

SIGNS OF THE TIMES

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

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Editorial

"Come now, and let us reason together, saith the Lord, tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18, 19.

"For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ." 1 Thess. 5:9, R. V.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

The Power of Christ.—The power which dwelt in Jesus Christ was power to save from sin; and power to save from sin is creative power. The power to save from sin is shown in the words of the angel which announced the birth of our Lord: "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1:21.

Doubted.—But this power was doubted then as it is to-day. Man feels that in some way he must save himself, and of himself work out his own salvation. He must devise some plan; he must adopt some device; he must build some tower to reach to heaven, and call it Bab-il, the gate of God. But, as of old, God calls it Babylon. The foundation of all false religions, and all perversions of the Christian religion, is doubt or unbelief; and unbelief is founded on self. Either man must in his imagination frame his own heaven, and mark out the way to get there, or he will pervert the true way. He will add to it or take from it; in some way will self come in in the place of God. Even thus it was when Jesus, the Son of God, was upon the earth, and even thus it is now. Men can not believe that Jesus Christ, by his word, can cleanse from sin.

His Power Demonstrated.—That unbelief might have no excuse, Jesus in his love for mankind frequently demonstrated his power to forgive sins. An instance of this is recorded in Mark 2:3-12. The context tells us that he had come to Capernaum from the other side of the sea, and the people flocked to hear him, insomuch that the house in which he taught

was filled to overflowing with anxious and curious listeners. While thus preaching to the people, the record is:—

"They come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

"But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I

soul in agony, is let down in the midst, before the great Teacher.

The Healing Word.—With divine and intuitive sympathy Jesus, the Friend of sinners, reads his longing heart. He will heal his body, but he will first heal the soul. The words of Jesus show the desire uppermost in the mind of the palsied, "Son, thy sins be forgiven thee." Never sweeter words came to him, and his joy was full even in his bodily pain. But the unbelievers, not seeing in Jesus the power and fullness of God, questioned in their hearts, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" In their last query they were right. Only God can take away the sin from the soul. Man may forgive the special deed against himself, but Infinite Power alone removes the disposition to sin.

This demands a complete change in the affections; and this can be wrought only by the power of God by which the man is made spiritually a new creature in Christ Jesus. "A new heart also will I give you, and a new spirit will I put within you. . . . And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:27. God alone can do this work. But Jesus Christ is God, the only-begotten Son of the Father, the One in whom it pleased the Father that all fulness should dwell.

The Demonstrated Power.—Perceiving their unbelief, and yearning to help them, Jesus asked, "Whether is it easier to say to the sick of the



say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

The Sick Man's Burden.—The palsied man had been a great sinner. This is indicated not only by his disease, doubtless brought on by excesses in living, but by his burden of soul. He wanted to be healed in body, but beyond this he desired to be made free from sin. So anxious is he that he can not wait the coming out of Jesus, and his friends can not make their way through the dense and eager crowd. But the mind of the sufferer, made active by his agony and desire, directs those who carry him to let him down through the housetop into the open court, where Jesus taught. The slight covering, to keep out the sun, is removed, and the sufferer on his mat, his body in pain, his

palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" As a matter of fact, it takes the same power; but to unbelief it would be easier to say the former than it would be to raise that man who was practically dead before them. Jesus did not wait for a reply; for the only answer they could give was self-evident. He demonstrates his power to restore the spiritual man by restoring the physical. He shows that he is able to re-create the spirit, as the body. "But that ye may know that the Son of man hath power [authority, right] on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose," took up the mat or rug whereon he was lying, and went forth a strong man before them all, praising and glorifying God. The people were amazed, but acknowledged the power of God,

saying, "We have seen strange things to-day;" "We never saw it on this fashion;" but they also praised God that he had given such power to men.

For Us.—For our sakes also this is written, for the sake of poor sinners, longing to be free. We are palsied with sin. In ourselves there is no power to heal, no power to cast off the dread disease which must soon paralyze every faculty of the soul, and bring to us eternal death. Jesus speaks to all who long to be free, "Son, thy sins be forgiven thee." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. You need not be kept back by the throng; you may reach him at all times by faith. Reach up your hand and grasp his; for "he is not far from every one of us." The power in the Divine Word will cleanse the sin as truly as it healed the palsied, and *immediately*. The power of Jesus Christ is creative power. His authority is the authority of God. And he loves the sinner. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

GOD'S HOLY LAW.

What Is the Law of God?

THIS is a question frequently asked. What is the law obedience to which is required of God at our hands? What are the commandments of God we are required to keep? Let us answer the question by a few texts of Scripture.

The law which we are required to obey is the law which points out sin; for "whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John 3:4. This law therefore condemns all sin.

The law which condemns sin must teach that which is the very opposite of sin. "All unrighteousness is sin." 1 John 5:17. Therefore that law, the transgression of which is sin, condemns all unrighteousness, and in itself must embrace all righteousness." So we read, "All thy commandments are righteousness." Ps. 119:172. "Hearken unto me, ye that know righteousness, the people in whose heart is my law" (Isa. 51:7), a passage which can have no other meaning than that the law of God is his righteousness.

Both the apostles Paul and James clearly show what this law of righteousness is which points out sin, and that sin can be truly revealed in no other way. "By the law is the knowledge of sin." "Where no law is, there is no transgression." "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. 3:20; 4:15; 7:7. "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, "that law"] which said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:9-11. The law which forbids killing and adultery and coveting is the Decalogue, the law spoken from heaven by the great Jehovah, the King of the universe. It is found in Ex. 20:2-17. It forbids other gods before the Lord, idolatry, and taking the Lord's

name in vain; it points out the day of the Sabbath and enjoins its observance, inculcates duty to parents, and forbids murder, adultery, theft, false witness, and covetousness, and all the thoughts, principles, and motives which lead to these things. This law James calls "the royal law according to the Scripture," the Old Testament Scriptures; for the New was but then being written. He also declares it to be "the law of liberty," insuring liberty to the man who keeps it. James 2:8, 12.

This law is expressly called a "law" in the very connection in which is found the record of its giving. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. The Revised Version reads, "And I will give thee the tables of stone and the law." Now what law did God write?—"And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18. "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. And, further, to show that this law, so marvelously given, was complete in itself, to that completeness "he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22.

It is by this holy law of God that men are to be judged. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. What could be more reasonable than that God should judge us by the law which he has commanded man to observe? Nay, this must be the case; for we could not be condemned by the law which we are not obligated to obey. You would not try an Englishman for a crime committed on English soil by a law of France or Spain or Germany. Before the great tribunal of heaven the same law will judge all men. Says the apostle Paul, "For as many as have sinned in the law shall be judged by the law." Rom. 2:12. And James, in speaking of "the royal law," of the law which said, "Do not kill," and, "Do not commit adultery," enjoins the Christians he addresses to "so speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

The law which points out sin, and which it is our duty to obey, is perfect, and therefore immutable and unchangeable. "The law of the Lord is perfect." Ps. 19:7. "All his commandments are sure. They stand fast forever and ever." Ps. 111:7, 8. "My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. And our Lord declares the same thing, even more explicitly, when he says, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17.

This is the eternal, all-comprehending law of God. It enjoins on its positive side of love all righteousness; it condemns on its negative side

of prohibition all sin. It is the same in all ages, times, periods, dispensations. It was kept by faithful patriarchs, by holy prophets, and in every *jot* and *tittle* by our Lord Jesus Christ. Faith in him applies his obedience to our own unrighteousness, and puts his mind, his Spirit, his life, within us, so that we shall bear "the fruits of righteousness," "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Why should men oppose this law? If it were obeyed, there would be no sin, no crimes, no jails, no execution of criminals, no unhappy homes, no strife between capital and labor—nothing to mar the fair face of God's creation. Read that law in Ex. 20:2-17. What is there wrong or unreasonable in each or any commandment? What is there wrong with Jesus Christ, in whom that law was fulfilled? Why should men oppose that law? Read the answer in the Word of God: "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But, reader, if you wish to be in different relation to that holy and beneficent and eternal law, confess your sins, believe in Jesus Christ, drink in of his Spirit, that the love of God may be shed abroad in the heart, and you will then say, with the psalmist, "O how love I thy law! it is my meditation all the day;" or, with our blessed Lord, "I delight to do thy will, O my God; yea, thy law is within my heart."

A HIGH CALLING.

WHEN Peter, in his boat on the Sea of Galilee, saw the power of Jesus of Nazareth over the sea and its inhabitants, he fell down before the Lord, saying, "Depart from me; for I am a sinful man, O Lord." Luke 5:8. It was the same feeling that prompted Isaiah, when he saw the same Lord sitting upon a throne high and lifted up, to exclaim, "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.

It is worthy of note, also, that both these men who thus confess their sinfulness, were at once accepted as workers. To Peter, the Lord said, "Fear not; from henceforth thou shalt catch men;" literally, "thou shalt be catching men alive." But Peter had to be converted before he could strengthen the brethren; and likewise the coal from off the altar had to touch the lips of Isaiah, and purge his sin, before he could say, "Here am I; send me," to the call, "Whom shall I send, and who will go for us?" and could be told, "Go."

Herein is hope and a wondrous calling for every sinner. Christ came not to call the righteous, but sinners to repentance. He receives and saves sinners, and then, having received them into his confidence, he sends them forth as his representatives, to carry his message of mercy to other sinners. He takes us as associates with him. He was made flesh, and took the nature of fallen humanity, in order to save men; and so he commits the work not to angels, but to those who have felt the power of the sins that oppress those to whom they are sent. To thus work with Christ is the highest honor that the universe can bestow.

General Articles

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

THE FRIEND OF SINNERS.

List ye to the blessed Saviour,
Hear His kind and loving voice
Speaking words of hope and comfort,
Bidding every soul rejoice.

"Though your sins be dyed like crimson,
I will make them white like wool;
I will pardon your transgression,
I will heal the sin-sick soul.

"You must leave all worldly pleasure,
You must leave the ways of sin,
You must follow in My footsteps,
If you would My glory win."

Blessed Jesus, Friend of sinners,
We would bring our sins to Thee,
Lay them at Thy feet, believing
Thou canst set the sinner free.

O, we praise Thee for Thy promise,
For Thy kind and loving care!
We will follow in Thy footsteps,
That we may Thy glory share.

E. R. COLBURN.

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"WE OUGHT TO OBEY GOD RATHER THAN MEN."

CHRIST declared of the Jews, "In vain they do worship me, teaching for doctrines the commandments of men." This is being done to-day. The commandments of men are exalted, and men are trying to force their fellow-men to render obedience to them. But in no case are we to take the word of men before the Word of God. "We ought to obey God rather than men," declared Peter. And Christ in his Sermon on the Mount spoke clearly and distinctly regarding the importance of God's commandments. "Think not," he said, "that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

But God never compels men to obey him. Together truth and error take the field. The light shines forth amid moral darkness, and men are left to choose their own leader.

After the king of Babylon had witnessed the wonderful deliverance wrought by God for his faithful servants, and had seen the men walk unhurt from the fire, he published a decree that any one speaking a word against the God of

heaven, who had so wonderfully saved his servants, should be cut in pieces, "because," he declared, "there is no other god that can deliver after this sort." Thus, through the deceiving power of the enemy, God's truth is misinterpreted and misapplied, and his way confused by human inventions.

The king had a right to worship the God of heaven, and to do all in his power to exalt him above other gods; but he had no right to use his authority in compelling his subjects to change from the worship of idols to the worship of the true God. He had no more right to threaten men with death for not worshipping the true God than he had to make the decree consigning to the flames all who refused to worship the golden image.

To-day, as in the days of Babylon, the accuser of the brethren is working through human agencies to hurt and destroy those who are dear to the Lord. Men in power do not realize that they can not in justice control the minds of their fellow-men, and Satan works through them to corrupt right dealing. Those who try to keep the commandments of God, will meet with much opposition. Satanic attributes will take possession of the hearts of men, making them as hard as steel; and all who depart from evil will make themselves a prey to the hatred of those that refuse to obey the law of God.

us to disregard the Word of God. They will endeavor to compel us to render homage to man-made statutes; but in God's strength we are to refuse to dishonor him. The laws of earthly kingdoms are to be obeyed only when they do not conflict with the laws of God. When governments are tyrannical and overbearing, when they trample on God's law, their laws are contemptible in his sight. And when they try to control the minds and consciences of those whom Christ died to make free, God's children are to show their loyalty to him by refusing to disobey his commandments.

When the judgment shall sit, and the books of heaven shall be opened, all will be judged, not by the laws that human minds have enacted, but by the law of God, which existed before the foundations of the world were laid. And the men who have been co-workers with the first great rebel, and who have not, as guardians of the State, searched the Word of God, that as rulers they might deal righteously and mercifully, will be judged by the law they have disregarded and dishonored.

In that day when every work shall be brought into judgment, when the Lord Jesus, with the marks of the crucifixion on his body, shall come in the clouds of heaven with power and great glory, those who, while holding positions of trust, have caused God's people to suffer, will cast their idols of silver and gold to the

moles and to the bats; "to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

They have shown no respect for God, no fear to transgress his commandments; but have refused to give their fellow-

men rights equal to their own, and have tried to make them disobey God. They have stubbornly adhered to man-made commandments, and they will be judged accordingly. Those who persist in enacting laws which men can not obey without dishonoring God, and those that obey these laws, and trample on the law of the eternal God, must prepare for the result; for God will not change, nor alter the thing which has gone out of his mouth.

"As the Father hath loved me," said Christ, "so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his Word, in him verily is the love of God perfected; hereby



Roger Williams was banished, we are told by the Schaff-Herzog Encyclopedia, because he "declared his opinion that the magistrate might not punish a breach of the Sabbath, nor any other offense, as it was a breach of the first table" of the Decalogue. In other words, that man's duty to God was in no way subject to human control.

