleavened bread, made of the finest flour possible. There was no leaven of any kind found in the life of Christ. It was a pure life, not diluted or adulterated with the corruptions of this world. Hence when we eat of the food which came down from heaven, we receive the food of truth and sincerity, which will enable us to grow into men and women of God. And as Christ gave his life for the world, that all may feed on him, so we, as Christians, should give our lives to the world, that the hungry souls who are seeking for the heavenly manna may see that we have been fed from God's bountiful table, and are willing, if necessary, to give our lives that others may be fed also; for "as he is, so are we in this world." Then the world will see that there is much more in the Sabbath than merely a day in the week different from what others keep. They will learn that it is the day in which God feeds his people with more of the heavenly manna than is received upon any other day, and many hearts will turn to this precious truth of God, and also will eat more of his flesh and drink more of his life, which is the bread he came down from heaven to give.

Dear readers, do we realize what it is to be a Christian? Do we realize what Jesus Christ has done for us by giving his life to the world?

May God help us to feed more upon him each day, view him more as he is in all his glory and loveliness, that the longing which thousands of hearts have to-day to know the truth may be satisfied, to taste and see how good the dear Lord is. Ps. 34:8.

"Bread of our souls, whereon we feed,
True manna from on high,
Our guide and chart, wherein we read
Of realms beyond the sky."

"Bread of heaven,
Feed me till I want no more."

F. C. GILBERT.

South Lancaster, Mass.

THE following is among the latest deceptions to please particular customers. We are told that a prominent dry goods house in New York keeps a man whose principal duty is to be discharged to appease irate females who make complaints to the manager. It is stated that at times this man is discharged from the employ of the firm as many as ten times a day. This is equivalent to the "prison editor" of Japanese papers. For infraction of the publication laws somebody must go to jail, and so the prison editor's chief duty is to expiate the newspaper's offense by languishing in a cell.

DON'T be cast down. If you know any hopeful thing, go and tell it to everybody you know. If you know anything discouraging, go and tell it to the Lord.—*Moody*.

CHRIST'S Spirit is the true Spirit; men out of him are spiritless, however "full of the spirit" such unchristian people may fancy themselves.—*Heubner*.

DON'T ever call anything you do for God small. A work for God may seem small, but if he's there you can't tell what may come of it.—*Moody*.

NEVER lend an article you have borrowed, unless you have permission to do so.

Question Corner

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as we believe to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

No. 548. Predestination.

ROM. 8:28, 29; **Acts** 9:15; **Rom.** 9:10-13; **Eph.** 1:3-5 are texts relating to God's choosing and predestination. Are we to understand that God chooses us for eternal life or for eternal destruction?

READER OF SIGNS.

God chooses none for eternal destruction. He calls all to eternal righteousness and life. See **Eze.** 33:11; **John** 3:16; **Rev.** 22:17. We have not space in this department to explain all these texts. See "Bible Students' Library" No. 67, entitled "Bible Election;" price, 3 cents.

No. 549. The Testimonies. Isa. 65:20.

WHAT is meant by the "Testimonies" the SIGNS refers to so often?

C. N. R.

The "Testimonies" refer to books written by Mrs. E. G. White, in which we believe the Lord has given special practical instruction to his church in the development of truths in the Word of God.

Isa. 65:20 has been explained frequently of late. It is a prophecy of the future, the first part of the verse relating to the happy new earth state. From that time forward it will not be as here. There will not be people growing old, nor little infants, and the last part of the verse tells us why; before that state begins, the wicked of all ages will have all perished.

No. 550. The God of the Living.

PLEASE explain **Matt.** 22:32. Is not God the God of the righteous dead?

S. R. C.

The text says that he is the God of the living. He does not count the righteous as dead. Righteousness is life. They only sleep. In his purpose they are alive, for he will raise up to immortality all who are found clothed in his righteousness. Their life is hid with him. **Col.** 3:3. He is "not a God of the dead, but of the living; for all live unto him." **Luke** 20:38. He calls "those things which be not as *tho* they were" (**Rom.** 4:17), because *in him* they are.

No. 551. Heb. 13:10. What Altar?

PLEASE explain **Heb.** 13:10. "We have an altar, whereof they have no right to eat who serve the tabernacle."

L. A. P.

The altar is that whereon the victim was laid; and it is here used as a figure of that which was placed on it. For the priests anciently did not eat the altar, but of the altar, what was placed on the altar. Jesus is our sacrifice, who died for us. All who believe in him are "partakers of Christ," and by faith eat his flesh and drink his blood,—are sharers in his sufferings and life. But of this those who still clung to the old tabernacle, with its obsolete rites, the significance of which had passed away, had no right to eat. That right can only come by faith; and faith would look to Jesus, not the ceremony.

No. 552. The Second Advent.

(1) DOES the second advent take place before the plagues come upon the wicked, and after the tribulation of the saints at the hands of the beast? Are the saints caught up between the tribulation and the plague? If they are not then caught up, whence come the men in heaven not able to enter the temple on account of God's glory? **Rev.** 15:8. (2) Do the saints sit in judgment on the earth or in the air? **Rev.** 20:4. If not upon earth, when do they return to set up the everlasting kingdom? Over whom do they reign during the thousand years? **Rev.** 20:5, 6. If in the air, why? since the earth will be freed from the wicked if the plagues come before the wicked are caught up. C. E. C.

(1) The second advent of Christ takes place *after* the plagues are poured out upon the wicked; for those whom the plagues do not destroy are de-

stroyed at his presence, when he appears. See **Rev.** 16:17 and 19:21. His coming is yet future under the sixth plague. See **Rev.** 16:15. The tribulation of the saints under the persecuting power of the beast extended from A.D. 538 to 1798. See **Dan.** 7:25 and parallel scriptures. The saints are therefore caught up *after* both the tribulation and plagues. **Rev.** 15:8 in the original does not say "no man," but "none," or "no one." See Revised Version. Yet there are men in heaven. When Christ ascended he led "a multitude of captives" (**Eph.** 4:8, margin), who were raised at his resurrection (**Matt.** 27:52, 53). These assist him in his heavenly work. **Rev.** 4:4.

(2) The saints sit in judgment in heaven in the holy city, with Christ. Compare **John** 14:1-3; **Rev.** 20:4; 14:1-5; 19:1. The everlasting kingdom begins in the holy city above, the capital of the new earth, which will come down upon the earth at the close of the thousand years. **Revelation** 20 and 21. The saints reign in judgment with Christ over the wicked, a judgment which will be executed at the close of the thousand years. The last question has been answered in the foregoing. For further information see Bible Students' Library, No. 55 ("The Judgment, Its Events, and Their Order") and No. 65 ("The Great Day of the Lord"); prices, respectively 15 and 5 cents.

No. 553. Resurrection of Moses.

IS IT held by some that Moses was raised from the dead (**Deut.** 34:5, 6), and like Christ ascended to heaven? If such a view is held, how can it be established, since Christ himself became the first-fruits of them that slept? **1 Cor.** 15:20.

Moses was raised from the dead. Proof: (1) In the dispute between Michael, the Archangel [Christ], and the devil over the body of Moses, our Lord must have been victorious. See **Jude** 9. Satan claims the dead as his lawful prisoners (**Isa.** 14:17); Christ, the Lifegiver, sets them free (**Ps.** 146:7). (2) Moses was with Christ on the mount of transfiguration as the representative of the dead who will be raised at Christ's coming. "First-fruits" refers to precedence in *rank* rather than point of time.

No. 554. Church Letters.

IS THE custom of church letters, such as is now used in transferring members from one church to another, at all like the letters of recommendation which Paul gave to Tychicus (**Col.** 4:7, 8), and others at different times? If such custom be discontinued, how would it be possible to move from place to place and at the same time continue in the apostolic fellowship (**Acts** 2:42), since the spirit of immediate discernment is not apparent in the church at the present time in such measure as it was during the days of Peter (**Acts** 5:3, 4)?

Somewhat similar, perhaps, tho much less formal. Letters of recommendation were given at times. See **1 Cor.** 16:3. The apostle's fellowship is not dependent on church letters; for "truly our fellowship is with the Father, and with his Son Jesus Christ." **1 John** 1:3. Fellowship with God means harmony with him; and if we have harmony with him, we have fellowship one with another. All, even in apostolic times, did not have discernment of spirits. See **Acts** 8:5-23.

No. 555. Rom. 7:15-25. Helpless in Sin.

KINDLY explain **Rom.** 7:15-25. We do not understand its meaning.

W. M.

In general the passage reveals the state of a sinner's mind whom the Spirit of God by the law has convicted of sin. He sees that he has transgressed a holy and good law. He longs to do differently, but finds himself in bondage to sin, his master. His mind admires and reverences the law of God. He hates sin. And yet he commits sin. His mind is in bondage to the flesh. The Spirit reveals to him the holiness of God's law without. In the beginning that same law was written in man; but the sinner finds that good law perverted *in himself*, and tending to sin and death, warring against the good law of God unperturbed by sin, and which his mind delights in. But he can not do it, for sin binds him. In his agony he exclaims, "Who shall deliver me from the body of this death?" Jesus Christ is there revealed, and the sinner finds deliverance from sin in his Saviour. Finding deliverance, he serves the law in which his mind delights; he is free from the domination of the flesh.

No. 556. What Defiles. Mark 7:15, 18, 19.

PLEASE explain **Mark** 7:15, 18, 19.

W. M.

The question at issue between the Jews and Jesus was not as to *what* kinds of food was best; he who gave the law of clean and unclean meats, doubtless respected it. The question with the Jews was the transgression of the "tradition of the elders," eating with unwashed hands; with Jesus it was how to convince them that the seat of character was in the heart, the affections. If a man's heart was right, mere ceremonial defilement would do him no harm. Nature would care for what he ate. But the secret of character is in the heart, in the things cherished there. The evil thoughts, purposes, motives, passions of the natural heart, where sin is enthroned, manifest in kindred deeds, are the things that defile. Let the heart be made clean by God's power and the deeds will be right. Let the heart remain uncleansed, and no ceremony will save from defilement. Read **Matt.** 12:33-35.

No. 557. Millennial Reign.

DO NOT **Rev.** 20:6 (last part) and **Rev.** 5:10 prove that the reign during the 1,000 years will be on this earth?

S.

Not at all. **Rev.** 5:10 declares in that anticipatory song, "We *shall* reign on the earth;" but it does not say when. The thousand years' reign in the New Jerusalem in heaven is the beginning of the eternal reign; but it differs from what comes after in that it is a work of judgment over what is written in the books with respect to the wicked. **John** 13:36; 14:1-3; **1 Thess.** 4:16, 17, with **Rev.** 14:1-3; 15:2, 3; 19:1, conclusively show that at Christ's second coming the saints are taken to heaven, to the many mansions in the city of God. The sea of glass and the throne, **Rev.** 4:1-6 shows to be in heaven. During this time the earth lies empty, desolate of inhabitants. And yet the saints have entered upon their inheritance, for the glorious city which they have sought (**Heb.** 13:14) is a part of the eternal kingdom (**Heb.** 11:14-16; **Rev.** 21:1, 2). **John** 17:24, to which our correspondent refers, takes in not only Christ's work in heaven during the thousand years, but the whole eternal reign.

No. 558. Isa. 29:11, 12. The Sealed Book.

PLEASE explain **Isa.** 29:11, 12, in comparison with the explanation made by the Latter-day Saints.

G. W. B.

The reader may do his own comparing. The passage reads: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." It states a general truth concerning a backslidden people in all the great crises of history. Turning from God, they can not read or understand his prophetic warnings. This was true at the first advent. It is emphatically true now in these last days as regards the book of Revelation and other prophecies. The learned men say, "It is sealed; it can not be understood." The ignorant who follow men instead of God, say, "I am not learned; ask the pastor or priest." But God desires us to know his Word.

The Outlook

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

NOMINAL CHRISTIANITY'S SELFISHNESS.