But when the State forms laws directly opposed to the laws of Jehovah, and thus strives to compel men to obey them, it is following the example set by the king of Babylon. When it takes the guardianship of the religious interests of the nation, a spirit of intolerance is manifested if men seek to practise the truth, which, by earnest study, they have found in God's Word. Those who are actuated by such a spirit of oppression can not understand what religious liberty means.

Every man has a right to worship God according to his own convictions; no one is called upon to obey laws that are opposed to the laws of God; and the only position the State can take, and have the approval of God, is to guard the rights of every individual, permitting no oppression to come upon any one because of religious belief.

As Nebuchadnezzar tried to force his subjects to obey his mandates, so men will try to force

know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." "And he that keepeth his commandments dwelleth in him, and he in him."

God honors those who honor him by obedience to his precepts. John, the beloved disciple, was banished to the isle of Patmos for his faithfulness. "I John," he writes, "who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day." Did John here mean Sunday?—There is but one day called the Lord's day, and that is the seventh day of the week, the Sabbath instituted at creation. God created the world in six days, and on the seventh he rested and was refreshed. He blessed and sanctified this day, and set it apart to be observed as a memorial of creation. And on the seventh day John heard behind him "a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches." "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Thus Christ honored John for his steadfast obedience to him.

Adam and Eve lost all access to Eden and to the tree of life because they took the word of another before the Word of God. By this act of disobedience they opened the flood-gates of wo upon our world. But those who steadfastly adhere to God's Word, will hear the benediction, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." No flaming sword guards that tree from those who, after the light has been given them, in the face of all opposition turn from the commandments of men to obey the commandments of God. MRS. E. G. WHITE.

HIS COMING AND KINGDOM.

"THE coming of the Lord draweth nigh," and the message bearing this "Gospel of the kingdom" is now due to the world. "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. The principal aim of the enemy of souls is to pervert the Word of God and confuse the minds of those who desire to do God service. Jesus said to his disciples, "The time cometh, that whosoever killeth you will think that he doeth God service." John 15:2. And Paul declared that he was "zealous toward God" when he "persecuted" Christians "unto the death." Such is the extent to which the evil one is enabled to confuse and deceive over-zealous people with respect to the teaching of the Word of God.

Then it is not surprising that we find men going astray in regard to the doctrine of the coming and kingdom of Christ. If men can not be dissuaded altogether from a belief in this doctrine, it will answer the great deceiver's purpose just as well if they can be drawn into an erroneous conception of it; and in this latter scheme he seems to be enjoying an unprecedented degree of success at the present time.

There is much ado in various circles about setting up the kingdom of Christ in this nation, as tho it were to be confined to this nation, or

to begin in this nation to conquer the world. The various plans for the great consummation are all of a political nature, and civil law (compulsion) is to be the great lever of preparation. Christ is to be made king "thro the gateway of politics," says one of the great societies that is working to this end. The Bureau of Reforms has a great many "reform" strings to its bow, but they are all to be accomplished by means of civil law, notably compulsory Sunday observance. The National Reformers would "prepare the way of the Lord" by a formal acknowledgment of his authority in the Federal Constitution, and the formal enactment of the Ten Commandments into civil law. They are also in harmony with the "Christian citizenship" movement, which would inaugurate the kingdom of God by filling all the civil offices with professed Christians.

In contrast with this principle we have the example of John the Baptist, the forerunner of the first advent of Christ. The basis of his proclamation was, "Repent ye; for the kingdom of heaven is at hand." He did not say to the people, Put your good churchmen in office; or to the nation, Compel men by law to acknowledge the coming One; or to write it upon their statute books that God is the source of all power and to him is due all allegiance. John was "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." How were they to do this?—They were to "repent." Repentance is an individual matter. The people to whom John came were all nominal churchmen, and so far as they filled civil offices such offices were already in the hands of churchmen. Had this been all that was required, the Jews were already in condition to receive the Messiah and to be recognized by him. But such profession did not constitute a preparation of the way of the Lord. The call went forth to all, "Repent ye;" there was not a single exception. Both the Pharisees and Sadducees were denounced as "a generation of vipers," needing to repent.

And when Jesus entered the ministry, six months later, he repeated the call, "Repent; for the kingdom of heaven is at hand." He, too, made the preparation for his kingdom a personal matter, and the initial act was repentance. Of that over-zealous religious class—the scribes and Pharisees—who thought themselves already fitted for the kingdom of God, he said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What kind of righteousness did the scribes and Pharisees have?—They had law righteousness, their "own righteousness, which is of the law." And this is the kind of righteousness which the legion of reform associations, unions, leagues, bureaus, federations, etc., would establish to-day as a preparation for the kingdom of Christ. It is all "of men, and will come to naught." Acts 5:38.

Man has nothing to do with the setting up or the ushering in of the kingdom of Christ. The Lord will attend to that himself. The image of Daniel 2 shows that it is not made of any of the kingdoms of this world. The stone was cut out *without hands* that fell upon the image representing the kingdoms of this world, breaking them to pieces together. That stone represented the kingdom set up by the God of heaven; men had no hand in it; and when it fell upon the governments which men had successively set up, none of them were spared. They "became like the chaff of the summer threshing floors; and the wind carried them away, that *no place was found for them*; and

the stone that smote the image became a great mountain, and *filled the whole earth*."

In further evidence that man has nothing to do with the setting up of the kingdom of Christ in the earth, and that the preparation for it is an individual matter, we have the parable of the nobleman who left his business in the hands of his servants, and went into a far country to receive for himself a kingdom, and return. And when he returned he reckoned with *his servants*, individuals, and not with the nations as such. Notice, he received his kingdom in a *far country*; in other words, in heaven, for that is where Jesus went when he ascended from the earth.

Still further evidence on these points is found in the announcement of the manner of his coming to reward his people: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world." Then this kingdom was prepared *before man had an existence*.

What, then, has man to do with the coming and kingdom of Christ?—Nothing whatever but to prepare for an entrance into it, by repentance and bringing forth "fruits meet for repentance." What are the fruits meet for repentance?—"I was a hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Again, it is said of the saints at that time, "Here are they that keep the commandments of God, and the faith of Jesus." They will not be found trying to manufacture a kingdom of Christ out of the rotten material and rusty machinery of decaying civil governments. They will not be found trying to compel their fellow-men to yield obedience to man-made ordinances and religious institutions not warranted by the Word of God. All who enter the kingdom of Christ will be such as have followed in his footsteps, doing good to their fellow-men, without reference to the political affairs of those temporal governments which are all to be displaced by His coming and kingdom. W. N. G.

WHEELBARROW CHRISTIANS.

DURING an experience of twenty years I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:—

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accord with the fitness of things. So some people go only when they are pushed. The moment hands are off, they stop, and there they stand until the process is again applied. This is rather a clumsy, unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise, some people can not stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets, it lies perfectly helpless until somebody sets it up in position to be filled again. It is powerless in itself. So with some persons. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet, or they will never get there.

4. A wheelbarrow, to be used, must have a clear track, otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be gotten out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they do first-rate. They can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength when right side up. The main trouble is in holding them level and keeping them going.—*Religious Telescope.*

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Sanctuary and Its Services.—Continued.

The Most Holy Place.

It is a truth iterated and reiterated in the Bible that the Israelites had the Gospel. Not merely those who lived in the days of Christ, but those who antedated them by many centuries. For we read that "unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. By reading the last part of the preceding chapter it will be observed that the apostle refers to the Israelites who were in the wilderness for forty years. We have noticed some of the Gospel truths connected with the sanctuary. We will consider at this time some precious Gospel truths immediately connected with the most holy place of the tabernacle of the wilderness.

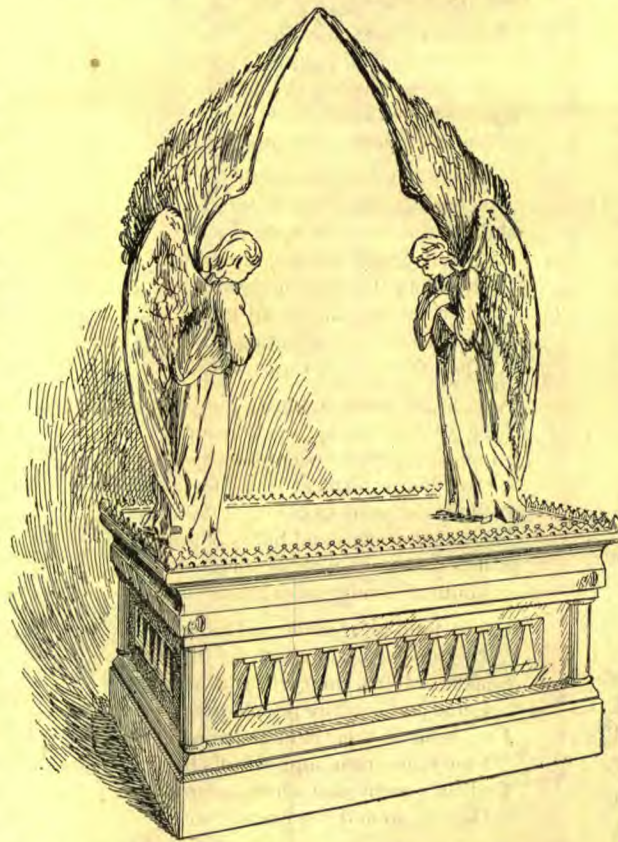
This apartment was separated from the holy place by a curtain of blue, purple, and fine-twined linen, and was not to be entered by any one save the high priest, and then at a special time in the year. This will be noticed later. The holy of holies contained very few pieces of furniture, but these were significant indeed.

Directly inside the veil was a chest made of shittim wood, and called the "ark of the covenant," "the ark of the testament," "the ark of God," etc. It was covered with pure gold, and lined with the same material. Upon the top, and all around it, was a golden crown. In this ark were placed the two tables of stone, tables of testimony, upon which God wrote his sacred law with his own finger. And for this reason it was called the "ark of the covenant," because the Decalogue was God's own covenant which he declared unto the children of Israel, and also was the basis of the covenant which God made with the children of Israel. Ex. 25:10-16; Deut. 10:1-5; 4:13; 5:22; Ex. 19:5. Above the ark, and covering the top, was to be a mercy-seat made of pure gold, where by his shekinah, or glorious manifestation, God would meet with the priest, and from that place commune with his servant. At each side of the mercy-seat, God commanded a cherub to be placed, made of pure gold, to be made of beaten work, with their wings stretched out, so that

they would cover the mercy-seat, and their faces looking toward the mercy-seat; thus making the mercy-seat the pivotal point. This was all the furniture for the holy of holies. No light was to be there of any kind save the glory of God resting on the mercy-seat.

How beautifully are Christ and his work manifested in this part of the tabernacle. This is not the only place in the Bible where an ark is mentioned. Before God brought the great Deluge into the world, he told Noah to prepare an ark for the saving of himself and as many more as would believe the word that the world was then to be destroyed. Gen. 6:13-22; 1 Peter 3:20. When Moses, who was to be the deliverer of the children of Israel, was born, his mother placed him in an ark of bulrushes, which, in the providence of God, was the means of saving his life. Thus all through the Bible we see that the ark was used as a means in God's hands to save people.

Thus it is with this ark. Therein was contained God's holy law. Man had violated that law, and had forfeited his life. The fiat had gone forth, "The wages of sin is death" (Rom. 6:23); and "sin is the transgression of the law" (1 John 3:4). Hence the law, while it was given to man for life, was found to be unto death. Rom. 7:10. Nevertheless God had



the means of salvation there, for the ark contained a mercy-seat. And it was upon this seat that God dwelt to meet with the priest. And for what purpose?—To manifest his character, which is "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:6, 7. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy." Micah 7:18.

The ark indeed was a refuge to which men could flee, and be saved; for Jesus had prepared mercy with that ark. And not only prepared mercy, but much more. "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God has set forth to be a propitiation, or mercy-seat. The Greek word *hilasterion* never signifies "propitiation," as rendered in our common version; but is always used for mercy-seat in both the Old and

New Testament, wherever it occurs. Rom. 3:24, 25. Thus Christ not only dispenses mercy, but is the Mercy-seat of God, the very essence of mercy, God having put him forth as the very characteristic of that divine disposition.

How beautiful it must have been for the priest to dwell in such a place! No one but the priest could tell what it was like; for none but he was allowed admittance. When the shekinah of God rested upon that place, and the whole apartment was filled with the effulgence of that glory, how grand it must have been to be there! The Lord came there to speak peace to all the people through the priest; and the latter was to declare to the Israelites that the God of mercy had met with them, and the very seat of mercy was the Christ. Truly, Christ is "the Alpha and Omega" of the Bible; the beginning and ending of the salvation of God. There is no place where we can turn, but what we find Jesus there; and every time he comes to us with a revelation it is to reveal some new phase of his love.

The cherubs placed at each end of the seat of mercy appeared as tho they supported the throne of God, and formed a beautiful arch for the glory of God. When the priest saw the glorious display, how it must have taught him the grand truth of the seating of God's throne in the human soul, covered with the wings of the angels, and protecting him by their power. Isa. 57:15; Ps. 34:7.

This is the privilege of every Christian to-day. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 3:18; 4:6. And when we approach the Lord, we can look up to him to heaven, his dwelling-place, where he is seated upon his most glorious throne, having his seat of mercy between the cherubim, Christ anxiously waiting to dispense that grace. 1 Kings 8:39; Isa. 6:1; Zech. 6:12, 13; Ps. 80:1; 99:1; Heb. 4:15, 16.

This is a part of what God desired to teach Israel anciently concerning salvation, and we shall learn in future articles how Israel perverted these truths. But it is blessed to know that Jesus is pledged to abide in our heart and make it a seat of mercy, that we may dispense it to others, thus not only enjoying him for ourselves, but leading others to see him who is our Mercy-seat, and the Giver of all our good gifts.

F. C. GILBERT.

THE DOCTRINE OF BAPTISM.

"MEN and brethren, what shall we do?" is the question that the people asked. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," was Peter's answer. Acts 2:37, 38.

Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. Thus we find the disciples obeying their Master's command.

As Paul journeyed and came near Damascus, he was converted. "And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise,

and go into the city, and it shall be told thee what thou *must* do." Acts 9:6. Paul said, "I was not disobedient unto the heavenly vision." So he went to Damascus. And one Ananias, after telling Paul that he should see that Just One, and be a witness unto all men, said, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16. Now, some teach that if you are converted, you need not be buried with Christ in baptism, but here we find Ananias commanding Paul to be baptized and wash away his sins, after he was converted.

Is baptism necessary for salvation?

Ans.—"The like figure whereunto even baptism doth also now save us." 1 Peter 3:21.

Then you will ask how the thief on the cross was saved. God has power to make exceptions. How do we know this? The Word says, "It is appointed unto men once to die" (Heb. 9:27), "For the living know that they shall die" (Eccl. 9:5). Yet we read that Enoch and Elijah did not die, but were translated. Thus we know that the Lord does make exceptions.* Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16), and, "If ye love me, keep my commandments" (John 14:15).

When must I be baptized?

"The eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts 8:36, 37. If you repent, and believe with all your heart that Jesus Christ is the Son of God, no one has a right to forbid water that you should be baptized.

But do you not see that an infant who can not understand the Word of God can not believe? For "how shall they believe in him of whom they have not heard?" Rom. 10:14. So a person can not lawfully be baptized until he or she is able to receive the Word. Paul tells us that no man is crowned except he strive lawfully. 2 Tim. 2:5.

How must I be baptized?

"Buried with him in baptism" (Col. 2:12), not sprinkled. Our hearts are sprinkled from an evil conscience, but our bodies must be washed with pure water. Heb. 10:22. Webster tells us that the word "buried" means "deposited in the earth or a grave." Did you ever see a dead person buried in the earth or water? But you will say, We are not dead. Well, if we are not dead with Christ, we shall not live with him. The Scripture says, "It is a faithful saying: For if we be dead with him, we shall also live with him." 2 Tim. 2:11. So true Christians are crucified unto the world (Gal. 6:14), "dead to sin" (Rom. 6:2), buried with Christ "by baptism into death" (Rom. 6:4); "but alive unto God through Jesus Christ our Lord" (Rom. 6:11). Can you say that you have obeyed from the heart this form of doctrine? Rom. 6:17. So remember that "there are three that bear witness in earth, the spirit, and the *water*, and the blood; and these three agree in one." 1 John 5:8.

When you are baptized, be sure that you go down "into the water." Acts 8:38. And see that you are "buried with *him* [Christ] in baptism." Col. 2:12. And when you come up "out of the water" (Matt. 3:16), be sure that you "receive the gift of the Holy Ghost" (Acts 2:38), and "walk in newness of life"

(Rom. 6:4). For it is written, "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9.

Jesus told his followers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. The one baptized must be willing; for "they that gladly received his word were baptized." Acts 2:41.

My last plea is, "O generation, see ye the Word of the Lord." Settle it therefore in your hearts to obey it, and not the words of men, who have defiled the earth and the inhabitants thereof; "because they have transgressed the laws, changed the *ordinance*, broken the everlasting covenant." Isa. 24:5.

F. L. FAVOUR.

Baltimore, Md.

TRIUMPH OF THE REDEEMED.

CLOTHED in flames of brightest glory,

With a shining angel throng,

Christ will come and end the story

Of His people's cruel wrong.

A thousand years He binds all devils,

Chains them in earth's dark abyss,

Wicked men to earth He levels,

Takes His saints to heaven's bliss.

A thousand years in Zion's glory!

Pilgrim's hope from days of old!

'Tis the *bright morn* of holy story

Christian bards have long foretold.

On the thrones of judgment seated,

Where no "second death" can come;

Satan's forces are defeated;

There the ransomed are at home.

Hear the Lamb then sweetly saying,

"Come to supper; sit ye down;

You for this on earth were praying,

My redeemed, My joy, My crown."

O, the rapture of that moment

When we pass the pearly gates!

O, the blessedness of eating,

When the Saviour on us waits!

A thousand years in kingly glory,

There no tempting foe to meet;

Saints shall chant redemption's story,

Cast their crowns at Jesus' feet.

A thousand years of courtly brightness,

Jeweled crowns and harps of gold,

Robes that shine with dazzling whiteness;

Youthful beauty ne'er grows old.

Come, thou blest millennial morning!

Pilgrims wait and watch for thee;

Shake, O Lord, the earth with warning;

Come and set Thy people free;

Free from all their pain and sorrow—

Free them from oppression's hand;

End sin's night, dawn holy morrow!

Give us soon the heavenly land!

G. T. WILSON.

Hobart, Tasmania.

THE SPIRIT IN RE-CREATION.

AS THE Holy Spirit was the agency in the creation of man, making him in the image of God, how reasonable—for all of God's ways and works are reasonable and natural, and there is nothing that is unreasonable or unnatural except sin—how reasonable, I say, that the same Spirit of God should continue its office work of brooding upon the face of the world and over man during the reign of sin. How much this is like that God who is love and only love! So much is this the case that, according to the Scriptures, there is only one sin that can forever separate men from the influence of that Spirit, and that is the sin against the Holy Spirit, the utter rejection of that Spirit, in the face of its manifest workings. According to the words of Christ, all sins are forgiven except this sin. Matt. 12:31, 32. Therefore the Spirit of God will never cease its work of brood-

ing over the lost soul, wooing it to God, until the individual himself shall, as in the days of Christ, attribute the workings of that Spirit to another power.

That the Holy Spirit is a positive agency in re-creation or conversion, is evident from the words of Christ to the learned Nicodemus, in John 3:5. He says: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." And again in verses 6 and 8: "That which is born of the Spirit is Spirit." "So is every one that is born of the Spirit."

Again Made Alive, tho Dead in Sin.

In the beginning man was made "a living soul." Gen. 2:7. But the fiat, "In the day thou eatest thereof thou shalt surely die" (verse 17), has been fulfilled. By the one act of disobedience the whole race died in sin. "Dead in trespasses and in sins," are the words of inspiration. Eph. 2:1, 5. But here also are these words: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11. Which is equal to saying that, inasmuch as God has sent forth his Spirit into the hearts of men, and that Spirit is still in the world brooding over lost souls, wooing them to Christ, if they do not wilfully separate themselves from its divine influences, if they will only yield themselves to its influences, and let it dwell in their hearts, that same Spirit will quicken, or make alive from the death of sin, and bring them up into the image of God,—will give them a new birth. And then, being born of the Spirit, he is indeed "a new creature." 2 Cor. 5:17. And that is as sure as the words of Christ are true; for he was talking to Nicodemus of earthly things. John 3:12. This change in the life of a man, this new birth, must take place in this life. This is the entry-way into the kingdom of Christ. And, according to the words of the Lord, unless a man is "born again," "born from above," "born of the Spirit," he can not enter the kingdom of God. Without this, all hopes are vain.

The Darkness of the Mind.

Because of sin men are in darkness; the mind, the understanding, is darkened. Sin is but darkness itself, as the darkness of Egypt, that may be felt. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. Thus we see there is a very great need that the eyes of the understanding should be enlightened, that men should turn away from the darkness of sin, and be turned again to that life of God from which they have been turned by sin.

A Guide-book.

To this end God has given a chart, a guide, a compass, containing God-breathed instruction. "Every scripture inspired of God is also profitable for teaching," etc. 2 Tim. 3:16, R. V. The original for "scripture" is *graphie*, which signifies "a writing." Every writing God breathed is profitable; for "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Or, as the Revised Version has it, "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."

The Spirit in its brooding upon God-fearing men moved them to write those God-breathed words, the very thoughts of God, which are able to make one "wise unto salvation through faith which is in Jesus Christ." And these "thoughts of God" are "not in the words

[*Baptism, like every duty commanded of God, is necessary. It may be, however, that the person does not have the opportunity, or the true knowledge of baptism. In such a case the Lord accepts the will for the deed; "for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. 8:12. But he who rejects a known command of God does so at his peril.—Ed. S. of T.]

which man's wisdom teacheth." 1 Cor. 2:13. Thus we see that the very words of the Bible expressing the "thoughts of God," are the very words of God given to "holy men" by the agency of the Holy Spirit. It was the Spirit of Christ in these men; for the prophets themselves sought diligently, "searching what time or what manner of time the Spirit of Christ which was in them did point unto." 1 Peter 1:10, 11. And again, "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets." Neh. 9:30. And still another prophet has spoken: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets." Zech. 7:12.

And so we see that it was "his Spirit," "the Holy Spirit," "the Spirit of Christ," that was in, and is still in, the very words of the prophets. And yet men will dare to tell us that we can not understand the prophecies! They do this when it is a living truth that the Holy Spirit was the agency in producing the written words of God. As the Spirit of God in the beginning brooded upon the face of the earth, bringing beauty out of chaos, and light and life out of darkness, so that same Spirit of God, in its brooding upon holy men of God, caused them to write, these God-breathed truths. And these words, these truths, were freely given to us of God. But how shall man understand these words?

By That Same Spirit of Christ.

Evidently this is so. By that Spirit the Bible was given. By that same Spirit it may be understood. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10. "And we have received" that same Spirit. For what?—"That we might know the things that are freely given to us of God." Verse 12. Spiritual things are "spiritually discerned." Verse 14. That is to say, they are understood by the selfsame Spirit of God which gave them, and those whom that Spirit possesses. Nor is this all: "But ye have an unction from the Holy One." 1 John 2:20. This is the anointing of the Holy Spirit. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (margin, "it"). Verse 27. But we are to remember this one thing; that Spirit will never lead a person away from the Word which it was the agency in giving to the world. H. F. PHELPS.

"If you are told that another reviles you, do not go about to vindicate yourself; but rather say, My other faults I find are hid from him, else I am persuaded he would have told of them also; and if *this* be not true, no one will believe it long."

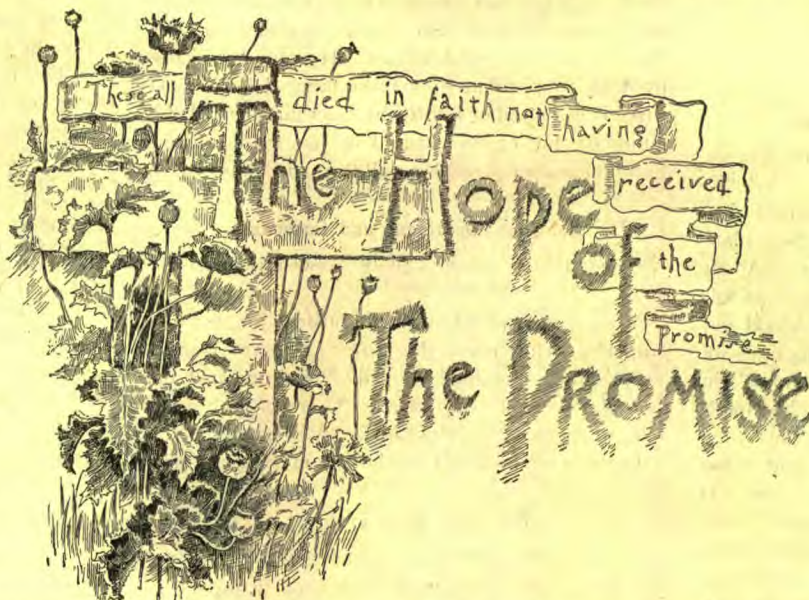
"THE greatest hero is, perhaps, the man who does his very best, and still is not embittered by the failure."

RUM is good in its place, and hell is the place for it.—*Josh Billings.*

A PROMISED REDEEMER.

THE prophecies relating to our Lord and Saviour Jesus Christ form a golden chain whose links extend from that first promise in Eden. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15), down to the latest prophecy of the Old Testament, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Mal. 3:1). Through faith in the promises, our fathers the patriarchs, and indeed all Israel, looked forward to the coming Redeemer, the "Hope of Israel." It is said of those ancient worthies: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

It is most interesting for us who live in this Gospel day to look backward and trace the prophecies of the Old Testament down to their exact fulfilment, as recorded by the evangelists. God called Abraham, the "Father of the faithful," from that far-off region, Ur of the Chal-



dees; he was commanded to leave his country and his kindred and his father's house, and to go into an unknown land, with this promise: "I will make of thee a great nation; . . . and in thee shall all families of the earth be blessed." Gen. 12:2, 3. This promise was renewed successively to Isaac, to Jacob, and to David, the king of Judah, in whose royal line the Saviour was to come. Even his birthplace was pointed out, and this miraculous sign was given by God, through Isaiah the prophet: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isa. 7:14.

Isaiah, who is often called the evangelical prophet, described so accurately the life of humiliation, the sufferings and death of our Lord, more than seven hundred years before the events took place, that their fulfilment alone proves beyond doubt the inspiration of the sacred Word, for they are fulfilled even to the minutest particular. Infidels may scoff and cavil at God's Word, but who can "declare us things for to come," "and show us what shall happen"? Yea, "show the things that are to come hereafter, that we may know that ye are gods." Isa. 41:22, 23. "Who hath declared this from ancient time? . . . have not I, the Lord? and there is no God else beside me." Isa. 45:21. "Declaring the end from the be-

ginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:10.