THE "Christian nation" theory got a severe wound in the house of its friends in this city on "Easter" evening. The pastor of the First M. E. Church evidently believes there are Christian nations in this world, because he speaks of them as such. But some expressions in his Easter discourse would tend to pull the foundation from under the theory. In course of his sermon he is reported to have said:—

"Christianity increases wealth; the Christian nations are to-day the wealthy nations in all the earth; but the beneficence of Christianity has not kept pace with her increase in wealth. It takes 6,000 Christians to maintain one missionary; only one missionary to every 6,000 Christians; if our patriotism in the recent

war had not been greater than that, our army would only have numbered 8,000 or 10,000. Christian people spend every year on luxuries and superfluities \$6,000,000,000; if ten per cent of that were given to God, we would have \$600,000,000 at once for the crying moral needs of the world. Then, besides, Christian people spend another \$6,000,000,000 on conveniences and comforts, five per cent of which would give us another \$300,000,000 for those who are crying for the bread of life."

The apostle Paul gives us the true idea of Christianity in these words: "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. The Spirit of Christ gave *all*, even to his life, for the salvation of souls. This was "the joy set before him." Did his Christianity increase his wealth in this world? Let him answer: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." And what is his advice to his followers?—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

The first Christian church that was organized was raised up under the direct outpouring of the Holy Spirit, and it manifested the Spirit of Christ. Here is the record of that church: "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need." This kind of Christianity, that which is recognized in the Word of God, and therefore that which will be recognized in the judgment, does not increase wealth in this world. Therefore the "wealthy nations in all the earth" can not be Christian nations. And this fact is further proved by the statement in the foregoing quotation that "the beneficence of Christianity has not kept pace with her increase in wealth." That Christianity which has the Spirit of Christ—and such only is Christianity at all—always gives as God has prospered; it never robs God in tithes and offerings. Such Christianity only can have the favor of God; "for God loveth a cheerful giver."

The statistics given in our quotation of the sermon in question are a complete refutation of the "Christian nation" claim. "It takes 6,000 Christians to maintain one missionary!" This is true, of course, from the standpoint of nominal Christianity, and it is a fearful arraignment. If we are to reckon all these so-called Christian nations as Christian, and all the "flower garden" congregations as Christians, then these figures must demonstrate the utter failure of Christianity to do anything in this world but to increase wealth and make a gorgeous display. But Jesus Christ did neither, and his true disciples never have shown either of these characteristics. There are single churches, not wealthy either, which support their missionary in foreign lands, and in some cases single individuals have done so. The apostle Paul, himself a missionary, worked with his own hands to help sustain other laborers.

But to whom do the figures herein cited apply more aptly than to the high-salaried ministry of nominal Christianity? It is said that the average salary of the Methodist minister is considerably less than \$1,000 a year. Suppose it is \$1,000, then, upon a rule of equality, the minister who has \$3,000 a year, if he had the Spirit of Christ or the disposition of Paul, would himself support two missionaries. However, we commend this Easter exposé of selfishness on the part of the professed Christianity of the world to the serious consideration of all who claim to follow the meek and lowly and self-denying Jesus.

W. N. G.

Roman Catholicism Always and Everywhere the Same.—This is a fact which we hear constantly affirmed, because in its very nature it must be so, because Roman Catholicism says so, and because the prophetic word also declares it. And yet Protestants who do not like to be unpopular are continually telling us that the Roman Catholic Church is not the same that she was in the Dark Ages, and that she is different in Mexico, Spain, Central and South

America, from what she is in this country. She is more enlightened, we are told, in America and England. Hear what the chief Catholic paper of America, the *Catholic Mirror*, of Baltimore, of April 17, says upon this point. In speaking of a lecture of Mr. F. Hopkinson Smith, who apologized as above for the Catholic Church, the *Mirror* says:—

"This discloses how little Mr. Smith really knows of the church, for her *practices, ceremonies, and doctrines* are the same everywhere—the doctrines absolutely so, and very little difference as to the rites and customs. The Sacrament of *Penance in Mexico is identical with that in the United States*, China, Africa, and everywhere else on the globe. Certain Protestants like Mr. Smith have a way of pretending that in their travels they found Catholicism in Spain, Mexico, Italy, and some other places, different from that in England and the United States; and so we hear of laxity in the religious orders and of license among the people. It is untrue. Unprejudiced travelers bear testimony to the fact that, while some of the local customs, which have little or no connection with religious belief, are different from ours, the piety of the people is deep and sincere. And as for carelessness with regard to religious obligation among the Orders, it is in those very places that a misstep on the part of a man or woman consecrated to God, excites the greatest horror."

How long will it be ere Protestants will believe that Rome is unchanged? It looks now that that time will not come till Protestantism has become thoroughly Romanized, and then she will love Rome as Rome was, and with Romanists will even defend the inquisition. And the day draweth on apace.

Extravagance and Ruin.—Earnest statesmen and students of economics are lifting warning voices relative to the extravagance of this nation and its consequent ruin, unless retrenchment be made the order of the day. The *London Spectator* says:—

"Men still living can remember well when in France every half million of State expenditure was watched with grudging jealousy, when Joseph Hume was an object of dread to every department of the British Government, and when every American boasted that under the Federal system a citizen was almost untaxed, that pensions were unknown and impossible, and that the idea of a national debt was as much hated as that of a standing army."

But this can not be said now. The *Spectator* remarks: "What is certain is that the American Government is going to tax its people almost as bad as the English were taxed when Sydney Smith wrote of taxation with a pen dipped in oil of vitriol." Ex-Secretary of Agriculture, J. Sterling Morton, shows in the *April Forum* that in 1840, with a population of only 17,000,000, the *per capita* expense was only \$1.41, while in 1890, with 62,000,000 population, the expenditures of the government amounted to \$4.75 *per capita*. These are "net ordinary expenditures" in these respective fiscal years. The gross expenditures *per capita* were: 1840, \$1.65; 1890, \$10.06. Says Mr. Morton:—

"Sound economists hold that under ordinary conditions the cost of administration should decline *per capita* as population increases. And no authority will contend that with a population of 62,000,000 the cost *per capita* should aggregate three times as much as it was in 1840." "Why should there be billions appropriated now where 500 millions to 800 millions would be sufficient for legitimate governmental disbursements?" "The gigantic sums smuggled out of the treasury, disguised as necessary for sundry civil expenses, are increasing from year to year. This is shown by the fact that during the years from 1888 to 1897 there was taken by this method \$284,602,604. This startling sum is an increase of more than 58 millions of dollars over the amount appropriated by the same system of false pretense in legislation in the preceding decade. Thus ten years developed an increase of 25 per cent in appropriations for 'sundry civil expenses.' As a further comparison, the appropriations by Congress under this heading for the fiscal years 1878, 1879, and 1880, amounted to \$61,772,715; while for the fiscal years of 1895, 1896, and 1897, the amount was \$90,764,590—an increase of more than forty-seven per cent."

But the majority of the people are as extravagant as the government. Wants are multiplied, simplicity and frugality are forgotten; self-denial is confined to Lent, or a self-denial week, on the part of most professed Christians. What we wish to note is that all these evidences are signs of decay and national ruin. So went Babylon, Persia, Grecia, Rome.

The Fireside

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

INTOLERANCE.

'Twas long ago, and in the gladsome days
When time uncounted comes to youthful hearts,
And when the present joys and sorrows seem
The sum of earthly life, eclipsing oft
The true and noble by their violent moods.
The day was past, and in the twilight hour
I heard my mother tell of power divine—
The majesty that rolls in trackless paths
Uncounted millions in complex array
And sweet accord, the symphony of time.
In awe and fear I left my mother's knee
And sought my chamber. There a brother's voice
In lisping prayer I heard ascending up
To this same Being, in an earnest plea
For broken toys, the darlings of his life.
My thoughts, so foreign to these childish words,
In strange resentment surged. Nor scarce could I
Restrain my voice or hands until he rose.
"What foolishness," I then began, "to think
That God will hear and mend your broken toys!
Better to wait until you older grow,
Or learn from others how folks ought to pray."
The little fellow stood defenseless, mute.
But as I thought my victory complete,
I felt a hand upon my shoulder laid.
"My son," I heard my mother's voice begin,
"Are we not all dependent on His care
Who holds the worlds in line? And should we then
Think aught beneath the notice of that Mind
Who moulds each flower and bud with careful art
Far from the gaze of man? Or should we here,
As mutually responsible to Him
Alone, debate each other's dues; or seek
By angry words or acts to show that we
Alone can worship Him aright?
'Twere better far to heed each duty's call
As we may hear it, and in humbleness
Refrain from forcing others to obey
And worship only as we think is best."

GEO. E. PRICE.

INDIRECT LYING.

My friend, if you have really made up your mind to try to deceive some one, go about it in a straightforward way, tell a square falsehood and be done with it; but please don't do that despicable thing, beat about the bush and endeavor to accomplish the very same thing and at the same time save yourself the danger of being caught, and possibly hoping to ease your conscience by persuading it that what you are doing isn't quite so bad as direct falsehood after all.

Any *indirect* means, by which you seek to cast a coloring which you know to be false, upon the conduct of another, any measure by which you seek to attribute to them motives which you know they would scorn to hold quite as much as yourself, is as much worse than open, direct falsehood as the act of one who strikes another in the back is worse than that of one who meets his enemy openly, granting him equal opportunities with himself.

If you have a charge against another which you are afraid to bring in an open, Bible-appointed way, it is quite likely your charge is false.

This species of false witness is accomplished by various means, by implication, inference, by the sly use of witty illustrations, etc. Sarcasm and ridicule are the well-known weapons of those who lack the weapons of truth and love.

He who seeks in all his dealings with others to be guided by honorable, straightforward principles has no human means of grappling with this slimy serpent of artful misrepresentation. Yet he may calmly wait and rest in the assurance that this sin of indirect lying will eventually, with its less despicable brother, find its way to the lake of fire, to rise no more.

JULIA H. DUFFIE.

GARRY, THE COLLIE.

[A writer in *Chatterbox*, whose name is not given, says that the following is a true story.]

WHEN I had been about twenty years in the postal service, began the old man in his quavering voice, a farmer one day made me a present of a collie pup of a pure breed. I named him Garry. As he grew up, I taught him almost everything a dog could learn. He got so that he could understand what was said as well as any human being.

When he was old enough, I took him with me on my journeys, and very soon he got so used to it that he really seemed to think it was as much his duty as mine, and when I let him carry the satchel, there was no prouder dog in all England.

I had to be up very early in the morning, get my letters as soon as they were sorted, and be at my destination by 9:30, where I delivered them to the postmaster in the village, who kept a grocer's shop and post-office combined.

It was pleasant enough in the summer months, but during the winter it was a cold, dreary walk—dangerous, too, in the dark mornings to any one not used to the path, as one part of it ran along the edge of a deserted stone quarry, over which the unwary traveler might easily step if he missed the beaten track.

But as Garry and I knew every foot of the way, I never felt the least misgivings, no matter how dark the morning, except when there had been a heavy fall of snow, and then I trusted to the dog, who would walk on ahead. By following his footsteps I found that I never lost the path.

One dark December morning, the snow lying thick upon the ground, and a cold north wind blowing, I started on my usual journey in company with my faithful friend.

Tho muffled up in great coat and comforter, the wind seemed to pierce through all my clothing, and the hair about my face was soon stiff with ice.

"We shall have a rough time of it, old fellow," I said to Garry, whose only answer was a short bark and a roll in the snow. Then, shaking his coat, he settled down to his business as a guide, going a few steps in advance of me.

The exertion of tramping through the snow soon set the blood tingling through my veins, and on I went, feeling as warm and comfortable as circumstances would allow.

After an hour's hard walking we came to the old quarry, Garry as usual taking the lead.

The snow was almost knee-deep here, making it hard work for me, and harder for poor Garry.

But we plodded on, and at last came to the stump of an old tree, by which I knew that we were past the dangerous part of our journey.

The snow was not nearly so deep as we got farther on, which made it much better walking; but before we had done another mile, large flakes began to fall thick and fast.

Knowing the danger of being caught in a snow-storm in that neighborhood, I increased my pace, and pushed on with all possible speed.

In descending a steep incline I lost my footing, and fell heavily, with my right leg twisted under me.