"Watchman, tell us of the night,
What its signs of promise are.
Traveler, o'er yon mountain's height,
See that glory-beaming star!"

AUGUSTA W. HEALD.

WHAT ARE YOU SEEKING?

MULTITUDES are engaged in a mad rush after worldly wealth, position, and glory. At the expense of many, one occasionally grasps the glittering prize, and becomes the envy of thousands. But the successful one sadly discovers that the possession of wealth and position does not insure happiness and contentment, and many an occupant of stately hall envies the condition of the lowly cottager; many an honored one longs for solitude, many a monarch for rest.

Another multitude, small, very small comparatively, have also sought for riches, and none have sought in vain. Unlike the possessor of worldly treasure, they have obtained their heart's desires without causing poverty and sorrow on the part of any. Unlike the mocking worldly search, all have found the sought-for treasure, and none have been disappointed with its value, for they would not exchange it for all the accumulated riches of earth. Its possession insures happiness, contentment, peace, and joy unspeakable.

Reader, through God's bounty and love, thousands who have sought him have become richer than the kings of earth, and still his treasure-house remains full. In our Master's name we invite you to share the blessings of his family. If you will hear the Saviour's voice and accept him as your Counselor and Friend, he promises that you will be:—

Rich.—"Wealth and riches shall be in his house." Ps. 112:3.

Of royal family.—"Of the household of God." Eph. 2:19. "Sons of God." 1 John 3:1. "Heir of God." Gal. 4:7.

Well spoken of.—"Be called great in the kingdom of heaven." Matt. 5:19.

Well fed.—"Verily thou shalt be fed." Ps. 37:3.

Well clothed.—"If God so clothed the grass of the field, . . . shall he not much more clothe you?" Matt. 6:30.

Wise.—"For God giveth to a man that is good in his sight wisdom, and knowledge." Eccl. 2:26.

Contented.—"My people shall be satisfied with my goodness, saith the Lord." Jer. 31:14.

Happy.—"Happy is that people, whose God is the Lord." Ps. 144:15.

Joyful.—"Ye rejoice with joy unspeakable." 1 Peter 1:8.

Healthy.—"Thine health shall spring forth speedily." Isa. 58:8.

Have long life.—"With long life will I satisfy him." Ps. 91:16.

Live eternally.—"He that believeth on the Son hath everlasting life." John 3:36.

Thousands can testify that he who has promised is faithful to fulfil. Come, dear reader, respond to his invitation and find treasure that the world can not give. Seek not for that which fades and dies, but make haste to secure the blessing of God, which maketh rich, and to which no sorrow is added.

W. H. B. MILLER.

Melbourne, Victoria.

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. 559. Those Taken to Heaven.

WHERE is the authority for saying, as the SIGNS has said, that the twenty-four divisions around the throne of God are of the multitude of captives that Christ took with him? I would like to know where to find a Thus saith the Word that he took any with him. Z. S.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. 27:52, 53. "When he ascended up on high, he led captivity captive." Eph. 4:8. That is, those who had been made Satan's captives, Christ released, "a multitude of captives," as the margin reads. Priests must be those who have compassion. So our Lord became flesh, and took with him as assistants those who likewise had been compassed about with infirmity; and these, it is reasonable to believe, constitute the elders around the throne.

No. 560. Stones of the Breastplate.

PLEASE give the colors of the stones mentioned in Ex. 28:17-20, and quote the best authority on the same. I. B. B.

The Common Version and margin of Revised Version differ, as do other "authorities." See plate under "Gems" in Standard Dictionary. Adam Clarke, following the Common Version, gives as follows: Sardius, "fine deep red color," "a blood red color;" Topaz, "pale dead green," "sometimes of a fine yellow;" Carbuncle, "a deep red color," in the sun "like a piece of bright burning charcoal;" Emerald, bright green color; Sapphire, "fine blue color," "some blue or green, . . . and some white;" Diamond, he gives no color, for, pure, it is colorless; Ligure, "dead red or crimson color," with "mixture of yellow;" Agate, "white agates have reddish, yellowish, greenish ground;" Amethyst, "a purple, composed of a strong blue and deep red," some are dove colored, others purple, "and others white like diamonds;" Beryl, "a bluish green color;" Onyx, "darkish horny color," often "bluish white spots are in it;" Jasper, "bright green," "sometimes clouded with white, and spotted with red and yellow." And then he gives fifteen different colors of it. No man knows the colors of the stones of the breastplate. For most of the stones we might as well ask the color of the modern rose, which varies all the way from white to black, or the pansy. These stones run through all indescribable shades and mixtures of colors.

No. 561. The Spirit, the Word, the Mind, etc.

1 JOHN 5:7: "The Father, the Word, and the Holy Ghost; and these three are one."

John 1:1: "And the Word was God."

John 6:63: "The words that I speak unto you, they are spirit, and they are life."

(1) Does the Word contain the Holy Ghost? Are they the same in effect, or is there now a separate influence from him guiding and directing? (2) Is not our character entirely the result of the knowledge we have gained through the avenue of our senses? (3) Does God now ever act upon the heart otherwise than through the laws of the human mind? J. M. D.

(1) The text first quoted above is spurious, and is so considered, we believe, by all scholars. Alford says: "The words—the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth—are omitted by all Greek MSS. (till the sixteenth century), all the Greek fathers, all the ancient versions, and most of the Latin fathers." And "there is not the shadow of a reason for supposing them genuine. Even the sup-

posed citation in early Latin fathers have now, on closer examination, disappeared." The Word of God, however, contains the Spirit of God, tho the Spirit of God is by no means confined to that Word. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." The Spirit works through the Word, and calls that Word to remembrance.

(2) Not entirely; heredity, or what we have inherited from our ancestors, has to do with it.

(3) According to his character of love, we do not see how he can act otherwise. Man must himself yield his mind and will to God. If he will do this, God will give him a new mind.

No. 562. How He Draws.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. In what way will he do this? Of course all will not be saved. A. J. J.

Jesus Christ always and ever draws all men to himself by his love. He gave himself, and of that complete giving the death on the cross was the culmination. It reveals, or should reveal to all, God's wondrous love; and it does in some degree. Whether men will yield to the love is another question. If they will not in this life, they will all acknowledge it before the judgment-seat of Christ. Rom. 14:10-12.

No. 563. The 144,000.

ARE the children counted in the hundred and forty-four thousand that will be translated?

We do not know. When ancient Israel was numbered, only the males from twenty years old and upward were counted. See Num. 1:44-46; 26:2-4; Matt. 14:21; 15:38; Acts 4:4. However, it is not profitable to speculate upon these things. What God prizes is not number (altho the elect number will be gathered), but character; and he has made the required character possible to all through Jesus Christ.

No. 564. Decalogue and Covenant.

DOES not Deut. 9:9 seem to call the Ten Commandments the covenant made between Israel and God?

Perhaps so, under a strained construction, but not properly. They were the tables of that covenant, because they contained the will of God, on which the mutual covenant was based. There is nothing of an agreement between parties in the Decalogue. It is the expressed will of God, largely in negative form.

No. 565. Rev. 2:26, 27.

WILL you please explain Rev. 2:26, 27, especially verse 26?

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father." This scripture has, primarily, reference to Christ, he who overcame for all. Ps. 2:8, 9; Dan. 2:34, 35, 44; Rev. 12:5. But through Christ it also has application to his church, the triumphant members of which share in his victories and glory. 2 Tim. 2:11, 12; Rom. 8:17. Of the execution of the final judgment it is said, "This honor have all the saints," and to this time doubtless Rev. 2:26, 27 applies. See Ps. 149:5-9.

No. 566. Book of Moses.

How do you answer the argument so often brought forward that the Book of Moses, etc., was written thousands of years after the death of Moses, and that Chinese history is so much older than the Bible? Mrs. A. H. McA.

As a general thing, such statements are not worthy of answer, and they are put forth by those who know nothing of the subject by personal investigation, for the sole purpose of caviling. To the honest inquirer we would show that subsequent books of the Bible refer to the law of Moses as a book written before their time (Joshua 8:31; 1 Kings 2:3; 2 Kings 22:8, 13; 23:25; 2 Chron. 34:14; Dan. 9:11; Ezra 6:18, etc.); that the New Testament confirms this (Luke 24:44; Heb. 10:28, etc.). The brick records of Assyria, Babylonia, and other oriental people confirm the earlier writings of the Bible, as does also Josephus. As for "Chinese history," while doubtless ancient, it is exceedingly uncertain.

No. 567. Rev. 4:4, 6. "Elders" and "Beasts."

(1) WHO are the four and twenty elders of Rev. 4:4, and for what purpose were they around the throne? (2) What are the "four beasts" of Rev. 4:6? Do they have special power or work under the sixth trumpet, the sealing work or judgment of the righteous? J. E. C.

(1) The twenty-four elders were doubtless among those raised from the dead when Christ rose (Matt. 27:53), ascended with him to heaven (Eph. 4:8, margin), and are Christ's assistants in his priestly work. Compare with the twenty-four courses of priests in the type. 1 Chron. 24:1-19.

(2) The four "beasts" should be "four living creatures," or "four living ones." From Ezekiel, chapters 1 and 10, it would seem that they constitute God's living throne. By some it is thought that they represent attributes of the character of God—the lion, power and might, majesty; calf, patient kindness; man, wisdom; and eagle, glory. They evidently have to do with all the work of salvation, but nothing special concerning the things named.

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."

GROWING SPIRITUALISM.

HOW RAPIDLY Modern Spiritualism is building up as an organization we do not know, but we do know that its principles and doctrines are making rapid headway among religious classes, who would repudiate the name "Spiritualists." However, there are those who come out openly, as, for instance, the popular Dr. R. Heber Newton. In a sermon February 21, on "The Truths of Spiritualism," he is quoted by the *New York Journal* as saying:—

"Whatever may be the truth of Spiritualism," he said, "there are certain truths which are coming to the world through Spiritualism. It is a fact concerning modern Spiritualism that through it the conviction of the life to come is taking a new hold of man's mind and heart. Orthodoxy has never denied Spiritualism; it has constantly asserted it.

"Spiritualism has restored to millions of men a vital faith in Christianity. Instead of impugning the sources of this renewed faith, let orthodoxy make more real to those who abide within its folds this ancient, fundamental and vital faith of men."

"The clergyman next related the experience of a friend whose faith in Spiritualism had assured him that his dead wife existed in a new life.

"Spiritualism," he went on, "is a truth which is embodied in the records of the very beginning of our Christian religion—in those gracious stories which embalm the memory of the sacred experiences of the disciples through which they came to believe that their Master was alive, and that He had manifested himself to them. To-day we find ourselves in the singular position of theoretically believing in the possibility of intercommunication between those who live in the flesh and those who live out of the flesh, and yet utterly skeptical towards every experience which is an expression of this belief."

But Spiritualism, instead of restoring "to millions of men a vital faith in Christianity," is turning men from Christianity; for two of the vital truths of Christianity are life only in Jesus Christ, and the necessity of a resurrection in the last day. Spiritualism makes void in the mind of him who receives it both of these grand truths. It opens the way for the revival of demon worship, and all the ancient falsehoods of paganism, not perhaps in the gross forms of ancient times, but modified by modern and advanced ideas. Spiritualism may be called Christianity or an aid to Christianity, but to those who read and love God's Word it is seen and known to be a direct feeder of infidelity.

"REGULATING" THE LIQUOR TRAFFIC.

IT would seem that men would sometime learn the utter impossibility of making the liquor traffic anything but an unmitigated evil. The efforts to "regulate" it only add emphasis to the fact that it can not be regulated. Its very essence is lawlessness, a selfish disregard of the welfare of mankind. The law-making powers might just as well try to regulate the entire work of Satan. The only checks that ever are placed upon the liquor trade are prohibitive as far as they go, and the effect of all liquor laws, short of absolute prohibition, is limited in the main to the desire of a small per cent. of dealers to

pose as law-abiding citizens. The only regulation that works any appreciative check upon the evil is prohibition. The State of New York has had its Raines Law, which, on its passage, was much lauded by temperance men and religious journals. But, notwithstanding its many so-called "good features," it has proved a failure, and the present Legislature has had a prolonged contest trying to patch it up. The *New York Voice* says of the original law:—

"Under the original law, as the courts construed it, hotels and incorporated clubs were permitted to sell liquors on Sundays. Hence nearly every saloon became a 'hotel' or a 'club,' and the officers were powerless to prevent it. Bedlam reigned in these thousands of dives. . . . When a criminal starts out to sell liquor, he is pretty sure to secure a Federal permit. The penalty for selling without it is very severe, and Deputy U. S. Marshals are watchful. Great numbers of clandestine liquor-sellers hold these permits who do not have a State license. Most of the Raines Law fake clubs, fake hotels, and genuine dives of New York City have these permits. The *Voice* has made a list of all the Federal permits held in New York City on Jan. 1, 1897, and also a list of all who have paid their State license. Only names of retailers were copied. These lists show that there are more than 4,000 persons in New York City to-day holding Federal permits to sell liquor at retail who have no State license."

The Raines Law is ostensibly a very stringent excise law, but the *Voice* has shown from the public records that more than 4,000 retail liquor institutions are run in the one city, in spite of its provisions. Such are the attempts to "regulate" the law-defying, soul-destroying liquor traffic. Yet professed Christian temperance men will dally with it, and compromise with it, and think they have gained a great moral victory if they get it in some way nominally "regulated" on Sunday. W. N. G.

USE OF CIGARETS BY GIRLS.

THE girlhood of Illinois, as well as the boyhood, is being sacrificed by the use of cigars. Distressing facts are coming to light as the discussion of the proposed law goes on. A Chicago member of the State Legislature advised those working in the interests of the cigar bill to visit the low dance halls in the city on Saturday night. Here girls are to be found from fifteen to eighteen years of age. At least seventy-five per cent. of the hundreds frequenting these places, he says, are cigar smokers, a majority of whom find the need of something stronger, and become addicted to the use of liquor, opium, cocaine, and other drugs. One young woman of whom he told, who began on cigars, now requires \$1.60 worth of drugs a day to satisfy her craving.

"Inside of ten years," he said, "at the present rate of increase of the use of cigars by boys and girls, the parents of the children born will be themselves imbeciles."

The girls frequenting places of evil resort are not alone guilty. Schoolgirls, even high-school girls, in a spirit of bravado, often try to smoke, and soon crave the mild exhilaration. From many sources we learn of daughters in respectable homes who are bound by this habit. "Have you any little girls at your house?" asked "Buck" McCarthy of another member of the Chicago City Council, who was opposing in the Judiciary Committee the proposed action of the council in indorsing the bill before the Legislature. "Yes," said the member. "Well, so have I," said this somewhat noted member, "and I heard only yesterday of three little girls living near us who have been ruined by the use of cigars, and I propose to help these people abolish them, so our little girls, as well as the boys, may be safe."

The strong plea made from this unexpected source helped secure a favorable report from the committee. Some heroic measures must be taken, and at once, to help those who are slaves to break the habit, and every help should be given. May God help fathers and mothers to wake up to the danger from this habit among their children.—*Christian Citizen*.

AN exchange well says:—

"State churches may not directly persecute to make converts, but find it an easy matter to move the State authorities to make the elective franchise, the holding of office, and other important rights of citizenship, depend on membership in the State

church. This is a first-rate way to make hypocrites and infidels, but will never make true Christians or good citizens. Moral: Beware of Rome and her aims at State churchism in this country."

But the true moral is to go farther than this. All this "Christian citizenship" idea is in the same line as a State church. It will result in the manufacture of hypocrites, and in the persecution of honest dissenters, and the putting of the government in the place of God.

Famine and Pestilence.—Among the many signs of the nearness of the end of this age and the earth's dissolution, are "famines and pestilences," and with these, "distress of nations, with perplexity." While distress of nations exists in greater or less degree throughout the inhabited earth, it seems that the great famine and pestilence countries are China and India. Now it is India. In 1877 fearful famine stalked abroad unhindered. At that time the government (British) set apart £20,000,000 as a reserve fund to meet future famines. The people, being nearly all agriculturists, are dependent on the soil for almost daily bread. This last year the crops failed, and when there was a call for funds from the \$100,000,000 which had been set apart from taxes paid by the people for the last twenty years, there was but a paltry million dollars. The rest had been "diverted," it is reported, in making plethoric the purses of British officials. So a writer in the *Sunday Examiner* says, and his information, we are told, comes from the missionaries. Sir Edwin Arnold tells us that unless the whole world helps, ten millions of people will die, instead of six millions, in 1877. People are dying by thousands; the famine district covers an area of 160,000 miles; the population of the district is 44,000,000; and the territory involved extends from the north of India, in Lahore, down through the Punjab, Delhi, Oudh, Jabalpur, Benares, Orissa, and to Bombay. Fifty million dollars are needed to save India from the most terrible famine it has ever known. And much of this might have been saved if men had been honest. And yet British officials are no worse than the selfish, heartless princes of India. The spectacle is simply men acting out human nature without restraint. Even professed Christian people will spend hundreds, thousands, and millions for pleasure even in the face of such misery; and yet the spectacle should move the hearts of all.

Needless Expense.—According to the *Examiner* and medical experts, San Francisco consumes more drugs proportionately than any other city in the Union. She has 247 drug stores in a population of 300,000, while Detroit, with a population of 370,000, has but 180. Cleveland has a population of 352,000, and only 120 drug stores. The ratio is about the same in cities great and small. The principal drugs consumed are nerve stimulants, blood purifiers, tonics, pills, and opiates, in quantity in the order named. One doctor says that "nerve stimulants are sold by the ton, as well as quinine, tho this is not a malarial country. People will dose themselves before they go to a doctor. The first thing a doctor has to do to half his patients is to get the drugs out of them," and in nine cases out of ten he probably does it by giving some other drug. "To find what it does to them [those who use drugs], one has only to walk along Market Street and mark the sallow complexions and sunken eyes of a fair proportion of passers-by." It is a foolish, needless expense. Drugs kill more than they ever save. They can not cure. Nature must herself cure. Assist nature, but not with poisonous drugs.

THE excessive taxes upon the peasants of Spain in consequence of the Cuban war, following droughts which have made crops a failure, are driving the inhabitants of the southern provinces to desperation. It is reported that hundreds have died of actual starvation, and that the situation in many sections is bordering on rebellion. Bands of brigands are scouring the country, pillaging farms, burning buildings, and looting shops, and yet the government can not spare soldiers to suppress these ravages, or money to succor the starving.

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."

TOIL AND TRUST.

O, WE are of those who toil and trust!
Others may, too, but the toiler must;
God has not gone to some distant star,
He's in the mill where the toilers are.
We know He smiles on us every one
For the sake of Christ, the carpenter's son;
None other could hear in the noisy mill;
But "God hears a thought," and heaven grows still
While He measures the tears and counts up the sighs
Of the anxious hearts lifting up their cries—
O, what shall we do when our loved ones fail?
O, what shall we do when their cheeks grow pale?
And how shall we buy them fresh fruits and flowers,
If we 'tend to their wants in the working hours?
But how can we leave them sick and alone?
O, how we toilers do love our own!

All we can do is to toil and trust!

Others may, too, but the toiler must.

And God remembers, and He is just.

—Anna J. Granniss.

WHICH?

THE wind was out for a frolic. It danced lightly over the mud and slush of the city streets, determined to act the scavenger in this one night no more than it could possibly help. It took a rollicking delight in carrying away hats, and blowing inside out the umbrellas of the hurrying people. It rose to the buildings, and made the signs creak and bang again, as it rushed on its way out of the great city, gaining force with every rod. It tore among the empty freight cars standing idly in the yards, and came at last to a long level of curveless railroad track. Now for a rush! No horrid odors and filthy moisture to be carried from here!

As it paused to gain force, a suburban train shot past. The wind started after it, and sang through the ventilators to the home-bound men within. They frowned through the windows at the tossing willows and bending oaks that flew past in huddling clusters, and turned again with shivers to their evening papers and the temporary comfort within. "A dreadful night!"

What cared the wind for their opinion? Wasn't it doing with all its strength what it could to make the world a healthful place for those very grumblers? It good-naturedly pushed against the back of the rear coach, and tried to coax on the snorting engine. 'Twas no use. That train would not be hastened. So, with a sigh for those who must be so slow, it swept on, making the wires moan and seethe in its hurry.

As it sped round the houses grouped on the bleak prairie, it came to one pretty little cottage with only a flickering light at its front windows. Surely, having but little light, they needed some air. So round and round the house it went, vainly seeking a place to enter. All was tight. How did people expect it could do its duty by them if they shut it out so completely?

At length an angry gust against the front door pushed away the mat, and in swept the wind with a joyful whistle. Whew! how warm! It crossed the hall, and crept softly along the floor to the fire on the grate. One moment it stopped about two little figures at play on the rug, then up the chimney with a roar, making the flames flash broadly up with it.

Baby gave a weak little sneeze as the draught struck him, rubbed his pug nose with the back of his little hand, sneezed again, and went on with his play.

The echo of those familiar sounds brought mama quickly to the door. Had Fred taken another cold? There he sat, beaming on his faithful black-and-tan, and feeding him his own precious sugar pills, one by one.

Mama's eyes flew open. This was a great sacrifice on baby's part. Not that he loved

Tip less, but pills more. He really doted on those little sweets that she had dealt out in such small quantities so regularly all winter.

Well, doggie liked them too. He sat there uttering little short barks, his head to one side, his right ear knowingly up, and his eyes on every pill, which he would eagerly swallow before it really came to him; and, like "Oliver," beg for "more."

The smile died on mama's face as she went thoughtfully back to the dining-room. She wondered if Fred had not found the best use for that medicine after all. She had literally fed him on it all winter; and in spite of it, one cold had trodden upon another's heels, so fast they followed; and now her boy was only a relic of the hearty babe he was last summer.

What a disappointment the year had been! It seemed an age back when she had grown so tired of the confinement of boarding-house life, and longed so for a home, no matter how tiny, just so it was her own. Was it only last spring? What fun they had house-hunting! And they had chosen this, it was so cute. The little rooms, with their pretty grates and large windows, had promised such cozy freedom. What if the yard was small? It was decidedly better than none, and seemed the model of a safe, healthful play-room for baby's coming summers. But the straw that had turned the scale in favor of this, above all other houses, was such a gem of a cellar. Under the whole house it was. The front part, with its soft ground floor, proved, as she had expected, a splendid place for old barrels, boxes, invalid chairs, discarded toys, and wash-tubs—and rats. True, Nellie had not counted much on the rats, they were entirely an "extra." Under the kitchen was a true cellar, with brick walls and floor, swinging shelves, and cupboards.

Every one knows how much cheaper it is to buy provisions at wholesale, and here was room to store more than they could use during a whole winter. And it was just the place to keep them from Jack Frost, who seemed to inexperienced Nell to be the enemy of housewives. And so, when that cellar was their own, the cell-like windows were tightly shut, and all made close and warm to guard those precious stores that Charlie—bountiful fellow!—bought at wholesale, indeed.

And now, in March, had the experiment proved a failure?—N-o! The home was a little haven, with its simple furniture and little nothings she knew so well how to make the most of. Nothing had frozen in the precious cellar. No, O no! she certainly would not board again. But—

The clock struck seven as she went for another peep at Fred. She was just in time to see him flying toward the ceiling, and safely caught in a pair of rough-sleeved arms, and to hear a hearty—"Ha, ha! Trying to kill the dog, now, are you, you young rascal?" Baby smiled as he was playfully shaken and rolled in mid air, but he was too miserably sick to enjoy the romp. He cuddled down against the rough collar, and stroked the big face with his little hot hand. Papa walked about, petting him until he slept. Then, tucking him snugly under an afghan, he went in search of mama.

The two were soon seated with the dainty supper table between them, trying to believe it was not dull without baby.

Charlie rattled on gaily about the weather, his business, anything to make Nellie forget her trouble, and look more like the girl he had married a few years ago. He made her laugh merrily over his description of the way he scampered about State Street after his vanishing umbrella, and how, in spite of his hurry, he just missed the early train.

Very soon they left the table, and found Fred sleeping uneasily, and little rest did they get that night. In the morning their worst fears were realized. Good old Dr. Knox—who had always been Nellie's physician and her mother's before her—came, and gently called it "diphtheria."

A very, very sick baby was their little sun-

shine. Mama cooled the hot face, and lovingly held the baby hands that clung to her through all. Must her darling die? She bowed her face down to his, her heart to Him who gave him, and moaned a mighty prayer that he might yet be spared to her.

The doctor patrolled the pleasant rooms, with hands clasped firmly behind him, and quiet, thoughtful steps. Charlie stood at the window, anxiously awaiting the verdict.

"Have you a cellar?" came suddenly in Charlie's astonished ears, as the doctor halted before him.

"Yes, indeed; Nell's favorite song used to be, 'What is home without a cellar?' It is the pride of her life, next to the boy."

He took the candle to light the doctor through that favorite spot, chatting all the while about the advantages of having things convenient.

"Humph!" came abruptly from the M.D. as he slipped on the last step, and stood peering into the dark, disdainfully sniffing the thick air.

"It is rather damp; be careful, there's a pool; don't slip again. This candle seemed good enough up in the sunshine, but it doesn't give much light here in the dark," apologized Charlie.

The old gentleman kept on poking his cane into every box and bin, and his nose into every corner. Each movement was more energetic than the one before it.

"It is not a very inviting place to come into," admitted the host; "but it's a splendid place to keep things."

"Keep things!" thundered the doctor, "I should say so! Where else have you kept your boy's colds and diphtheria, and your wife's pale cheeks? Right here where you'd have them handy, to be sure. You had only to open the door, and they'd obligingly come out by themselves, right into your living-rooms. Why, man, you have diseases enough here to send the entire community to eternity, if you only give them time; and they won't take much time either," he growled, as he kicked aside a barrel of those "provisions," and stepped toward the window.

Charlie's mouth and eyes gradually closed to near their natural size, after the doctor's cane had smashed through the dingy glass. After thus admitting all the air he could, the somewhat subsided physician turned to his dumb-founded host, and advised him to "have that place disinfected like a smallpox hospital, and waste no time about it, either."

Charlie gave a hostile look toward those stores, of which he'd been so proud.

Anyway, it was fine to know the cause of all their sickness. He felt brighter already; and so did the candle. It burned clearly as he mounted the steps, seeming to be a shining example of what his loved ones would be when they, too, could get away from that cellar.

It was hard for Nellie to believe that her troubles had come from her precious cellar. But when the doctor had explained it beyond a reasonable doubt, and told her she must choose between her two pets, she was not long in deciding in favor of the baby.

Well, when Fred grew better, and the cellar had been cleaned, and scoured, and cemented, both within and without, Charlie proudly took them down to view that now airy retreat. Standing in the cool breeze between the open windows, he playfully vowed on baby's bobbing head, that no damp should invade his future stores, and that Zephyrus might have full liberty to carry away every germ of disease he could find.—*Minnie Marsh.*

A TIMELY PRECAUTION.