Garry was by my side in an instant, and I tried to rise, but there was something the matter with my leg, and I fell back sick and faint with pain. I tried again and again, but every time I made the attempt I suffered dreadful torture. Plainly the limb was broken. What was I to do?

I was lying there perfectly helpless, and a snow-storm was coming on.

There was little chance of anybody passing that way unless I was missed and a search made. But I might die before then.

The postmaster at the village to which I was bound would think the road was blocked, and that I had not attempted the journey, if I did not turn up at the usual time; and, on the other hand, my wife would think I had got safely to my destination, and was waiting there until I

could make the return journey in safety. What should I do?

Looking helplessly round for something that might suggest a means of deliverance, my eyes met those of my faithful dog, who sat in the snow, looking into my face and whining piteously.

Suddenly it occurred to me that if I could send the dog on to the village he might bring help. But he had never yet gone alone, and I was afraid that he would not leave me.

So it appeared; for, in spite of coaxing and threats, he steadily refused to budge from my side.

As a last resource I took off my satchel, and, strapping it firmly on his back, said: "Garry, take that to the post-office. Go on, boy."

Wagging his tail and barking, as much as to say, "Now I understand," he darted off through the snow, leaving me alone, with a deadly faintness creeping over me and a fear at my heart that I should be found dead.

The snow fell thicker and faster, gradually burying me.

For a time I suffered dreadfully from my broken leg and the intense cold, but after a while a sensation of numbness came over me, and I felt a strong desire to go to sleep. I battled against this feeling with all my energies, knowing how dangerous such a sleep is—but at last I yielded, and knew no more.

* * * * *

When I regained consciousness, I was in a warm bed; the postmaster's wife was holding some beef tea to my lips, while Garry sat by the bedside.

By the doctor's aid and the kind treatment I received, I was soon on the way to recovery, and then I heard the particulars of my rescue.

It seems that Garry, after leaving me, made the best of his way to the village, and presented himself in the postmaster's little shop about ten o'clock, seemingly almost exhausted, with the satchel entangled about his legs in such a manner as to cause wonder as to how he got through the snow at all.

As you may imagine, the appearance of the dog filled the mind of the postmaster with alarm. But that was not enough for Garry. As soon as he was relieved from the satchel, he rushed into the street, barking violently, as if he would say, "Follow me."

The postmaster at last understood it. The alarm was given, and a dozen stout fellows, provided with a hurdle and restoratives, set out upon the search, guided by the faithful dog.

They found me, sir, and you know the rest. But they might never have found me if it had not been for Garry.

There were six inches of snow over me when he led them to the spot, and began to scratch at the snow and whine piteously, as if to say, "He is here."

Garry and I had many a journey over the same road after that; and when he grew old and feeble, and no longer able to walk so far, he would stand at the cottage door and watch me off, and when I came back, was always first to give me a welcome.

He has been dead for many years now, and I haven't very long to live, but as long as I have my memory, Garry will never be forgotten.

A MURDEROUS PLANT.

A CANADIAN climber, the *physianthus albens*, has received the name of "cruel plant" from its treatment of butterflies. It flowers in the month of August, and the butterflies, attracted by the perfume, hover around it in large numbers and push their trunks into the corollas to sip the honey. A pair of sensitive vegetable pincers in the heart of the flower grips the delicate proboscis, and, in spite of struggles to get free, the butterfly hangs suspended until it dies, says the *New York Commercial Advertiser*. Apparently the plant has nothing to gain by the death of the insect, as it is not "carnivorous," like the Venus fly-trap. In fact, if the butterfly were allowed to come

and go, it would tend to foster the species by assisting cross-fertilization. It appears, however, that the "cruel plant" came originally from Brazil, where the butterflies are much stronger and extricate their suckers from the trap. We may add that another Canadian plant, the *cnicus discolor*, is charged with cruelty. The flower has a gland which secretes a viscous liquid capable of liming insects which are fond of it. Moreover, they seem to be stupefied and poisoned by it, and no reason can as yet be assigned for the deadly consequence.

HYGIENE OF THE EYES.

THE preservation of the eyesight is a matter of the utmost importance to the individual as well as to society. We commend especially the following rules, by Dr. L. W. Fox, Professor of Ophthalmology, Medico-Chirurgical College, Philadelphia:—

1. Avoid sudden changes from dark to brilliant light.
 2. Avoid the use of stimulants and drugs which affect the nervous system.
 3. Avoid reading when lying down, or when mentally and physically exhausted.
 4. When the eyes feel tired, rest them by looking at objects at a long distance.
 5. Pay special attention to the hygiene of the body, for that which tends to promote the general health acts beneficially upon the eye.
 6. Up to forty years of age, bathe the eyes twice daily in cold water.
 7. After fifty, bathe the eyes morning and evening with water so hot that you wonder how you stand it; follow this with cold water, that will make them glow with warmth.
 8. Old persons should avoid reading much by artificial light, be guarded as to diet, and avoid sitting up late at night.
 9. Do not depend on your own judgment in selecting spectacles.
 10. Do not give up in despair when you are informed that a cataract is developing; remember that in these days of advancing surgery it can be removed with little danger to the vision.
- Medical World*.

THE LOST LAMB.

DR. BAEDER, who has made a journey to Eastern Siberia from the Transcaucasus, was ascending on one occasion a mountain side near Shemaka, at night. In the gray dawn his party was hailed by an Armenian shepherd, who was followed by his flock, and who bore a weakly lamb in his arms. Presently, the man stood still, and bent in an attitude of anxious listening for some time, then gently laid the lamb on the ground, and, calling his dog, committed the flock to its keeping, while he started off alone into the rocky solitude. Dr. Baedeker and his guides waited to see the result; and, in about an hour, the shepherd's figure stood out in the sunrise on the heights above, and with it that of the lost sheep he had gone in the wilderness to seek. What poem on earth could be more touching or more beautiful than this scene, older than history, yet new every morning.—*Selected*.

A CURE FOR HEADACHE.

THE *Medical Record* tells us the following, which certainly would do no harm to try: "An apostle of physical culture says that an excellent and never-failing cure for nervous headache is the simple act of walking backward. Ten minutes is as long as is usually necessary to promenade. It sometimes, however, requires more than ten minutes to walk at all, if one is very 'nervous.' But it is not understood that it is necessary to walk a chalk line. Any kind of walking will do, provided it is backward. It is well to get in a long, narrow room, where the windows are high, and walk very slowly, placing first the ball of the foot on the floor, and then the heel. Besides curing the headache, this exercise promotes a graceful carriage. A half hour's walk backward every day will do wonders toward producing a graceful gait."

Missions

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

I'D LIKE TO KNOW.

I'd like to know the depth
Of God's great love for me,
How could there mercy flow
To make the sinner free;
How could He give His Son,
As dear to Him as life,
To suffer here alone,
A world of deadly strife?
Yet not alone, but near
By faith His Father came;
This blessed trust to-day
Is offered just the same.
The weary ones who faint
And struggle in the fight,
The Heavenly Arm makes strong
Their weakness in its might.
O, could I only feel,
If but for one short day,
The mighty love that bore
In Him the conquering sway,
It seems my heart would glow
With warmth so strong and true,
That ages ne'er could dim
Nor light the flame anew!

A. R. WILCOX.

Athens, Vt.

FIRST IMPRESSIONS OF INDIA.

BY REV. H. GRATTON GUINNESS.

1. *The Nearness of India.*—From London to Bombay, by Brindisi, seems a marvelously short journey, occupying little more than a fortnight, broken up into four sections. London to Brindisi, Brindisi to the Suez Canal, thence to Aden, and thence to Bombay. There is something fresh to be seen every day as far as Aden, and on reaching Bombay you wonder that you have arrived so easily and speedily.

2. *Its Strangeness.*—In Asia you seem to enter a new world. The tropical strength of the sun, the dark skins and foreign dress of the people, their languages, shops, trades, houses, and ways, all impress you as utterly different from anything in Europe or America.

3. *Its Vastness.*—India is 1,900 miles in length, and also in its greatest breadth. It is itself a continent. England, France, Spain, Portugal, Italy, Switzerland, Germany, Austria, Denmark, Sweden, and Norway, put together, would scarce make so large a country.

4. *Its Populousness.*—There is an overwhelming impression of almost countless multitudes, with needs and destinies as important as our own. One is stirred to compassion, for they are still as sheep without a shepherd. *India contains one-fifth of humanity*, and the bulk are still utterly unevangelized.

5. *Similarity of Race.*—Unlike many others, the people of India belong to the same race as those of England, America, and Europe. Their languages and features prove them to belong to the Aryan race. This fact gives a feeling of kinship with the people.

6. *Intelligence.*—This is true of the people generally, and the Brahmans, who form the upper class, and the Parsees, are particularly so. No audiences of students in England and America seem to me brighter or quicker in apprehension than the Hindus I have spoken to here.

7. *Gentleness.*—Hindus exhibit an amount of suavity, docility, and submissiveness never seen in the natives of England and America, with a remarkable absence of strong, self-reliant assertiveness. Their gentleness attracts and awakens sympathy, for it is largely due to prolonged oppression.

8. *Affection for Children.*—This is certainly manifest in fathers, and especially mothers, and parental affection is returned. Deep and touching exhibitions of filial love are met with.

9. *Oppression of Women.*—They are treated as beasts of burden. They pass by thousands, carrying fuel, fruits, manure, and loads of grass, or other vegetable produce, on their heads. They are mostly short, thin, worn-looking, lightly clothed, with bare arms and legs, brown as a berry, walking with short, quick steps, and upright carriage. In the home the wife is a servant, and little better often than a slave. The treatment of widows is infamous. Woman is crushed here, and knows not how to raise herself out of ignorance, oppression, and degradation.

10. *Absence of Home Life.*—For the bulk of people the houses and shops are all open to the street. The rooms are rude in construction, often of unpainted boards, without ornament, with scarce any furniture, mere eating and sleeping places. The people sit in the streets. Privacy can hardly be said to exist, except in the dwellings of the rich. The effect of this on family life must be tremendous. The inmates swarm like bees in a hive, or ants in an ant-hill. Virtue and morality are thus loosened at their foundations, and independence and self-respect must suffer in proportion.

11. *Defective Drainage.*—The sanitation of the towns seems deplorable. The plague, at present desolating Bombay, has its cause in this. It is no easy thing to get three hundred millions of people, who have lived without proper drains, to mend their ways. The country is hot and dry, or the results would be much worse. Still, under English rule, a better state of things is being brought about.

12. *Signs of Progress.*—Magnificent buildings, good shops, railways, post-offices, telegraph stations, hospitals, libraries, schools, colleges, abound as evidences of immense progress. English rule in India is rapidly transforming social habits and civilization. The people breathe a free air, live under just laws, are protected from civil wars and cruel massacres, education is spreading, and a new nation is being born.

13. *Presence of Idolatry.*—This vast people is wholly given to idolatry. Temples, small, dark, dirty, ugly, and repulsive, stand open everywhere. Vile images of men, monkeys, bulls, and elephants are adored. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idol, and worships it before your face. The Brahman stands there to argue in his defense. The fakir sits naked in the sun, smeared with ashes, with wild, uncombed locks, like a beast from the woods, and deems himself the most religious of mankind. India worships 300,000,000 of divinities. To her, God is everything, and everything is God, and, therefore, everything may be adored. Snakes and monsters are her special divinities. Her pan-deism is a pandemonium. The things she sacrifices to idols she sacrifices to devils. O, for light! light! Millions grope at noon, and stumble into perdition without a warning voice. They know not the true God, and Jesus Christ, whom he has sent. And we in England and America are content to preach and press the Gospel, time after time, with measureless labor and expense, on our home thousands, and leave these millions untaught, unwarned, unshepherded. How is this? Our missionary societies send them a few missionaries, but what are our churches doing? What right have the churches to delegate this tremendous work of raising up the entire heathen world to a few overburdened societies? Let every church arise and do its share directly for the salvation of mankind, and the problem of the world's evangelization will soon be solved. Let every pastor, every elder, every deacon, every church member, every Sunday-school teacher, every individual Christian, be taught to feel, *This work is mine*. I am personally responsible to give the gospel to some part of this unevangelized world. I have my share to attend to in this sacred business. No other can do my work, or answer for me before the

judgment-seat of God. Let me do my personal part in the work of saving mankind, or renounce the name of Christian.

14. *Wide-open Doors.*—No door is shut in India. The cities are open, the towns, the villages, the streets, the shops, the zenanas, the halls, the market-places, the whole country and population. You may go where you will, and say what you will, none daring to make you afraid. The people sit by the wayside waiting for you. They wait, with their meek eyes looking out for the advent of the messenger of saving truth. A change has come over their thoughts. They have begun to scorn their priests and suspect their idols. They are willing to hear God's word when it is brought to them. But there are few to bring it. Scarce one Christian in a thousand has the heart to help them. Mammon is too mighty for our pity and piety. Our small home interests hide from us the immeasurable interests of a perishing world. The millions of heathen to most of us are as tho they had no existence whatever. Who shall roll away the dark reproach? Let each one roll it from his own door. Our responsibility is individual. As individuals, let us meet it in all its magnitude.—*Missionary Review*.

MISSIONARY ITEMS.

THE *Times of India* says that from August, 1895, to January, 1896, there were 9,835 deaths in Bombay from the bubonic plague. The government reports are said to greatly understate the mortality. Friends of the sick ones would hide them in their homes, to prevent their being segregated by the authorities. Thus the disease was fostered by the people rather than have their sick friends separated from them. But there were very few, not more than half a dozen, it is said, of the native Christians who fell victims to the disease.

A LETTER from Miss Hess, of Marash, Turkey, to the *Missionary Herald*, shows that persecution has not quenched the ardor of many of the Christians in that quarter. She says: "The Second Church, whose pastor was imprisoned and tortured, has been thoroughly repaired by the people. Gifts in memory of slain friends have been made by some who in a few months would be dependent upon charity themselves; all gave, and the building is filled to overflowing with congregations of Armenians, Gregorians, and Protestants, all eagerly listening to the Gospel, new to so many of them. In the schools connected with this church are 500 children, 300 of whom are Gregorians. A kindergarten has been started among them, and they seem thoroughly awake to the advantages of an education."

WITHIN the last five years no less than fifty-two new versions have been added to the list of languages and dialects in which some portions of the Bible are printed. The total number in which some portion is printed is 381, while the entire Bible has been translated into 107 languages and dialects. During the year ending April 1, 1896, the British and Foreign Bible Society issued 3,970,439 Bibles, Testaments, and portions. The society was organized in 1804, and within the ninety-two years it has issued 147,366,669 copies.—*Missionary Herald*.

It is said that one of the most pressing needs in eastern Turkey is a supply of agricultural implements, and especially of oxen for plowing. To provide for this, the British consul at Van has given funds to send to Persia for the purchase of 1,000 oxen. It is estimated that through this means 25,000 people can be provided for in the year to come, at a cost of about \$8,000.

THE *Friend*, of Honolulu, says that three boxes of New Testaments in the Ponapean language, which the *Morning Star* was permitted to land, were in great demand, and many were disappointed in being unable to procure copies. Last autumn a new church building was dedicated by the Metalanim tribe, and natives from all parts of the island came to the service.

OF the rinderpest, a correspondent of the *Missionary Herald* says: "We can have little conception in this country of the desolation caused by the cattle plague now prevailing in Africa. The disease has appeared over a vast territory, extending from north of the equator to Cape Colony. It strikes at the great source of subsistence and wealth in the native tribes. It attacks not only domestic cattle but the wild beasts of the forests."

WISCONSIN CAMP-MEETING.

THE annual conference and camp-meeting will be held at Madison, June 1-14, including a workers' meeting. The camp will be on the Monone Lake Assembly Grounds, and the Chicago and North-western, and Chicago, Milwaukee, and St. Paul Railroads will provide stations conveniently near. Conference delegates are requested to attend the first meeting. WM. COVERT.

OUR WORK AND WORKERS.

A NEW house of worship is in course of construction at Jefferson, Mont.

ELDER J. F. BALLENGER reports seven additions to the company at London, Ont.

A SERIES of hall meetings was commenced in Alameda, Cal., on the 25th inst., by Elder H. H. Dexter.

ELDER E. A. MERRELL, of Philadelphia, reports the baptism of eight persons recently, and four subsequent candidates awaiting baptism.

A CANVASSERS' institute is in progress in Healdsburg, Cal. It will continue through the month of May, and is designed especially for the students of the college.

PROF. C. B. HUGHES, late president of the industrial school at Keene, Texas, sailed from San Francisco on the 29th ult. for Australia, where he will connect with the new school at Cooranbong, N. S. W. Prof. C. C. Lewis succeeds him at Keene.

THE brethren in Helena, Mont., are contemplating the establishment of a rescue home, where indigent and fallen women may be helped and started in a better life. So says Brother W. T. Henton, in the *Bivouac*. He also reports an addition of six to the church.

ELDER F. I. RICHARDSON reports the organization of a church of thirteen members at Mowbray, South Africa. This is the result of visiting and Bible readings, as he could not obtain a place in which to hold public meetings. Others were interested, and further additions were expected.

OF the work in Indiana, Elder J. W. Watt says: "Halls, churches, and schoolhouses are open for us at present in large numbers. In view of this it was decided not to send out tents this summer, but to use these houses that are offered us. There will be three local camp-meetings and one general camp-meeting held in the State during the summer."

THE *Review* of April 20 contains an interesting picture of some of the instructors and pupils of our International School at Curitiba, Brazil. There are ninety-two pupils in the day school, and twenty-three students in the night school, besides some private students. The school was opened July 1, 1896, and is now under the supervision of Prof. Theo. Valintiner.

OUR missionaries in Tokyo, Japan, report encouragingly considering the time they have been in the country. They went there about six months ago. Brother Okohira gives Bible readings among former friends and acquaintances, while Brother Grainger is studying the language and reading the Bible with some English students. He is making good progress in the Japanese language, and expects to be able to converse in that tongue after a year's study. At last report he had learned five hundred words, and could "do something in written composition."

OF the industrial school for colored people near Huntsville, Ala., the superintendent, S. M. Jacobs, says: "We have thirty students, ranging from 13 to 23 years of age. And if we were able to put up buildings to accommodate them, we could in a few days have fifty more. They are especially anxious to learn what the Bible says. I have often wished the youth and children of the north could come into our social meetings and see the earnestness manifested by those who have never had the privilege of schools. Can it be that many of these poor, ignorant people will be saved, and many of those who have had so much better advantages be lost?"

ON Sunday, April 4, five candidates were baptized at Lawton Springs, Nev., by Elder G. K. Owen. They subsequently united with the Reno church.

CHURCH SERVICES WEST OF THE MISSISSIPPI.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath-school, preaching, Bible study, missionary, and prayer-meetings. The first Sabbath service is, with few exceptions, Sabbath-school. The first address is that of the church, or place of meeting; the second, if given, that of pastor or clerk.

Alameda.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A. M. and 2:45 P. M. W. C. Chamberlain, *Elder*.

Atchison, Kan.—Cor. 6th and Santa Fe Sts., German M. E. Church. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M. City Mission, 1124 Atchison St. I. A. Crane, *Elder*.

Colorado Springs.—311 Boulder Ave. Public services: Sabbath 10 and 11 A. M., and 3 P. M. Prayer-meeting Tuesday 7:45 P. M. D. H. Soggs, *Elder*.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A. M., Wednesday and Friday 7:45 P. M. Ira A. Haskins, *Elder*.

East Portland, Or.—Cor. 11th and East Everett Sts. Public services: Sabbath 10 and 11:30 A. M. and 7 P. M., Wednesday 7 P. M.

Garden Grove, Cal.—Public services: Sabbath 10 and 11 A. M., Sunday 3 P. M. Harriet A. Rainey, *Clerk*.

Helena, Mont.—307 N. Warren St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. W. T. Henton, *Elder*.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M.

Los Angeles.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A. M., Tuesday and Thursday 7:30 P. M. Belle P. Baker, *Clerk*, 926 Hill St.

Oakland.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P. M., Sabbath 9:30 and 11 A. M., Wednesday 7:30 P. M.

Omaha, Neb.—Near cor. N. 25th and Indiana Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:30 P. M., Tuesday and Wednesday evenings 7:30 P. M. Also at South Omaha Sabbath at 3 P. M. A. J. Howard, *Pastor*, 941 N. 25th St.

Pasadena.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P. M., Sabbath 10 and 11:30 A. M. O. S. Smyth, *Clerk*, Box 261.

Phoenix, Ariz.—Cor. 4th Ave. and Washington St., upstairs. Public services: Sabbath 9:30 and 10:45 A. M.; Wednesday 7:30 P. M. (Elder, C. D. M. Williams, absent.) *Leader*, Eugene A. Browne, 306 N. 2d St.

Sacramento.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P. M., Sabbath 10 and 11 A. M., Wednesday 7:30 P. M.

Salt Lake City, Utah.—Room No. 30 East 4th S. St. Public services: Sabbath 10 and 11 A. M., Sunday 7:45 P. M., Wednesday and Saturday 7:45 P. M. J. M. Willoughby, *Pastor*, 1227 Emerson Ave.

San Diego.—Cor. 18th and G Sts. Public services: Sunday 7 P. M., Sabbath 9:45 and 11 A. M., Wednesday 7:30 P. M. Mary J. Dimock, *Clerk*, National City, Box 136.

San Francisco.—914 Laguna St. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Thursday 7:30 P. M.

San Jose, Cal.—Church, San Salvador St., near Delmas Ave. Sabbath school 10, Bible study 11 A. M.; missionary meeting, Sunday 7 P. M.; prayer-meeting Wednesday 7 P. M.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A. M., Wednesday 7:30 P. M. Mrs. Harriet W. Talbert, *Clerk*.

St. Louis, Mo.—2955 Sheridan Ave. Public services: Sabbath 10 and 11:30 A. M., Wednesday 7:45 P. M. Mary S. Yener, *Clerk*.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A. M., Sunday 7:30 P. M. H. F. Phelps, *Pastor*, 1634 Carroll St.

Stockton.—Cor. Miner Ave. and Stanislaus St. Public services: Sabbath 10 and 11 A. M., Wednesday 2:30 P. M. M. C. Israel, *Elder*.

Tacoma, Wash.—Cor. South 16th and K Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:45 P. M., Wednesday 7:30 P. M. F. H. Smith, *Elder*, 1507 South I St.

CHURCH SERVICES EAST OF THE MISSISSIPPI.

Baltimore, Md.—Harlem Hall, North Stricker St. Public services: Sabbath 11 A. M., Sunday 7:30 P. M. S. E. de Bruyn, *Clerk*.

Birmingham, Ala.—Odd Fellows' Hall, Fox Building. Public services: 2:30 and 3:30 P. M. every Sabbath, Sunday 7:30 P. M. R. D. Hottel, *Pastor*, 1005 N. 20th St.

Boston, Mass.—64 Washington St. Public services: Sabbath 10 and 11 A. M. George B. Wheeler, *Pastor*.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath 2 P. M. H. T. Morian, *Clerk*.

Brooklyn, N. Y.—Wurzel's Hall, 315 Washington St. near city post-office. Public services: Sabbath 10 and 11 A. M.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A. M. and 12:30 P. M., Sunday 7:15 P. M., Tuesday 7 P. M., and Thursday 7:30 P. M.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A. M. (sun time), Sunday 7:30 P. M., Wednesday 7:30 P. M. Willard H. Saxby, *Pastor*.

Detroit, Mich.—424 Trumbull Ave., bet. Perry and Baggs Sts. Public services: Sabbath 10 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. A. O. Burrill, *Pastor*.

Duluth, Minn.—123 First Ave., East. Public services: Sabbath 2 and 3 P. M. John Clark, *Elder*.

Hartford, Conn.—Room 6, 254 Main St. Sabbath-school at 2, and preaching at 3:15 P. M. O. M. Hatch, *Clerk*.