If people would wash out their mouths twice or three times a day with an antiseptic solution, says a St. Louis doctor, there would not be near so much sickness. In the last ten years I have never had a cold, sore throat, or fever, and I ascribe this immunity solely to the fact that I follow this plan rigidly. There are any

number of proprietary antiseptics that are excellent for this purpose, but many more simple agents that are as good or better. One of the best of the latter is carbolic acid. A very weak solution of this gargled and held in the mouth two or three times a day will work wonders. Immediately after using, one will find that the mouth feels cleaner. I believe that a great majority of the common throat and lung troubles come from the lodgment of disease microbes within the mucous membranes of the mouth. The free use of antiseptics will kill these germs.

"HERE IS YOUR DINNER."

THERE is a story of a man who spent his days and nights lounging about grog-shops, drinking and gambling.

One day, while he and his cronies were employed as usual, his wife entered the tap-room, bearing in her hands a dish. He looked up with surprise, while she said:—

"I thought, husband, that, as you were so busy, and had no time to come to dinner, I would bring your dinner to you;" and, setting the dish upon the table, she quietly retired.

Calling his associates around him, he invited them to partake with him of the repast. Lifting the cover from the dish, he found in it simply a piece of paper, on which was written:

"Dear husband, I hope you will enjoy your dinner. It is of the same kind as your wife and children have at home."

The discomfiture of the husband may be imagined. The subject was too grim for mirth. The hungry wife and suffering children stood in vivid relief before the idle and shiftless man.

How many men there are throughout the length and breadth of our land who are daily pursuing the same wretched course! O, that the voice of God speaking within their souls may awaken them to their sins, and turn their feet into the right way! How many weary hearts and desolate homes would thus be made glad! How many sad and tearful wives would sing for joy! How many children, alas, would rejoice in comfort and plenty, who are oppressed with poverty, want, and wo!—*Selected.*

GREECE AND THE GREEKS.

GREECE has a population of 2,187,208.

No part of Greece is forty miles from the sea. Greece is a little larger than West Virginia. Hellas is the name by which the Greeks call their country.

The royal palace at Athens, built by King Otto, cost \$2,500,000.

Greece has a longer coast line than that of Spain and Portugal together.

About one-half of the population of Greece are shepherds and agriculturists.

The present king of Greece, George I., came to the throne in 1863, at the age of seventeen.

The Greek flag is a white cross on a blue ground, the Bavarian colors and the Greek cross.

King George of Greece is a brother of the princess of Wales and of the mother of the czar of Russia.

The standing army of Greece consists of 16,800 infantry, 3,120 cavalry, 3,842 artillery, 1,308 engineers and trainmen, and 3,400 officers. Total war strength, 215,770. Men capable of bearing arms, 495,000.

The legislative power of Greece is vested in a single body, called the Boule. The members are elected by the people every four years.

The present boundary limits of Greece were determined by an arrangement by Great Britain, France, Russia, and Turkey, July 21, 1832.

"It was a saying of Socrates that every man had need of a faithful friend and a bitter enemy—the one to advise, the other to show him his faults." But a faithful friend will do the latter.

"THE best way to make thy children to love thee when thou art old, is to teach them obedience in their youth."

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.*

A MESSAGE OF LOVE.

TELL me, pilgrim, as you journey,
What it is you have in view.
Are you seeking out the lost shine
As your journey you pursue?

Do you point them to the Saviour,
Who has died their souls to win?
Do you tell them He is waiting
Now, to wash away their sin?

Are you looking, as you journey,
For the ones who chance to stray?
Do you lead them to the pathway
That will lead to perfect day?

Do you love to talk of Jesus,
Of His kindness and His love?
And is all your fond ambition
Fixed on heaven and things above?

Are you living every moment
With your eyes fixed on that shore?
If your *all* is consecrated,
Then the Saviour asks no more.

There are many other pilgrims
Journeying to the same sweet land;
Some are dreary, faint, and weary;
Give to such a helping hand.

Some have had a long, lone journey,
Life's dark waves oppressed the soul,
Aged, weary, yet still trusting,
Soon they'll reach the promised goal.

Some, just starting on the journey,
Need a strong and loving hand;
Go, assist them in their weakness
To press on to Caanan's land.

Thus, O pilgrim, as you journey,
Help the weary ones who fall;
Lead them gently to the Saviour,
Who has promised rest for all.

ELLA DORLAND.

Bronte, Ont.

CONDITION OF HAITI.

THIS is a part of what Mrs. Anna de Koven has to say in the New York *World* of the moral and social condition of Haiti:—

"There is a singular and farcical attempt at civilization in the place,—street-cars drawn by kicking donkeys, electric lights, and an attempt at schools. Over the gateway to the cemetery there is the motto, *Dulce et decorum est pro patria mori*,' but next door, in full blast, and the only prosperous institution in the place except the lottery, rise the chimneys of a brewery, and all over the streets roam a degraded lot of negroes, ragged, half dressed, and many of the children naked.

"And, 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 rights, not omitting cannibalism.

"At Port-au-Prince, in the province of Haiti, the conditions are still worse. Not only are the streets in a much worse condition of filth and neglect than in San Domingo, if that is possible, but cannibalism is practised with far greater openness and atrocity.

"The story of a white man who left his home for a few hours and returned to find his wife and child departed, and who received the next day the bones picked and done up in a basket, is well known and authenticated.

"Travelers will also tell one how, in what is called pickled pork, they have discovered the arms and bones of children. These things are unspeakable, and certainly demand the attention of America and the adjoining English colonies.

"The cruelty and tyranny of the president is scarcely less atrocious. When any one of his subjects becomes too rich, or has annoyed him

in any way, he gives a banquet, to which the notable men of San Domingo are invited. They all know what it means, but do not dare refuse. They all dine pleasantly together, and when the coffee arrives, the president points to one man or another, saying, 'That gentleman desires no coffee.' The unfortunate is taken forthwith down into the cellar and shot.

"And these things exist in the greatest openness, unrebuked by any one, and this in the nineteenth century, and within a few miles of Trinidad and Barbadoes."

A CALL FROM KOREA.

BY MRS. ISABELLA BIRD BISHOP.

I CAME here to Korea a fortnight earlier than I had intended, in order to attend the Presbyterian Annual Meeting, and I am very thankful that I did so, for I have not elsewhere seen such an earnest, cheerful, whole-hearted body of men and women, with so completely one aim in view and so much in harmony in the way of carrying it out. The accounts of work, specially of that in Pyeng Yang district, were absorbingly interesting. The harvest so far has fulfilled the promise of a year ago. The hearts of all present burnt within them as we heard these reports, and the feeling of gratitude found fitting expression in the hearty singing of the Doxology, "Praise God, from whom all blessings flow." But I confess that I feel very bad about the prospects for Korean work unless the church awakes to a sense of what the situation really is. I have no special interest in Korea, and in the three years of travel now drawing to a close I have visited over one hundred mission stations, and am not conscious of having felt a greater preliminary interest in the work at one than at another. But I am bound to say that the needs of Korea, or, rather, the openings in Korea, have come to occupy a very outstanding place in my thoughts, and I should not be justified in withholding my view of them.

The Pyeng Yang work, which I saw last winter, and which is still going on in much the same way, is the most impressive mission work which I have seen in any part of the world. It shows that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith. But it is not in Pyeng Yang only, but here in the capital, and especially through the women's work, of which Mrs. Gifford is such a noble and faithful representative, that the seed sown so long in tears is promising to yield a harvest, if the reapers come. And tho in lesser degree, there are signs elsewhere that the leaven of the Gospel is working.

A door is opened wide in Korea—how wide only those can know who are on the spot. Very many are prepared to renounce devil-worship and to worship the true God, if only they are taught how; and large numbers more who have heard and received the Gospel are earnestly craving to be instructed in its rules of holy living. I dread indescribably that, unless many men and women experienced in winning souls are sent speedily, the door which the church declines to enter will close again, and the last state of Korea will be worse than the first. The methods of the mission are admirable in the training of the Christians to self-help. They are helping themselves to the limit of their means. Also admirable are the methods used for fitting the Koreans to carry the Gospel intelligently to their brethren. This work alone requires four times the number of men already in the field to carry it on. Yet, on it, perhaps, more than on any other agency hang our hopes for the advancement of Christ's kingdom in Korea. Truly "a great door and effectual" is opened; I sadly ask, Is it to close again? Your church is rich in the silver and gold which are the Lord's. The abandonment of a few

luxuries on the part of your members, with an increase in the spirit of self-sacrifice, might mean eternal salvation to many in Korea, but what a fearful responsibility it will be if the door closes. There are men and women willing to come to Korea if a moderate sustenance be provided. The money value of a ring, of an evening dress, of a carpet, of a seaside trip, would support a laborer for a year; I write strongly, I dare not apologize. I have been compelled to feel strongly by what I have seen and heard in Korea.—*Letter to Dr. Ellenwood, of New York.*

THE last six months have witnessed a remarkable change in Ecuador. For more than three hundred years, since the invasion and conquest by Pizarro and his Spaniards, Ecuador has been under almost exclusive priestly rule. The only religion tolerated has been the Roman Catholic. The dominant political party—the conservative—was simply the clerical party. But a curious incident of the late war between China and Japan led to a revolution against this clerical party, and last summer this revolution was successful. The leader of the liberal or revolutionary party, General Alfaro, was chosen president. He is in favor of religious liberty; the constitution has been revised, and the first Protestant missionaries have been permitted to enter the country. Almost simultaneously with this revolution, a body of Christians in Kansas, known as the Gospel Union, sent out four missionaries to Ecuador. They have been cordially received by President Alfaro, and have begun work under favorable auspices.—*Missionary Review.*

THE *Moravian Messenger* gives the following item of news respecting the Moravian Mission on the Mosquito Coast in Central America: "A cloud looms over our Nicaraguan work, and the present government seems determined to squeeze our mission out of Bluefields. It has levied a rate of \$53 a month on our people for town-lighting purposes, and has fined one of our missionaries \$20 for not keeping the church premises in proper order. Roman Catholic priests have come to the capital, and are working hard to bring the natives to their way of thinking."

OUR WORK AND WORKERS.

SIX converts are reported at Beverly, Kansas, as a result of the labors of Bro. E. A. Morey.

THREE members added to the church at Emporia, Kansas, April 18, is the report of Elder W. S. Hyatt.

BROTHER A. E. FIELD reports fourteen converts in meetings held in a schoolhouse near Spring Hill, Kansas.

APRIL 18 a church of nineteen members was organized at Miltonvale, Kansas, by Elder W. W. Stebbins.

ELDER R. M. KILGORE has entered upon his duties as superintendent of General Conference District No. 5, with headquarters at No. 18 W. Fifth Street, Kansas City, Mo.

A SISTER over 107 years old recently united with the church at Topeka, Kansas. She retains clearness of mind, altho her hearing is somewhat defective. She attended meetings all day on Sabbath, April 10.

At the recent quarterly meeting of the church at Graysville, Tenn., six members were added to the church. Seven were baptized, all but one being students of the academy at that place. There were present Elders G. A. Irwin, N. W. Allee, and R. M. Kilgore, all of the General Conference Committee. The meeting-house of this church is to be enlarged to more than double its present capacity.

A CHURCH of twenty-five members was organized at Morgan Hill, Cal., on the 24th ult., by Elder E. E. Andross. This company is the result partly of brethren moving in from other localities, and partly of the labors of Brother J. G. Smith. A new house of worship is already under way, and nearing completion. Elder Andross also visited San Jose on the 1st inst., and baptized six persons, five of whom had previously been admitted to the church, subject to baptism.

FROM the recent State meeting in Ohio there went out forty canvassers, about thirty of whom expect to devote their entire time to the work.

DURING two visits to Con Cow, Cal., one in March and one in April, Elder H. F. Courter baptized ten converts. These, with two others, were added to the church.

HEADQUARTERS of the Southern Tract Society have been removed from Chattanooga, Tenn., to Atlanta, Ga., 243 South Boulevard. Edgar Allee has been appointed secretary.

CANVASSERS in Jacksonville, Fla., a city of 35,000 inhabitants, report that they have placed an average of one book to every six families. They have also organized a Sabbath-school among the colored children.

ELDER WM. HUTCHINSON recently began work in Lurgan, Ireland, amid great prejudice, finding it difficult even to secure ground on which to erect a tabernacle building. And even after securing a lot, the owner was so deluged with false reports that he tried to retract the permission. At last report, however, this prejudice was giving away, and there was a fair attendance.

In the *Review* of April 27, Elder J. N. Loughborough makes this statement: "At the last General Conference, I was released from district and local work, that I might be free to go and bear my testimony of the rise of the cause, etc., wherever the providence of God may indicate, and such labor be called for. . . . The forepart of the summer I expect to be in district No. 4, as shall be arranged by the superintendent of the district."

THAT the lines are being drawn on the people who "keep the commandments of God and the faith of Jesus," was recently demonstrated in the vicinity of Oxford Mills, Iowa. There is a "union church building, erected for the use of all denominations," to which Adventists were contributors. The deed contains a clause stating that the church is for the use of any Christian denomination, without hindrance or objection, when not used by those to whom it is deeded. But when a Seventh-day Adventist minister wanted to use it, objection was made on the ground that the minister was "not a Christian," and the Adventists "not a Christian people." This is in harmony with the words of the Master, "Ye shall be hated of all men for my name's sake." The casting out in this instance was done in the name of Christianity, but the blind people who do such things do not realize that the rejection of the people who stand on the Word of God is the rejection of the Lord himself. This thrust at the Seventh-day Adventists is designed as a thrust at the law of God, of which Christ himself said, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." And the apostle Paul says that God's purpose in "sending his own Son in the likeness of sinful flesh" was "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It must not be supposed, however, that the brethren who were shut out of the "union church" gave up in despair, or were permanently hindered in their work. No, they have secured another place, and fitted it up for themselves.