Jersey City, N. J.—Public services: At church, 27 Oak St., Sabbath 10 and 11 A. M.; at hall, 242 Hancock Ave., Sabbath 2:30 and 3:30, Sunday 7:45 P. M. both places. Amos Mitchell, *Elder*.

Louisville Ky.—Second S. D. A. Church (white) mission rooms 2431 W. Broadway. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. J. W. Collier, *Pastor*.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P. M., Tuesday and Friday 7:30 P. M. A. B. Jernegan, *Elder*.

Nashville, Tenn.—Hall 415 Woodland St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7 P. M. Minnie M. Hoyt, *Lib.*, 56 Ramsey St.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath 10:30 A. M. and 12 M. J. B. Hall, *Clerk*, Box 72, Acushnet, Mass.

New Orleans, La.—Jefferson Hall, cor. Magazine and Philip Sts. Public services: Every Sabbath at 10 and 11:15 A. M. J. E. Evans, *Pastor*, 6325 Patton St.

Philadelphia, Penn.—Public services at 1724 N. 15th St.:

Sabbath 10 (Sabbath-school 11:15) A. M., Sunday 7:45 P. M. E. A. Merrell, *Pastor*, 1724 N. 15th St.

Pittsburg, Pa.—Hall of Bank Building, cor. 5th Ave. and Stevenson St., entrance on Stevenson. Public services: Sunday 3:30 P. M., Sabbath 10 and 11 A. M. J. G. Excell, *Pastor*, 211 Dinwiddie St.

Portland, Me.—Williams' Hall, Congress St., Sabbath-school 2 P. M., social meeting 3:15 P. M. H. C. Basney, *Elder*, North Deering.

Providence, R. I.—Olney St. Congregational (Unitarian) Church. Public services: Sabbath 2 and 3 P. M., Friday 7:30 P. M. Wm. H. Warfield, *Clerk*, 27 Susan St., Providence.

Richmond, Va.—Meetings at 501 North 25th St. Public services: Sabbath 10 and 11 A. M. J. P. Neff, *Pastor*.

Washington, D. C.—On 8th bet. F. and G. Sts., N. E. Public services: Sabbath 10 and 11:15 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. V. H. Lucas, *Pastor*, 209 8th Street, N. E.

Wilmington, Del.—Red Men's Hall, 515 Shipley St. Public services: Sabbath 10 and 11 A. M., Sunday 2:30 P. M. Edwin F. Eckel, *Clerk*.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A. M., Wednesday 7:30 P. M. F. C. Bee, *Clerk*, No. 6 Furnace St.

The Sabbath School

International Series.

LESSON VIII.—SABBATH, MAY 22, 1897.

THE ECCLESIASTICAL TRIAL; THE CIVIL TRIAL.

Lesson Scripture, John 18:19-40, R. V.

- 19 "THE high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them; behold, these know the things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? 24 Annas therefore sent him bound unto Caiaphas the high priest.
- 25 "Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, 27 saith, Did not I see thee in the garden with him? Peter therefore denied again; and straightway the cock crew.
- 28 "They lead Jesus therefore from Caiaphas into the palace; and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the Passover.
- 29 Pilate therefore went out unto them, and saith, What accusation bring ye against this man? They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man 32 to death; that the Word of Jesus might be fulfilled, which he spake; signifying by what manner of death he should die.
- 33 "Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered, Sayest thou this of thyself, or do others tell it 35 thee concerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but 37 now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.
- 38 Pilate saith unto him, What is truth?
- 39 "And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him. But ye have a custom, that I should release unto you one at the Passover; will ye therefore that I release unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

QUESTIONS.

1. On what points was Jesus then examined?
2. To whom did Jesus say he had spoken? Where had he taught? What plan of teaching had he avoided?
3. What course did he recommend to the high priest? Why ought this to be satisfactory?
4. What did one of the officers then do? What inquiry accompanied the blow?
5. How did Jesus respond to this insult?
6. To whom was Jesus then taken? See Revised Version.
7. Where was Peter? What inquiry was addressed to him the second time? How did he answer?
8. How was he questioned the third time? Who asked him this time?
9. How did he meet the question? What then happened?
10. To what place did they now take Jesus? What time was it? Did the Jews accompany him? Why not? What did they wish to do?
11. Who came out to them? What did he demand?
12. What charge did the Jews make in reply?
13. What did Pilate instruct them to do?
14. Why did this not satisfy them?
15. What prediction was thus being fulfilled?
16. Where did Pilate then go? How did he begin his examination of Jesus?

17. What response did Jesus make?
18. With what inquiry did Pilate answer him? Who did he say had brought Jesus for trial? What did he ask?
19. How did Jesus explain the fact that he had been delivered up without any outbreak?
20. What inquiry did Pilate again make?
21. What did Jesus say of his mission?
22. With what inquiry did Pilate close his examination?
23. Where did he then go? What did he say of Jesus?
24. To what custom did he then refer? What question did he ask in reference to it?
25. How did the Jews respond to this effort to release Jesus? Who was Barabbas?

NOTES.

1. "LEST they should be defiled." The accusers of Jesus considered the touch of a Gentile to be a source of defilement, and on this occasion they were so afraid of being polluted that they would not enter the house of a Gentile. They could cherish malice and murder in their hearts, and imbrue their hands in the blood of Jesus, but they were exceedingly careful to avoid defilement by touching a sinner. This shows how much more concerned men will often be to avoid the violation of mere forms of religion than to have the heart pure and the life holy. Some will endeavor to quiet their consciences amid their deeds of wickedness, by the observance of the ceremonies of religion.

2. JESUS had foretold how he would be put to death, and who would do it. Matt. 20: 19. He was to be crucified by the Romans, as that was their manner of executing criminals at that time. This explains the statement made in verses 31, 32. Of course the Jews secured his conviction, and were therefore held responsible for his death. John 19: 11; Acts 4: 10; 7: 52.

3. "My kingdom is not of this world;" that is, of this world in its present state; is not given by this world, neither is it of the same nature as earthly kingdoms. They are ruled by force, and their subjects fight to defend them. Not so, however, with Christ's kingdom. He says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Verse 36. The Christian is not to fight with carnal weapons to defend his Master or his cause. Christ's reign now is spiritual. His dominion is over the heart, subduing evil passions and corrupt desires. Love, and not force, is the ruling principle; and while there is a warfare to be waged, the weapons are spiritual and not carnal. See 2 Cor. 10: 4; Eph. 6: 10-17.

Suggestions for Further Study.

1. Why did Jesus answer some questions at his trial and refuse to answer others? See verses 19, 23, 33-37; 19: 9-11; Matt. 27: 11-14; and Mark 14: 60-62.
2. Was it the Church or the State that put Christ to death?
3. Was there a union of the Jewish Church and the Roman State? See Mark 3: 6; 12: 13; Luke 20: 20; Matt. 22: 16. Who were the Herodians?

OUR YOUNG PEOPLE who have neither time nor money to attend a college will learn of something greatly to their advantage by writing for "Method of Home Study."

Sent free to any address. Write for it to-day—to-morrow never comes. Address,

The Nevada Commercial School, Nevada, Mo.

CHRIST AND HIS RIGHTEOUSNESS

BY E. J. WAGGONER.

The above is the title of a new pamphlet just issued in the Bible Students' Library.

There has been a demand for a treatise of this kind and we are much pleased to announce this new publication.

The following is a brief synopsis of the contents: How Shall We Consider Christ? Is Christ God? Christ as Creator, Is Christ a Created Being? God Manifest in the Flesh, Important Practical Lessons, Christ the Lawgiver, The Righteousness of God, The Lord Our Righteousness, Acceptance with God, The Victory of Faith, Bond Servants and Freemen, Practical Illustrations of Deliverance from Bondage.

Issued as No. 72 of the Bible Students' Library. Price 15 cents. Order of any State Tract Society, or

PACIFIC PRESS PUBLISHING CO.,

Or, 43 Bond St., N. Y.

Oakland, Cal.

The Sunday School

International Series.

LESSON VIII.—SUNDAY, MAY 23, 1897.

THE CONFERENCE AT JERUSALEM.

NOTE.—A comprehensive idea may be secured of the whole question which was under discussion in this conference at Jerusalem by reading the entire chapter as far as verse 37. This was one of the most critical times in the history of the early church. A great question had come up, which seemed likely to sever the two factions of the church, the Jews and the Gentiles. The question arose as a natural consequence of the broadening and developing process which had been going on in the church's life thus far. One of the principles of true Christianity is here shown in the conduct of the members. They determined to stand by the truth, even tho it showed them to be in the wrong, and to abandon error as soon as they knew it to be such. The time of this lesson is generally conceded to be about A.D. 50, and the church has been in existence about twenty years, having extended over Palestine, Phenicia, Damascus, Antioch, Cyprus, and South Galatia. For a further account of the conference read Gal. 2: 1-10.

Lesson Scripture Acts 15: 1-6; 22-29, R. V.

"And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye can not be saved. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They therefore, being brought on their way by the church, passed through both Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses."

6 "And the apostles and the elders were gathered together to consider of this matter."

22 "Then it seemed good to the apostles and the elders, with the whole church, to choose men out of their company, and send them to Antioch with Paul and Barnabas; namely, Judas called Barsabbas, and Silas, chief men among the brethren; and they wrote thus by them, The apostles and the elder brethren unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia, greeting: Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment; it seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also shall tell you the same things by word of mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from things sacrificed to idols; and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well."

Golden Text.—"Through the grace of the Lord Jesus Christ we shall be saved, even as they." Acts 15: 11.

SUGGESTIVE QUESTIONS.

- (1) What teachers besides Paul and Barnabas now appeared at Antioch? Verse 1, first part. (2) What was the doctrine taught by these men? *Ib.*, last part. Note 1. (3) Who met the new teachers in the discussion of this question? Verse 2, first part. (4) What action was taken in reference to the matter? *Ib.*, last part. (5) Through what countries did they pass, and in what were they occupied on the journey? Verse 3, first part. Note 2. (6) What effect did their testimonies have upon the believing brethren in these places? *Ib.*, last clause. (7) How were they met at Jerusalem? Verse 4, first part. Note 3. (8) What account did the apostles at once give of themselves? *Ib.*, last clause. Note 4. (9) What similar opposition did they meet here? Verse 5. (10) In view of this dissension, what action was taken by the church? Verse 6. (11) After the discussion and decision of the question, what further action did the church take? Verse 22, first part. Note 5. (12) Who were the men thus chosen? *Ib.*, last part. (13) What did the church do that there might be no misunderstanding of its attitude? Verse 23. (14) What word did they say had come to them? Verse 24, first part. (15) How did the church deny its responsibility for these erroneous teachings? *Ib.*, last clause. (16) What action did this state of affairs seem to necessitate? Verse 25. (17) What fitting tribute did they pay to the work of Paul and Barnabas? Verse 26. (18) What was the mission of Paul and Silas? Verse 27. (19) What burdens only did it seem good to lay upon the Gentile converts to Christianity? Verses 28 and 29. Note 6.

NOTES.

1. Except ye be circumcised.—The only salvation which the Lord offers sinful men—Jew or Gentile—is by faith. So Peter says to the Jews in speaking of the Gentiles, "And put no difference between us and them, purifying their hearts by faith." Verse 9. When, therefore, the men from Judea said that the Gentile Christians must be circumcised, they were preaching another gospel, the gospel of the works of the flesh, which made the Gospel of Christ of none effect. For if after Christ had justified them by faith they went back to the works of the flesh for justifica-

tion, Christ should profit them nothing. Gal. 5: 2-4. A man might be circumcised if he wished; that made no difference either way unless he did it to be saved from sin; then the circumcision took the place of Christ, and left the individual in his sins, under the "yoke of bondage." It was the circumcision in the spirit, and of the heart, and not in the letter, that was necessary to salvation, and this came only by faith in Christ. The mere carrying out of the form without the renewing of the heart had nothing of redemption in it.

2. PAUL'S devotion to his work is here shown in its true light. He with others was on his way to Jerusalem to discuss a difficult problem, and one which was of vital importance to the work he had been doing; but in the midst of it all, the work of exhorting, teaching, and establishing in the faith, seems to have been uppermost in his mind.

3. Received of the church.—The word here translated "were received" means more than a mere formal reception. It implies a cordial, affectionate reception.

4. They rehearsed all things, etc.—Paul had been sent out particularly to the Gentiles, and he begins at once to give a report of himself and his work in the mission that had been assigned to him. Paul had once been a persecutor of God's people, but he had become one of God's humblest followers; he had been one of the strictest of the Jews, but had now come to be the boldest and most ardent advocate of the cause of the Gentiles.

5. With the whole church.—A united church, because the truth is one. Personal opinions, individual views, had been laid aside, and all had come into that perfect harmony which should characterize those who have the love of the truth. The church was unanimous in the instruction sent out to the brethren at Antioch and Syria and Cilicia.

6. Meats offered to idols.—Sacrifices were very common in the religions of Greece and Rome, as also with the heathen nations whose history is contemporaneous with that of the Jews. A portion of the meat was taken to the altar and burned, and the rest was eaten at home or at their numerous feasts. God would have his people discountenance all forms of idolatry or things appertaining thereto. And from blood.—The eating or drinking of blood was forbidden by the Levitical laws, but it was eaten in various forms by the Gentiles, who considered it a delicacy. It was also a symbol of life, and so had a moral significance. And from things strangled.—It was likewise against the law to eat any animal killed in this way, for the reason that the blood remained in the animal. And from fornication.—This was said to have been the "peculiar and besetting sin of the Gentile converts." It was not regarded as wrong by them; in fact, it was a part of their worship before becoming Christians, and not far from Antioch was situated the pleasure grove of Daphne. But the law of God was very strict on the point of chastity, and it was the duty of the Christians at Jerusalem to instruct their Gentile converts in such important matters as these, at the same time that they exempted them from the rite of circumcision, the significance of which had passed away.

From Eden to Eden

IN the twenty chapters into which this book is divided, the author discusses the unity of the divine plan and the continuity of God's purpose through all the ages, showing that in all dispensations the truths constantly impressed upon the minds of the people have tended to one end,—the elucidation of one central idea,

THE RESTORATION

of the dominion which was lost in Adam.

CHAPTER I is a brief discussion of the Creation of the World; Man's Dominion and How He Lost It; the Origin and Authorship of Sin, with the divine remedy for its consequences.

CHAPTER II treats of the "Promise of God to the Fathers," with all that it implied in heaven and on earth. In other chapters are discussed such subjects as "The Abrahamic Covenant;" "Righteousness through Faith;" "The Covenant with Israel," the reasons for it, and the universality of its application; "The Return of the Jews;" "The World's History in a Dream;" "The Setting Up of the Everlasting Kingdom;" "The Hour of Judgment;" "The Fall of Babylon;" "The Seal and the Mark;" "Signs of the Second Coming of Christ," and the responsibility of man in recognizing them; "The Resurrection of the Dead," and what the doctrine involves.

THE LAST CHAPTER is a GRAND COMPILATION of the Promises of God in regard to the "Restoration of the First Dominion," with a vivid portrayal of the earth's appearance and condition when clothed in the garb of Edenic purity and loveliness.

THE BOOK is substantially bound, and handsomely embossed with floral designs; gold title on side and back; heavy, cream-tinted, sized and super-calendered paper; size, 5½ in. x 9 in.; price, postpaid, \$1.00; gilt edge, with side design embossed in gold, \$1.50.

Address, PACIFIC PRESS PUBLISHING CO.,
Or, 43 Bond St., New York. Oakland, Cal.

News and Notes

FOREIGN.

—The czar of Russia has formally confirmed the appointment of Count Muraviev as minister of foreign affairs.

—Queen Olga, of Greece, is said to be found in daily attendance at the hospitals in Athens, rendering personal assistance in caring for the wounded soldiers.

—There is a rumor that the governments of Chile and Brazil have entered into an alliance, with a view to guaranteeing the maintenance of peace in South America.

—The inhabitants of the island of Samos are said to be patiently awaiting the arrival of the Greek fleet, in order that they may throw off the galling yoke of the Ottoman power.

—President Juan Borda, of Uruguay, and King Humbert, of Italy, were attacked on the same day, April 22, by would-be assassins, but both escaped, and their assailants were captured.

—The Honduran rebels, after capturing the town of Esperanza and finding that they were isolated, have vacated it. An army of 13,000 government troops is on its way to that vicinity.

—Advices from Brazil state that the commercial crisis has reached its worst point, and a panic is imminent. The Banco Republica is negotiating with the government to liquidate the public debt.

—In the famine-stricken regions of India there are still 3,000,000 sufferers, 654,000 of whom are receiving gratuitous relief from the government. More than half of the population of Bombay have left the city on account of the plague, which shows no signs of abating.

—A squadron of eight English war vessels has anchored in Delagoa Bay, South Africa. It is generally believed that this move is made for the purpose of frustrating the plans of Germany, Portugal, and the Transvaal for changing the situation there to the disadvantage of Great Britain.

—At a meeting of the Surgical Congress in Berlin on April 24 a report was given of a successful operation upon the human heart, and the patient operated upon was produced in evidence. The operation consisted in sewing up a wound in the heart. The heart worked violently during the operation, but the patient soon recovered.

—Radiotint, the term applied to photography in colors, has come to be an accomplished fact. It is the invention of Valledius Chassagne, of Paris; and the right to the use of the secret process is now being sold in the principal countries of the world at fabulous figures. It is claimed that every color and shade of color can be faithfully reproduced.

—Simultaneous with the publication of certain correspondence between England and the Transvaal, three batteries of artillery were ordered to embark at London for South Africa. The relations between the two governments are becoming more strained. It is also stated that the emperor of Germany seems determined to assert his support of the Transvaal.

—On April 23 the Cretan insurgents attacked Fort Izzedin, which was occupied by the international troops in addition to the Turkish troops. It is not known what was the result of the attack. Colonel Vassos has written to the admirals asking if they were in alliance with the Turks, and informing them that he had been ordered to attack the Ottoman forces.

—A terrific explosion occurred on the underground railway in London early on the morning of April 26, in which a first-class coach was completely wrecked, and a large number of persons badly injured. Ten were found to be seriously if not fatally hurt. It is believed that the explosion was caused by a bomb which was placed in the station with the intention of wrecking it.

—On the morning of April 24, King Leopold, of Belgium, pressed an electric button which set in motion the machinery of Belgium's international exposition, preparations for which have been in progress for several years. Ministerial representatives from all foreign nations were present, and numerous representatives of the arts and sciences and humanitarian movements.

—Advices from Tahiti state that the insurrection of seven weeks ago was only quelled by the arrival of a French man-of-war and a British gunboat. The insurrectionists want either autonomy or annexation to the United States. The malcontents of the islands complained of taxes levied by the French Government, and had formed a confederacy with a refugee class known as "beach combers."

—Spain has signified her intention of sending 3,000 additional troops to the Philippines. News just received from Hongkong states that the rebels are still holding their own in the islands, and that two important engagements have recently been fought in which the Spanish troops were defeated. It is claimed that there are still in the Philippines 25,000 armed insurgents who are occupying strongholds in the mountains.

—Apropos of the Greco-Turkish war and the uprisings upon which Greece had depended for assistance in her struggle with the Ottoman power, it is reported that Montenegro, Bulgaria, and Serbia are muttering against the Turk, and even Roumania is strengthening her defenses and her army. The Bulgarians are demanding certain concessions which the sultan is unwilling to grant, and it is expected that this power will use Turkey's refusal as a pretext for war.

—The condition of affairs in Cuba, as a result of General Weyler's order for herding pacificos and reconcentrados in the fortified towns, is said to be deplorable in the extreme; and it is reported that 150,000 persons in Cuba are actually starving to death. Their homes are destroyed, and they are concentrated in the garrisoned towns, with nothing to eat, and no provisions are made for them by the government. Americans in Matanzas Province are about to call upon the United States for provisions to allay suffering from hunger in that province. Children perish in the streets, while cattle intended for the famishing Cubans are seized by Weyler for his troops. Weyler's attempt to treat with Gomez was a failure. A report from Havana dated April 22 states that the Spanish columns of Riza and Gonzales, in an engagement with the insurgents, were severely worsted, losing 800 men.

—Larissa, which was the headquarters of the Greek army in Thessaly, has fallen before the fierce onslaught of the forces of Edhem Pasha. Tyrnavo is also in the hands of the Turks, and the Greeks have been forced back to their second line of defenses in the hills of Pharsala. These reverses to the Greek arms have caused great consternation at Athens, and the people who a few days ago were clamoring for war, and reproaching the king for not taking more active and aggressive measures, are now blaming him for the war. It was openly stated before the war that if the king did not yield to the clamors of the war party, he would lose his crown. It is now stated that the king's assassination is feared at the hands of the same party who urged him to declare war upon Turkey. To the reverses of the Greek army in Thessaly is due this frenzy of the multitude. The king has yielded to the demands of the people and recalled all the members of Prince Constantine's staff, replacing them with others, who are given such power that the prince is now a mere figurehead in the army. The Greek force in Epirus encounters no opposition, but has ceased operations for the time being. In the meantime the Greek fleet is sailing along the coast, bombarding many Turkish towns on both the east and west coast, and the destruction of the Turkish supplies along the Gulf of Salonica has seriously discommoded the Turkish army. Osman Pasha was appointed to succeed Edhem Pasha on April 23, but, owing to Edhem's victories at Tyrnavo and Larissa, Osman has been recalled. It is rumored that the Grecian war ships are planning a dash through the Dardanelles for the purpose of bombarding Constantinople.

DOMESTIC.

—The report of the Branch Mint at San Francisco shows that during the year 1896 the State of California produced \$17,181,562 in gold.

—On April 22 Nancy Allison McKinley, mother of the nation's President, celebrated her eighty-eighth birthday at her home in Canton, Ohio.

—A train on the Houston and Texas Central was derailed by wreckers at Fairbanks, Texas, on the night of April 26, killing one man and seriously injuring thirteen.

—A fire at Newport News, Virginia, on April 27, destroyed railroad and shipping property to the extent of \$2,000,000. Eight persons were more or less seriously burned in the conflagration.

—A severe earthquake was experienced at Cairo, Illinois, on April 25. The largest structures were shaken, and the streets were crowded by terrified people, but no fatalities are reported.

—Major-General Nelson A. Miles, commander of the American army, has been authorized by the President to go to Europe to witness the struggle now going on between Turkey and Greece.

—On April 22 the President's nomination of Harold M. Sewall, of Maine, for Minister to Hawaii was confirmed by the Senate. Mr. Sewall is the son of the defeated Democratic candidate for Vice-President.

—A plan is now on foot by this government to create a war vessel reserve. The vessel to be made the nucleus of the reserve fleet is the Columbia, and other vessels will join this force as fast as circumstances allow.

—Four persons lost their lives in the burning of a tenement house in Brooklyn on April 28. Crazy by the smoke, a mother threw her two children, aged three and five years, from a window to the sidewalk, killing them instantly.

—A bill is now before Congress, the object of which is to admit the Indians of Annetta Island, Alaska, to citizenship, in order that they may cover their land, which is rich in gold, with mining claims. The bill is being opposed by a wealthy mining syndicate which desires to secure the island.

—The Des Moines River broke over its banks on April 26, and the cities of Ottumwa and Bradyville were inundated, causing serious loss of property and railroad stock. Hundreds of families were compelled to leave their homes in boats and on rafts.

—At Portland, Oregon, on April 27, while an electric car was crossing a bridge at high speed, the breaking of an axle threw the car and its thirty-one occupants into the river below, killing three persons outright, and seriously injuring or maiming eighteen others.

—A large filibustering expedition left Sea Island City, N. J., on the night of April 25, carrying 5,000 rifles, 120,000 rounds of ammunition, a Hotchkiss gun, and a flying machine, which is to be adapted, if possible, to dropping dynamite on the heads of Spanish troops in Cuba.

—The corner-stone of the Transmississippi Exposition was laid at Omaha amid imposing ceremony on April 22. There was a long procession of military and civic societies, and addresses by the mayor of Omaha, the lieutenant-governor of the State, and ex-Secretary of Agriculture Morton.