ELDER C. A. HALL writes as follows to the *Kansas Worker*, concerning his new field of labor, Jamaica Island:—

"The past few months have brought many changes to us, both in our homes and in our labors and experiences. At present, my children are living in a cottage of our own in the northwestern portion of the island, twenty miles from the ocean, and over a thousand feet above it. The boys have a couple of acres of land, which they are digging and planting to tropical fruits and vegetables, among which are one hundred bananas and plantains, one hundred pineapples, and seventy-five orange trees, besides coconuts, breadfruit, yams, cocos, sweet potatoes, etc. All are enjoying good health and are becoming attached to their mountain home. Hattie opens a school today in our house, which will be an uncommon mixture of age and condition. The school starts out with the following pupils: Our three boys, an orphan boy that we have taken in, a girl whose parents wish to give us, and a girl whose parents desire us to take into our family to board and teach. These are of all shades. There are others to come in later. We expect to gather up more of the homeless orphans that are growing up in ignorance and crime, and try to save them for the kingdom of God. We have tried to interest our friends in America in behalf of these, but so far without success; so we will gather what we can feed and clothe, trusting in God for grace to train them in such a way that they may shine among the jewels in his kingdom. I go to the interior soon, to begin work with my tent again. The message is onward in this island. On every hand there are calls and entreaties for us to come and teach them the truth, and in every place where labor is bestowed there are honest ones who receive it. Our permanent address is Catadupa, Jamaica."

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 but 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. 9th 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.—North Pacific Tract Society, No. 508 East Everett St. 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. Rainsey, *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 abbath 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. Mrs. H. A. Chapman, *Clerk*, Station 1, Pasadena, Cal.

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 1st 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.—604 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.—Wurzler'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 7:45 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. Collie, *Pastor*. First S. D. A. Church, Broadway, bet. 8th and 9th Sts. Sabbath-school at 9:30 and preaching at 10:30 A. M. J. R. Buser, *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*. A. B. Felton, *Clerk*, 35 Union St.

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.

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

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.

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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.

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The Sabbath School

International Series.

LESSON IX.—SABBATH, MAY 29, 1897.

THE CONDEMNATION OF CHRIST.

Lesson Scripture, John 19:1-16, R. V.

2 "THEN Pilate therefore took Jesus, and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring him out to you, that ye may know that I find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold, the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take him yourselves, and crucify him; for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God. When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee? Jesus answered him, Thou wouldest have no power against me, except it were given thee from above; therefore he that delivered me unto thee hath greater sin. Upon this Pilate sought to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend; every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation of the Passover; it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified."

QUESTIONS.

1. What did Pilate now do to Jesus?
2. What did the soldiers make? Where did they put it? With what did they clothe him?
3. How did they salute him? What did they do to him?
4. Where did Pilate then go? What did he say?
5. Who next came out? How was he arrayed? How was he introduced to the mob?
6. What effect did the sight of Jesus have upon the leaders of the people?
7. How did Pilate respond to their demand?
8. What did the Jews say the punishment of Jesus ought to be? Why?
9. What effect did this statement have upon Pilate? Where did he go? What did he ask? How did Jesus treat the question?
10. With what inquiries did Pilate press Jesus for an answer?
11. How did Jesus meet this assertion of power over him? Where did he place the larger measure of responsibility?
12. What effect did this have upon Pilate?
13. What pressure did the Jews then bring to bear upon him to secure the condemnation of Jesus?
14. How far did they succeed?
15. What day was it? What time of the day? How did Pilate again present Jesus to the Jews?
16. What response was made to him?
17. What question did Pilate then ask? How was it answered?
18. How did he then yield to their demands?
19. What did they do with Jesus?

NOTES.

1. WHEN Pilate asked Jesus the question, "Whence art thou?" Jesus gave him no answer. Verse 9. "Pilate was vexed at the silence of Jesus, and haughtily addressed him, 'Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin.' Jesus here laid the heaviest burden of guilt upon the Jewish judges, who had received unmistakable evidence of the divinity of him whom they had condemned to death, both from the prophecies and his own teachings and miracles. What a scene was this to hand down to the world through all time! The pitying Saviour, in the midst of his intense suffering and grief, excuses as far as possible the act of Pilate, who might have released him from the power of his enemies."—*Spirit of Prophecy*, vol. 3, p. 145.

The Saviour's answer shows that no power can be exercised against the cause or people of God, except what the Lord permits, and the Lord will permit that only which will be for the good of those who love him. This should be a source of great comfort to the tempted, buffeted, persecuted child of God as he battles with Satan and the powers of darkness.

2. THE statement made in verse 14, that it was about the sixth hour when the trial closed and the decision was made to crucify Jesus, presents a chronological difficulty when compared with the statements made in the other Gospels. Various theories or ideas have been advanced for the purpose of removing the difficulty. The one most generally adopted is that there was an error in transcribing the numeral in verse 14. This would not be a strange mistake, because it has been proven that it was common at that time to use letters to indicate numbers, instead of writing them out in words, and that the letters which were used to represent the numbers three and six might easily be mistaken for each other. Therefore the conclusion is reached that the numeral letter in John 19:14 should have been transcribed third instead of sixth, and thus it would harmonize with the statements in the other Gospels.

3. THE great lengths to which people will go in wickedness and oppression when they reject light and close their minds and hearts against the evidences of truth, is illustrated in the cases of Pilate and the chief priests. "Pilate had taken step after step in the violation of his conscience, and in excusing himself from judging with equity and fairness, as his position demanded he should do, until now he found himself almost helpless in the hands of the Jews." "His wavering and indecision proved his irredeemable ruin. How many, like Pilate, sacrifice principle and integrity, in order to shun disagreeable consequences! Conscience and duty point one way, and self-interest points another; and the current, setting strongly in the wrong direction, sweeps away into the thick darkness of guilt him who compromises with evil."—*Spirit of Prophecy*, vol. 3, pp. 142, 147.

But, as before shown, Jesus laid the heaviest burden of guilt upon the Jewish judges, because they had greater light, both from the prophecies and Christ's teachings and miracles.

Suggestions for Further Study.

1. What relation did the crown of thorns which Jesus wore bear to the curse mentioned in Gen. 3:17, 18?
2. Pilate said, "Behold the man;" John the Baptist cried, "Behold the Lamb of God;" what think ye of Christ?
3. Read John 11:47-50. They started out to save the nation by crucifying Christ. What were they finally willing to do to compass his death? (See John 19:15.)

The Sunday School

International Series.

LESSON IX.—SUNDAY, MAY 30, 1897.

CHRISTIAN FAITH LEADS TO GOOD WORKS.

NOTE.—James, the author of this epistle, was the brother or half-brother of our Lord, not James the brother of John and son of Zebedee, nor James the son of Alphaeus. He was also known as James the Just. According to Josephus he was stoned to death in the year 62 A.D., at the age of sixty-three or sixty-four. Another historian places his martyrdom in the year 69 A.D., and states that he was thrown from the pinnacle of a temple by the Pharisees, and was then killed with a club while praying for his enemies. The object of the epistle seems to be to set forth the perfection of Christian character, and a rising above the petty jealousies, envyings, display of wealth, idolatry of riches, hollow profession of religion, empty show, and the sins of evil speaking, which were prevalent at that time. Commit verses 14-17.

Lesson Scripture, James 2:14-23, R. V.

14 "WHAT doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. 15 Yea, a man will say, Thou hast faith, and I have works; show me thy faith apart from thy works, and I by my works will show thee my faith. Thou believest that God is one; thou doest well; the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God."

Golden Text.—"I will show thee my faith by my works." James 2:18.

SUGGESTIVE QUESTIONS.

- (1) What question does James ask in regard to faith and works? Verse 14. Note 1. (2) What instance does he show where faith may prove its genuineness? Verse 15. (3) What message would the faith without works dictate in this instance? (4) What would it withhold? Verse 16. (5) Of what practical benefit were the good wishes to the destitute? (6) What is the condition of faith which shows no fruit? Verse 17. Note 2. (7) What assertion will some make? (8) What comparison does James invite? Verse 18. Note 3. (9) In what belief do they do well? (10) Who also believe the same thing? (11) What effect only does it have upon them? Verse 19. Note 4. (12) What truth does he especially desire that men should learn? Verse 20. (13) By what act of faith on the part of Abraham did he receive justification? Verse 21. Note 5. (14) What wrought with his works? (15) What effect had the works on the faith in this instance? Verse 22. (16) What scripture was thus fulfilled? (17) What title did Abraham's course win for him? Verse 23.

NOTES.

1. **What doth it profit?**—Of what use is it in salvation from sin? He who has faith in the Messiah will leave nothing undone which the law of God requires. To trust supinely in faith while refusing to bear or attempt to bear the fruit of the Spirit, shows that faith to be a counterfeit and not the genuine. The answer to the apostle's question is obvious. Such faith is not saving faith, and he who trusts in it is building his hopes on a foundation of sand. The faith which saves is the "faith that worketh by love."

2. **Faith, if it hath not works, is dead.**—The branch might say to the tree, "I am secure; I belong to the tree, it is not necessary that I should bear fruit." Such a branch would soon be severed from the living tree. Likewise the fruitless Christian will not always be suffered to "cumber the ground," and his faith will not be "counted unto him for righteousness." And yet it is not the works which justify. Faith justifies; but not the faith which is without works. Robertson puts it aptly: "Faith alone justifies, but not the faith which is alone."

3. **Show me thy faith.**—This is an impossibility with him who discards works in his faith. He may say he has faith, but he can not prove it. "By their fruits ye shall know them." On the other hand, he who has genuine faith does not need to tell you so. It is seen in the works he does. James is willing that his claim to the possession of faith should be judged by the life he lived; and yet he does not place his hope of salvation in the works which he did.

4. **The devils also believe.**—The introduction of this comparison seems to be to show the hollowness of mere belief, either in the absence of works, or when accompanied by works which are not in accord with God's holy law, the Ten Commandments.

5. **Justified by works.**—This verse should be taken in connection with the two following, lest a wrong meaning be given it. It was a work of faith through and through. The faith alone would not suffice. It required the works to make it perfect. "Abraham believed God, and it was imputed unto him for righteousness."

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News and Notes

FOREIGN.

—Great Britain's drink bill for 1896 was \$740,000,000, or \$20 per capita for her entire population.

—A petition has been presented to the Australian Commonwealth, asking that God, as the Supreme Ruler, be recognized in the Constitution.

—It is reported that an ordinance has been promulgated in Japan urging the people to eat more meat, in order to increase the height of succeeding generations.

—The Italian Geographical Society has received news confirming the report that the Botego expedition, which had been sent into Abyssinia, had been massacred.

—The revolution in Honduras is said to be gaining ground. It is reported that the majority desire De Sota for president. Many Americans are aiding and participating in the revolution. The commander of the army is an American.

—A law has been enacted in Norway which makes young ladies ineligible for matrimony until they are proficient in knitting, baking, and spinning. Certificates must be procured covering these accomplishments before a girl can marry.

—Advices from the Gold Coast Colony, in West Africa, state that the entire party of Lieutenant Henderson, who was visiting the chiefs of the Hinterland for the purpose of making treaties with them, has been captured by Samory, a powerful West African chief.

—Trouble is now anticipated between Nicaragua and Costa Rica over the boundary between the two countries. Nicaragua is hurrying troops to the frontier to prevent any attempt of the Costa Ricans to invade her territory, and is recruiting men from all over the republic to reinforce her army.

—Advices from Ecuador indicate that the revolution there is gaining new impetus. *Mounteneros* in all parts of the state are said to be joining the insurgents in large numbers, and are raiding towns and villages, seizing food, stores, and ammunition. The government forces so far have been wholly inadequate to meet the emergency.

—Reports from Jamaica state that a disastrous earthquake visited the entire group of the Leeward Islands on the morning of April 29, causing great damage to property and much loss of life, and the trembling of the earth's surface was almost continuous from Friday night till the following Monday morning, the most disastrous disturbance occurring on Sunday.

—The Transvaal Government is still making active preparations for defense against the expected military attack of Great Britain. The continental powers, Germany, Austria, France, and Russia, are preparing a remonstrance to the course of England in South Africa, and representatives of these powers claim that England will not be permitted to annex the Transvaal nor to destroy its independence.

—The terms of peace which Turkey has offered Greece are: The restoration of the boundary as fixed by the treaty of 1831, which gives to Turkey all of Thessaly; the evacuation by Greece of all points which she now holds in Epirus; the withdrawal of the Greeks from Crete; the acceptance of the Porte's plan of autonomy for Crete; and the payment of a war indemnity large enough to cover the expense of mobilizing the Turkish forces.

—The condition of affairs in Cuba remains unchanged in general, altho frequent encounters are reported between the insurgents and the troops. The port of Banos, which the Cubans had seized, was evacuated April 30 after a combined land and naval attack. A few days since a Spanish column discovered a quantity of dynamite which the Cubans had concealed. The discovery was made by the explosion of a part of the dynamite, which resulted in the death of 100 of the Spaniards. The remainder of the explosive was destroyed by the troops, who set on fire all combustible material in the vicinity of the first explosion. The belief is general among the pacificos that the purpose of the government is to exterminate them by starvation, and there is said to be daily evidence to support the belief.

—One of the most terrible disasters of modern times occurred in the city of Paris on the afternoon of May 4. The flower of French aristocracy was assembled together, for the purpose of charity, in a bazaar or fancy fair, which was held in a wooden building constructed to represent a street in old Paris. Duchesses, countesses, and other ladies of note were acting as salesladies in the various booths, and fully 1,500 people had crowded into the doomed structure. The exits were few, and, at the cry of fire, a panic ensued, and men, women, and children were trampled and burned to death. In twelve minutes from the breaking out of the fire the roof collapsed, burying hundreds who were still struggling to escape. The prefecture of police estimates that fully 250 perished in the conflagration, while over 200 are more or less seriously injured. The dead include several members of royal families.