—At a recent test in Washington, D. C., of the Hoadley-Knight compressed air motor for street-cars, the invention proved a complete success, and many street-car lines will soon be equipped with this novel propelling power. The motive power is carried in "bottles," which are tested to 4,000 pounds pressure, and the cars will run fifteen miles with one filling.

—On the morning of April 28 James Brooks, a farm laborer, of Redlands, Cal., entered the house of John Qualls, whose daughter had refused his attentions, shot the young lady and her mother, and set fire to the house. Then, setting a barn on fire, he entered, and was burned to death. The women were rescued from the burning house, but are not expected to live.

—Two immense cannon have recently been despatched to San Francisco to add to the defensive armament of the Golden Gate. These are forty-five feet long, twelve-inch rifled bore, and throw a projectile weighing 1,000 pounds. The actual weight of each gun, without mountings, is 115,830 pounds. Preparations are also rapidly being made for the fortification of the entrance to Puget Sound.

—The U. S. Government has again appointed Prof. David Star Jordan, president of Stanford University, to act as special commissioner in the Bering Sea seal dispute; and England has appointed Prot. D'Arcy Wentworth Thompson, of the University College, Dundee, as its representative. The purpose of this special investigation is to harmonize the differences which appear in the reports submitted by the commissions last year.

—The two amendments submitted to the Methodist Conference by the General Conference in May, 1896, have now been voted upon by nearly all the conferences, and it seems certain that both have failed. One of the amendments pertained to the eligibility of women to the General Conference, and the other related to the equal representation of laymen. A two-thirds vote of the General Conference and a three-fourths vote of the annual conferences is required to carry the amendments, and the final vote will fall considerably short of the necessary majority.

—The tomb of Gen. Ulysses S. Grant, at New York, was dedicated with imposing ceremony on April 27. Ten of the largest ships in the American man-of-war fleet, with a large number of the revenue marine, lighthouse tenders, and merchant marine, and war ships from several foreign powers, took part in the parade, and were reviewed by the President in the Dolphin. Speeches at the tomb were made by President McKinley, Gen. Horace Porter, and Mayor Strong. The land parade consisted of 60,000 men, including members of both the Union and Confederate armies, State militia, and National Guard.

THE RIGHTS OF THE PEOPLE

Or Civil Government and Religion

E. 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 appendixes 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,

PUBLISHED WEEKLY, FOR THE
INTERNATIONAL TRACT SOCIETY,
By the Pacific Press Publishing Co.

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,
M. E. KELLOGG, W. N. GLENN.

All manuscript should be addressed to the Editor.

Terms of Subscription.

Per Year (50 numbers) post-paid \$1 00.
Six Months, 50 cts. Three Months, 25 cts.
To Foreign Countries, per year, \$1.50.

SPECIAL TERMS.

- One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$1.75.
- Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.50.
- Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$3.00.
- Any person ordering under sections a, b, or c may thereafter send us new yearly subscriptions at 75 cents each, and new six months' subscriptions at 40 cents each.

Sample copies sent on application.

All orders sent direct to the publishers, either for single subscriptions or for clubs, must be accompanied by cash. If credit is required, please order through your State Tract Society. Club rates and terms to agents sent on application.

Signs of the Times,
Oakland, Cal.

Instructions for Ordering.

- REMIT by Bank Draft, P. O. Money Order, or Express Order.
- If paper money is sent, register the letter.
- Drafts should be made payable to the PACIFIC PRESS PUBLISHING CO., on New York, Chicago, or San Francisco banks.

Postage-stamps.—Please do not send postage-stamps, as we receive more than we can use, and they often stick together in the mails, and are useless in this condition. 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. If these changes do not appear in due time, please notify us.

Change of Address.—Subscribers desiring the address of their paper changed, will please give both the old and the new address, in their communication.

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 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 books, tracts, or lesson pamphlets, or to ask 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, but 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.

OUR GENERAL AGENTS.

General Eastern Agency.—Pacific Press Pub. Co., 39 Bond St., N. Y. City, N. Y.
General Central Agency.—Pacific Press Pub. Co., 14-18 W. 5th St., Kansas City, Mo.
Argentina.—Señor N. Z. Town, Casilla del Correo, 48r Buenos Ayres, Argentine Republic, S. A.
Arkansas Tract Society.—Fayetteville, Ark.
Atlantic Tract Society.—39 Bond St., New York City, N. Y.
Australia.—Echo Publishing House, North Fitzroy, Victoria.
California Tract Society.—Box 989, Oakland, Cal.
Canada.—Int. Tract Society, 268 Crawford St., Toronto, Ontario.
China.—A. La Rue, 22 Queen's Road, East Hongkong, China.
Colorado Tract Society.—1112 S. 11th St., Denver, Colo.
Dakota Tract Society.—Vilas, S. Dakota.
England.—International Tract Society, 59 Paternoster Row and 45 Holloway Road, London.
Florida Tract Society.—Box 508, Orlando, Florida.
Germany.—International Tract Soc., Grindelburg, 15a, Hamburg.
Illinois Tract Society.—324 Dearborn St., Chicago, Illinois.
Indiana Tract Society.—175 Central Ave., Indianapolis, Ind.
International Tract Soc.—271 W. Main St., Battle Creek, Mich.
Iowa Tract Society.—603 East 12th St., Des Moines, Iowa.
Kansas Tract Society.—821 West 5th St., Topeka, Kan.
Maine Tract Society.—North Deering, Me.
Manitoba.—W. H. Falconer, 284 Boyd Ave., Winnipeg, Manit.
Maritime Provinces Tract Society.—Box 85, Moncton, N. B.
Michigan Tract Society.—271 W. Main St., Battle Creek, Mich.
Minnesota Tract Society.—Box 989, Minneapolis, Minn.
Missouri Tract Society.—14 West Fifth St., Kansas City, Mo.
Montana Tract Society.—307 N. Warren St., Helena, Mont.
Nebraska Tract Society.—1505 E. St., Lincoln, Neb.
Nevada.—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
New England Tract Society.—South Lancaster, Mass.
New York Tract Society.—317 West Bloomfield St., Rome, N. Y.
New Zealand Tract Society.—57 Tory St., Wellington, N. Z.
North Pacific Tract Society.—190 E. 20th St., Portland, Oregon.
Ohio Tract Society.—249 Cedar Ave., Cleveland, O.
Oklahoma Tract Society.—318 4th St., Oklahoma City.
Ontario Tract Society.—194 Brock Ave., Toronto, Ontario.
Pennsylvania Tract Society.—Box 644, Williamsport, Penn.
Quebec Tract Society.—Dixville, P. Q., Canada.
Scandinavian Tract Society.—Ackersgaden 74, Christiania, Nor.
South Africa Int. Tract Soc.—28 a Roeland St., Cape Town.
Southern Tract Society.—23 Early St., Chattanooga, Tenn.
Switzerland.—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee River.—1009 Shelby Ave., Nashville, Tenn.
Texas Tract Society.—Keene, Johnson Co., Texas.
Upper Columbia Tract Soc.—312 S. Wash. St., Spokane, Wash.
Utah Tract Society.—Box 1058, Salt Lake City, Utah.
Vancouver Island.—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont Tract Society.—190 N. Winooski Ave., Burlington, Vt.
Virginia Tract Society.—501 N. 25th St., Richmond, Va.
West Virginia Tract Society.—Newburg, W. Va.
Wisconsin Tract Society.—Milton Junction, Wis.

Christ Our Saviour

A book which gives in simple and direct language the life of the Redeemer from his birth to his death, resurrection and ascension. It is printed in large, clear type, and is profusely and aptly illustrated by engravings made especially for the book. The directness and simplicity of the story of Christ Our Saviour gives to the book a special charm, and the interest deepens as the reader progresses with the story that is so old yet is ever new. One hundred and sixty large octavo pages, substantially bound in the following styles:—

Just the Book for
Young People.
Interesting.
Elevating.

PRESENTATION EDITION

Two colors Vellum cloth, embossed in jet, green, and gold, gilt top \$1.25
Fine cloth binding, handsomely embossed75
Cloth back, board covers, printed in colors50
Heavy tagboard covers, printed in colors35

ADDRESS,

PACIFIC PRESS PUBLISHING CO.

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

[Established 44 Years.]

MARKS' ARTIFICIAL LIMBS.

WITH RUBBER HANDS AND FEET.

New Patents of 1895.

The most comfortable, durable,
and natural.



Although a man may lose both of his legs, he is not necessarily helpless. By using artificial legs applied with rubber feet attached, he can be restored to his usefulness. The engraving is from an instantaneous photograph of a man ascending a ladder. He has two artificial legs substituting his natural ones, which were crushed by a railroad accident and amputated. With his rubber feet he can ascend or descend a ladder, balance himself on the rungs, and have his hands at liberty. He can work at a bench and earn a good day's wages. He can walk and mingle with persons without betraying his loss; in fact, he is restored to his former self for all practical purposes. With the old method of complicated ankle-joints these results could not be so thoroughly attained. Over 18,000 in use, scattered in all parts of the world. Many of these have been supplied without presenting themselves to us, simply by sending measurements on a formula which any one can easily fill out. RECEIVED 27 HIGHEST AWARDS. Purchased by the U. S. Government and many foreign governments.

A treatise of 544 pages and formula for measuring SENT FREE.

A. A. MARKS,

701 Broadway, - New York City.

Apples of Gold Library

THIS little quarterly publication, especially designed as an auxiliary medium of conveying the truth in letter-writing, has, we believe, accomplished much good in this line. It can be enclosed in a No. 6 envelope without folding, and without additional postage, being only a leaflet of from four to sixteen pages. We recommend it as a very effective means of spreading the truth.

Thirty-six numbers of this library have already been issued, embracing a varied field of topics, from which one may choose according to what will be best adapted to each case. Among the latest issues we might mention the following:—

Scripture Answers to Worldly Objections
Seventh-Day Adventists and Their Work
The Hope Set Before Us
The True Church

Subscription price: 5 copies one year, 25 cents; 12 copies one year, 50 cents. Special price in quantities.

Address,

Pacific Press Publishing Co.

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

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

Union Pacific System

Shortest Line and Quickest Time

3 1/2 Days

to

Chicago

4 1/2 Days

to

New York



SOLID VESTIBULE TRAINS

Personally conducted excursions to the East without change, in new Upholstered Tourist Sleepers, Lighted by Gas and Heated by Steam.

Tickets and sleeping car reservations at
No. 1 Montgomery Street, San Francisco
D. W. HITCHCOCK, General Agent
or, H. V. BLASDEL, Ticket Agent
1010 Broadway, Oakland, Cal.



Californians

GOING EAST

WILL FIND THAT THE FACILITIES
OFFERED BY THE

GRAND TRUNK RAILWAY SYSTEM

From Chicago to Eastern Points are Unexcelled

Vestibuled train service, Chicago to New York, via the famous St. Clair Tunnel, Niagara Falls and the beautiful Lehigh Valley. Through coaches, Pullman sleepers, and superior dining car service.

Chicago to Montreal, Portland, and Boston with elegant through car and Pullman service.

Summer Tours. via the Grand Trunk System, through the finest scenery in America, embracing Niagara Falls, the Thousand Islands and Rapids of the St. Lawrence, Muskoka Lakes, the White and Green Mountains, and the Atlantic seacoast.

See that Your Tickets from Chicago East Read via the Grand Trunk System

CHAS. M. HAYS, W. E. DAVIS,
Gen. Manager, Montreal Gen. Pass. Agt., Montreal
E. H. HUGHES, Asst. Gen. Pass. Agt., Chicago.
I. R. MORROW, City Ticket Agt., 103 Clark St., Chicago.

Get Out

into the Mountains!

SCENERY.—Charming, picturesque, captivating, imposing, majestic, sublime.

CLIMATE.—Genial, bracing, invigorating, rejuvenating, up-building.

RECREATION.—Rusticating, picnicking, camping, hunting, fishing, horseback riding, boating, mountain climbing excursions. Or run down to the

SEASHORE.