—On May 5 a desperate battle was fought between the Greeks and Turks in front of the Grecian line of defenses stretching from Volo and Velesino to Pharsalos. An entire division of the Turkish army was repulsed before Velesino in the morning, after several attacks. Great loss of life is reported from both sides at this place. In the afternoon the engagement was begun in front of the Grecian position at Pharsalos, and was likewise unsuccessful. The Turkish defeat at this place was attended with great slaughter. There was no lack of bravery on either side, and the battle was probably the most sanguinary of the war. There are frequent rumors of intervention by the powers, but as yet no definite action has been taken by them. M. Ralli, the successor of M. Delyannis, expects to continue the war, unless further examination of the Greek preparations and defenses convinces him that it would be inconsistent to do so. The situation in Epirus seems now to be rather more favorable to the Turkish arms, and in many instances the Greeks have abandoned their positions and retreated without waiting for an engagement.

DOMESTIC.

—A French Canadian couple living at St. Paul, recently celebrated the eightieth anniversary of their marriage.

—The "amended scientific temperance law" of Illinois has been reported upon favorably, and is expected soon to become a law.

—The loss to the fruit crops in Virginia and the eastern Carolinas as a result of the recent frosts, is estimated at \$1,000,000.

—The new transatlantic cable to be laid between Brest and New York will be the longest yet submerged, the total length being 3,250 nautical miles.

—Dr. H. S. Tanner, the famous faster, is being backed by a well-known sporting man in a challenge to fast to a finish with any man in the world for a purse of \$10,000.

—In Birmingham, Alabama, a strike is threatened which will involve 10,000 men employed by the Tennessee Coal, Iron, and Railroad Company, in consequence of a one-eighth reduction in wages.

—Every saloon in Winneshiek Co., Iowa, has been closed, by the decision of Judge Hobson that there was not the necessary per cent. of signers to the mulct petition to prevent the operation of the law.

—The Moore temperance law, which permits a city council to prohibit saloons operating in residence portions of a city, has been sustained by the Supreme Court of Indiana, and is causing much alarm to the liquor men of the State.

—Funds are now being raised in San Francisco by the Union League Club, the Daughters of Liberty, the Martha Washington Council, and other organizations, for the purpose of building a grand memorial monument to Abraham Lincoln.

—In the United States Circuit Court, at Denver, Colo., on May 4, an order was issued authorizing the sale of the entire property of the Colorado Midland Railway, to satisfy an indebtedness of \$2,000,000 to the Central Trust Company of New York.

—On May 1 a new law went into effect regarding the importation of cheap or deleterious teas. Teas not coming up to the standard of the law will be rejected at all ports of the United States, and if not returned to point of shipment within six months from date of arrival, will be destroyed by the authorities.

—The annual report of the Immigration Bureau for the fiscal year 1896 gives the following percentages of illiteracy among the immigrants arriving in this country: from Portugal, 77 per cent.; from Italy, 54 per cent.; from Austria-Hungary, 39 per cent.; from Germany, 3 per cent., and from Sweden, 1.16 per cent.

—The Oklahoma flood of April 29 has left 1,000 people homeless. Five hundred homes were completely swept away, and scores of others ruined. The damage to property is placed at \$100,000, but the damage to crops is said to be incalculable. The loss of life was not as large as at first supposed, probably not over twenty.

—At the Tennessee exposition, which opened on May 1, one of the chief attractions will be a gigantic seesaw, which will balance over a tower seventy-five feet high, and carry a car at either end. The elevation reached by these cars will be 150 feet. Electricity will be used both for lighting and operating the structure.

—Prof. Henry C. Bryant, of Philadelphia, is organizing an expedition for the scientific exploration of Mount St. Elias, in Alaska. He expects to start very soon, and intends also to explore carefully the country in the immediate vicinity of the big mountain. Prince Luis, of Savoy, nephew of the king of Italy, will also conduct an expedition to this mountain at about the same time.

—At Dallas, Texas, on the morning of April 29, the Daughters of the Confederacy unveiled a monument to the memory of Jefferson Davis. On the top of the granite column stands a private, while at the base, on four pedestals, are life-size statues of Jefferson Davis, R. E. Lee, Stonewall Jackson, and Albert Sidney Johnston. Jefferson Davis pulled the cord which unveiled the form of his grandfather.

—The government dry dock at Port Orchard, on Puget Sound, which was but recently completed, at a cost of nearly \$1,000,000, is now reported to be completely unfit for the work for which it was intended. The battle-ship Oregon, which went there a short time ago for overhauling, was compelled to be floated off the dock, fearing a collapse of the structure. The foundation is said to be built on mud and quicksand instead of hard-pan.

—On May 5 Congress refused to ratify the General Arbitration Treaty between United States and Great Britain. Four votes were lacking to make the necessary two-thirds majority, and it was reported that many senators who were personally opposed to its ratification voted for it on account of public opinion. The chairman of the Foreign Relations Committee attributes the defeat to the course which England has taken in the affairs of Crete, Armenia, and the Transvaal.

—The Universal Postal Congress met at Washington, D. C., on May 5, in the great hall of the Art Gallery. About sixty countries were represented. Korea, China, and the Orange Free State, which are outside the Postal Union, had delegates present. It is expected that the work of the congress will continue for six weeks. Among other questions to be submitted to the congress will be the free transmission of official mails in all countries belonging to the Postal Union, and raising the weight to be carried by a five-cent stamp from one-half to three-fourths of an ounce. The feasibility of a universal stamp is also to be considered.

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NEW YORK State and Legislature have been so mixed up with Sunday legislation that many seem to be at sea as to what is the proper thing. Of the seven bills before the last Legislature pertaining to Sunday observance in some form, most, if not all, we believe, died with the session.

A Good Suggestion.—The *Christian Work* well says: "More special Sunday business. The *Standard*, Chicago, suggests that Sunday, May 23, be devoted to a special subject, which it mentions. Why not devote it to preaching the Gospel? We don't think much of newspaper Sundays." Yes, indeed, why not?

THE annual meeting of the Pacific Press Publishing Company was held on the 4th inst., in the chapel of the publishing house. The following named persons were elected as directors for the ensuing year: C. H. Jones, A. J. Breed, M. C. Wilcox, M. H. Brown, E. A. Chapman, Wm. Saunders, S. C. Stickney. On the following day the new board met and organized, choosing officers as follows: President and manager, C. H. Jones; vice-president, A. J. Breed; secretary and assistant manager, S. C. Stickney; treasurer, E. A. Chapman.

Increase of Crime.—A New York daily gives a record of twenty women accused of crime between January 1 and February 22. Four of these were against themselves,—suicide, or attempted suicide,—the others varied from common assault to murder. Dr. Robert Safford Newton, formerly chief medical examiner for the district attorney's office, says in the *New York Journal*:—

"It is an undeniable fact that crime is on the increase, and that the administration of laws as they now exist is powerless to check the growing evil."

The oldest of these women was forty-two, guilty of murder; the youngest, eighteen, guilty of robbery. The next youngest, nineteen years, was charged with

burglary. The Word of God declares of this time that "evil men and seducers shall wax worse and worse," and that "iniquity shall abound." Experts can not throw light upon the increase of crime, but the Bible shows clearly that it is departing from God. Read Isaiah 59. And this is a sign of the end.

WE are loath to mention any particular number of our collaborer, the *American Sentinel*, as a "special," if that term is to mean special value; for in that case we would have to designate every issue as a "special." But the publishers themselves so designate the issue of April 29, and we agree that it contains matter of special value to all who would carefully note the trend of the times. It shows up the evil of political religion, both in retrospect and prospect, in a manner that can not fail to make a deep impression on the mind of the candid reader. It should be widely circulated.

EDHEM PASHA, the commander of the Turkish army in the present war with Greece, is of Greek origin and of Christian parentage. He was born on the island of Chio, in the Ægean Sea. His parents were killed by the Turks when he was young, and Edhem was sold to a Turkish general named Khosseo Pasha, who took him to Constantinople. He was sent to Paris to be educated, and took a course of four years in the Institute Barbet, and four more in the school of mines. He has been advanced from step to step to his present position. It is stated that he has a hatred of everything Christian.

An Utter Inconsistency.—In the quarrel between Dr. Mains, of the Methodist Book Concern, and the *American Citizen*, of Boston, we have no special interest. It is over the matter of the employment of Roman Catholics in the Concern, while Methodists go unemployed. But here is a matter of interest; it is stated that "their establishment is under the control of labor unions, and that in New York City union help is Roman Catholic help." But what could be more inconsistent than for a great religious and denominational publishing house to place the control of its printing in the hands of a secular union? It is the church putting its organic work under the control of the world. We have no objection to religious institutions giving employment to worldlings and aiding worldlings if it can consistently, but to place itself or any part of its work under the control of worldlings is utterly foreign to the mission of the church. What if the union refused to print a document which the religious corporation believed to be the Gospel? Who would be responsible? Of course the world, the worldly unions, do not see the incongruity of such a course. They do not know the true nature of religious work, and are blinded by self-interest. But what shall we say of a religious body which will willingly place itself under such control? But it is this same tendency which is actuating the churches to ask Congress and State Legislatures to enforce religious dogmas, and so fix or make creeds by statute law. It is the church trusting in the arm of flesh and being controlled by it.

Liberal Catholicism.—It is said that Mgr. Schroeder, of the Catholic University at Washington, D. C., was the prime cause of Bishop Keane's deposition from that post. The bishop was recognized as a "liberal Catholic." Mgr. Schroeder is now writing a series of colloquial articles, in which he aims vigorous blows at liberalism, and it is surmised that Archbishop Ireland is the real objective point. Here is an excerpt from one of his articles:—

Question—Would you then reject all liberalism, even the true, honest, Catholic liberalism? I think that is almost running to extremes, throwing out the wheat with the chaff.

Answer—That is just what I want to do, for liberal Catholicism is nothing but chaff and weeds, that will keep back, or even choke off, wheat. Liberalism—on the acre of the Catholic Church—is what the Canadian thistle is to the farmers in Dakota. They make no distinction between good and bad thistles; they kill all, as they know none are any good. And so there are not two varieties of liberalism in the church—only one—and it is no good. During the last fifty years, and especially in our time, the popes have repeatedly pronounced liberal Catholicism, as a doctrine, incompatible with the teachings of the

church, and have called it a 'dangerous enemy,' 'a compromise between right and wrong,' 'a hidden poison,' 'a sneaking, fraudulent error that is more dangerous than an open enemy.' Can there be a true Catholic that will dare uphold a doctrine which has been condemned by the highest teacher of the church?"

The reader will bear in mind that this sentiment comes from the leading Catholic educational institution in the United States, the present head of which was appointed by the pope to supersede one reputed to be imbued with liberalism. Yet many Protestants are being deceived by the idea that Catholicism is growing more liberal and tolerant than in former days.

It Seems to Depend on Whose Ox.—The *Catholic Mirror* of April 17, in criticising a noted Protestant lecturer for making certain strictures before a public audience concerning Roman Catholic countries, says:—

"One never yet hears of a Catholic lecturer insulting Protestants. A man like Mr. Smith, who depends a good deal upon personal popularity for the sale of his writings, makes a bad business blunder in descending to this low device of assailing Catholics."

We will leave the statement regarding Catholic lecturers to those who have listened. Mr Smith seems to have found out that his criticism was "a bad business blunder," and so apologized. But with the above we wished to publish a little item from the same *Mirror*, concerning Protestantism, primarily addressed to a Protestant:—

"The most corrupt men of the time, Henry VIII., a bigamist, king of England; William the Silent, a bigamist, king of Holland; Philip of Hesse, a bigamist, and Luther, who broke his priestly vows of chastity, and violated, while she was in the Convent of Nimpschen, a nun of ill fame named Catharine Bora, these declared that the church had grown corrupt. These shouted reform. These became the apostles of reform."

There is more in the same line. This we suppose would be called teaching the "truth" to save. What Protestants might say of the Papacy would be falsehood and insult. What Protestants ought to say to the above is, Our faith is founded, not on man, but on Jesus Christ and his Word.

THOMAS B. HUGHES, rector of the Church of the Holy Sepulcher, New York, said in a sermon February 21:—

"No naturalist has ever doubted the possibility of the swallowing of Jonah by a sea monster. The question has been, Could Jonah live through the ordeal? Not without a miracle. But there is nothing more improbable about this miracle than of the miracle of the loaves and fishes. It is not as wonderful a thing as the Virgin birth of Christ. Christianity is founded upon the possibility of miracles, and when you begin to deny a Bible statement because it is contrary to nature, you might as well close up your churches and give up Christianity altogether."

The italicized portion above is strictly logical. The tendency of all this modern criticism is to drag God and his Book down in order to exalt man.

Help One Another.—The apostle's exhortation to his brethren is, "Edify one another, even as also ye do." The better English of the first phrase is, "Build up one another," or, "Build one another up." It is sad, but human beings many times are engaged, and often professed Christians, in tearing one another down. The Christian way is to build one another up. Here is unbounded room for holy temples in God's kingdom. There is no need of strife or emulation among his children. If he in his wisdom does not want us in one place, if we are truly his, he has a better place for us. But wherever we are placed, let us "edify one another." Thus only can we be truly built into that temple of which Jesus Christ is the corner-stone.

TO THE charge that the University of California is an ungodly institution, Professor Hilgard replies: "The university is not intended for religious instruction. If there is any fault to be found with the graduates on account of their religious beliefs, it must not be charged to the university, but to the homes from which the students come, all unprepared in religious knowledge. The place for religion is in the homes and in the lower schools. There is where the error lies. Parents pay their \$16 school tax and then turn their children loose, at an immature age, without any religious training. There is the whole trouble, and not with the university."