Magnificent hotels, toning and life-giving salt sea air, surf-bathing, boating, fishing, driving, wheeling, shell-gathering, and all sorts of pastimes.

The season for this sort of thought and action is upon us. All the world, and particularly that portion of it described by California, takes an outing once a year,—if it doesn't, it ought to.

While making up your mind where you will go, and concocting your itinerary, keep as many as possible of these places before your mind's eye:

Up Shasta Way.—Tavern of Castle Crags, Sweet Brier Camp, Upper Soda Springs, Shasta Retreat, Shasta Springs, Sissons, Mt. Shasta Camp, Klamath Hot Springs.

Lake County and Vicinity.—Geysers, Aetna Springs, Harbin, Anderson, Adams, Howard, Siegler, Highland and Bartlett Springs, Glenbrook, Soda Bay, Laurel Dell, and Blue Lakes.

On Sierra Summits.—Lake Tahoe, Independence, Webber and Donner Lakes, Tallac, Deer Park Inn, Sunnyside, McKinney's, Rubicon Springs, Campbell Hot Springs, and a score more.

Yosemite and the Big Trees.—

Santa Cruz Mountains.—Los Gatos, Pacific Congress Springs, Glenwood, Felton, Ben Lomond, Boulder Creek.

Southward.—Gilroy, Paraiso, Paso Robles, and Santa Ysabel Hot Springs.

Along the Shore.—Santa Cruz, Capitola, Del Monte, Monterey, Pacific Grove, Santa Barbara, Santa Monica, Long Beach, San Diego.

There will be REDUCED RATES to many of these places. If you haven't all needed information to complete that itinerary, call on the nearest Southern Pacific Company agent, or send to T. H. GOODMAN for resort folders.

BOUND VOLUMES OF

OUR LITTLE FRIEND

We still have on hand a limited number of Vols. 2, 3, 4, 5, and 6, bound in cloth, stamp on side, uniform in appearance. The *Little Friend* never grows old, and will be an interesting and valuable caller at any time. Send it to some little friend as a present. Sent to any address, postpaid, for \$1.00 per volume.

Address,

OUR LITTLE FRIEND,

Oakland, Cal.

Signs of the Times

OAKLAND, CAL., MAY 6, 1897.

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 to pay for them. Please read the papers you may receive, and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial.

The Actualities of Faith (notes)	1, 2
Infidelity	2
"What Must I Do to Be Saved?"	2
The Light of God	3
Sacrifices, E. J. W.	3

Poetry.

Creation, MRS. ALICE A. HARPER	3
Communion with God, MRS. NANCY W. GATH.	6
Intolerance, GEO. E. PRICE	9
I'd Like to Know, A. R. WILCOX	11

General Articles.

Banished from Eden, AUGUSTA W. ORALD	3
Redemption in the Book of Ruth, ELGIN G. FARNSWORTH	3
David's Sin, E. HILLIARD	4
God's Care for His Children, MRS. E. G. WHITE	4
The Holy Spirit and Its Work, H. P. FIELDS	6
A Noble Document	6
Jewish Customs and Traditions (The Sanctuary and Its Services), F. C. GILBERT	7

Question Corner. —No. 348, Predestination—No. 349, The Testimonies, Isa. 65: 20—No. 350, The God of the Living—No. 351, Heb. 13: 16, What Altar?—No. 352, The Second Advent—No. 353, Resurrection of Moses—No. 354, Church Letters—No. 355, Rom. 7: 15-25, Helpless in Sin—No. 356, What Devils, Mark 7: 15, 18, 19—No. 357, Millennial Reign—No. 358, Isa. 29: 11, 13, The Sealed Book	8
--	---

The Outlook. —Nominal Christianity's Selfishness, W. N. C.—Roman Catholicism Always and Everywhere the Same	9
--	---

The Fireside. —Indirect Lying—Garry, the Collier—A Murderous Plant—Hygiene of the Eyes—The Lost Lamb—A Cure for Headache	9, 10
---	-------

Missions. —First Impressions of India—Missionary Items—Our Work and Workers	11, 12
--	--------

International Sabbath-School Lesson. —The Ecclesiastical Trial, the Civil Trial (Lesson 8, Sabbath, May 22, 1897)	12, 13
--	--------

International Sunday-School Lesson. —The Conference at Jerusalem (Lesson 8, Sunday, May 23, 1897)	13
News and Notes	14
Publishers	15

HOPE may be found in the article "God's Care for His Children," in another column. He is the same God to-day as in the past.

MORE blessed indeed in these days of peril than aught that earth can give is the hope of the Christian. It has not only the promise of the life that now is, but that which is to come.

ELDER J. H. DURLAND, our old collaborer, now editor of the *Youth's Instructor*, has been called to the presidency of the Michigan Conference. God grant him success.

THE Anti-Cartoon Bill before the New York Legislature was practically killed by an amendment, which it was well known was sure to have that effect. Only fourteen voted for the bill. The bill was really a blow at the freedom of the press, and met a deserved fate.

MCCLEURE'S MAGAZINE for May will contain a series of life portraits of Daniel Webster, one of the few great men who looked every inch of their greatness. Some of the portraits are said to be extremely rare. An introduction and notes, by Mr. Charles Henry Hart, will give their several histories, and relate interesting anecdotes regarding them.

ANNA DE KOVEN, writing of Hayti, in the *Thrice-a-Week World*, tells us that, "altho there is a semblance of Christian government and Christian churches, it is well known that every few months the negroes all disappear into the woods, where they practise voodooism, and all their ancient heathen rites, not omitting cannibalism." It is to be hoped that these things are exceptions. But unless Christ be formed within the heart, except he abide

there by faith, sooner or later all mere professors of Christianity will return to the beggarly elements of the world. It may not be voodooism or cannibalism, but it is the same selfish worldliness, the same unsaved condition, modified by surrounding circumstances.

THERE have been before the New York Legislature not less than seven bills pertaining to Sunday. Sunday everywhere is coming to the front; it will not down. And all this is in fulfilment of the prophetic Word. The mark of apostasy, of union of Church and State, is being substituted by human law—all it has—for the Sabbath and seal of the living God, backed by his eternal law.

POOR OKLAHOMA.—Just as we are closing our forms, news comes of another appalling cyclonic visitation of Kansas and Oklahoma, especially in the vicinity of Guthrie. A mighty wall of water six feet high, spreading the river to a mile wide, swept down the Cottonwood Valley into the city of Guthrie, crushing buildings like egg-shells, drowning by its roar the dying screams of injured brute and human. The river in Guthrie is thirty feet above its ordinary level. It is impossible to obtain at the present writing accurate estimates of the loss of life. Scores are missing; buildings are still going. In one colored settlement a score are drowned. Some estimates say fifty people are drowned. The loss of property and life is appalling. Throughout the Territory heavy rains have occurred; from some sections waterspouts are reported; and rivers and creeks are full to danger point. In Lincoln and Payne Counties bridges and buildings have been destroyed and farms inundated. Many people have been drowned. Oklahoma suffered fearfully last year; her people should have the sympathy of all. And these fearful disasters of flood, tempest, cyclone, famine, pestilence, and war, recorded from week to week, should wean men's affections from earth to a better world. In and through and over it all the fourfold voice from the throne of God invites all to "come" unto Him who is able to save.

THE WASTING OF TURKEY.—The Lord in prophecy represents countries and governments by the great rivers which flow through them. Thus Assyria is represented by the Euphrates when Assyria ruled that country, and Egypt by the Nile. When the drying up of the Euphrates in the last days is predicted, as in Rev. 16: 12, it must refer to the government which now rules there, namely, the Turkish power. This utter destruction of the government will not take place till the sixth plague is poured out; but the process begins long before. It has, in fact, been going on for years. This is the way the great powers of Europe have preserved "the integrity of the Ottoman Empire" since 1857, in its European territory:—

In 1857, after the treaty of Paris, it possessed an area of 193,600 square miles and a population of 17,400,000. In 1878, after the treaty of Berlin, the area was 120,000 square miles, and the population 9,600,000. In 1897 its area is but 81,200 square miles, and its population 6,300,000. If Bosnia and Herzegovina, under Austrian rule, be excluded, the area is but 57,000 square miles, and the population 4,700,000. Turkey has not quite one-third the area she had forty years ago, and but one-fourth the population. The powers which are "preserving her integrity" have thus devoured her.

THE CIGARET EVIL.—There is probably no greater in the tobacco line, as many of the cigarettes are flavored and mixed with opium, not only poisoning the system with the deadly nicotine, but enslaving the individual with a habit and curse even more deadly than that of the tobacco. The profits of the Cigaret Trust last year amounted to \$7,000,000. A short time ago it was said that a St. Louis firm was about to build a factory in New York, the capacity of which was 12,000,000 cigarettes a day. And this is but a part of Satan's army of destructive vampires, preying upon the souls and bodies of humanity.

APPLES OF GOLD LIBRARY.

Late Numbers.

No. 37, January. "Letter and Spirit." By E. J. Waggoner. Showing the nature of God's law, and what its letter and spirit are.

No. 39, February. "Who Are the Saints? Their Character." By M. C. Wilcox. A study of what the word "saint" means, and to whom it is properly applied.

No. 40, March. "The Seventh or One Seventh." By E. J. Waggoner. A brief but telling consideration of the day of the Sabbath, with notes.

No. 41, April. "The Coming of Our Lord," in two parts: "We Would See Jesus," by A. T. Jones, and "Why Speak of His Coming?" by M. C. W. These articles will commend themselves to every Christian who loves our Lord.

The price of Apples of Gold Library is 10 cents a year, monthly, post-paid. Above numbers each 1 cent. Address Pacific Press, Oakland, Cal., or order of any of our tract societies.

HIS GOD.—Robert Ingersoll, after hearing of Moody's belief respecting Jonah, "was surprised that a man living in the century of Humboldt, Darwin, Huxley, Spencer, and Haeckel, should believe such an absurd and idiotic story." But since Ingersoll read a certain sermon of Moody's, he understands it all, and "can account for the amazing credulity of this man. Mr. Moody never read one of my lectures. That accounts for it all, and no wonder he is a hundred years behind the times. He never read one of MY lectures; that is a perfect explanation." Some of the ancient idolators, if they did not have sense enough, had unselfishness enough, to make their gods outside of themselves, albeit they clothed them with their own attributes, but Mr. Ingersoll, with an egotism as foolish as it is distasteful, places himself upon the throne, invested with all needful knowledge and wisdom. This is a characteristic of heathenism and all false religions, they exalt self, not God.

A DESPATCH from New Haven, Conn., under date of April 22, to the *New York World*, says that "a bill to-day passed the House by a large majority vote prohibiting all Sunday labor and sport." The fine is \$50. It is stated that if the provisions of the bill "are strictly construed, it would stop the electric cars and stages, and would make it unlawful to ride out in carriages or on bicycles, or to go boating, fishing, or swimming. One provision of the bill is that no store can be kept open on Sunday and closed on Saturday. In New Haven there are a large number of stores which close on Saturday and observe that day as the Sabbath, and then open on Sunday."

Most Sunday bills contain an exemption clause for those who keep the seventh day. The framers by this acknowledge the injustice and partiality of Sunday laws; but this element seems to be lacking in this Connecticut bill. We hope to hear whether it passes the Senate or not.

WANTED OR NEEDED.—"The Catholic Times states," says an English exchange, "that several correspondents have written complaining of the difficulty that they find in keeping Lent properly, on account of not being able to get good fish. One correspondent says that the fish is 'dressed with some liquid taking away all the taste so delightful in fresh fish, but which has the quality, so welcome to the fishmonger, of preventing decay being so readily perceived.' We learn that at Billingsgate market alone, eighty-nine tons of fish were seized by the inspectors last month, and condemned as unfit for food. That was of fish already decayed." The Catholics of London want better fish, but is not their need more than their want? What is needed is a religion that is not dependent upon a fish-market. No true religious observance is affected by any such thing.

MANY times men report and tabulate the work which they have done for God, and people praise them. Yet the work published may be so full of self that God will have none of it, while the little every-day acts, thought by us to be unworthy of notice, the Lord may count worthy of record in the scrolls of heaven.