

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

An Important Question.—In the fourth chapter of 1 Corinthians, the seventh verse, is asked a question which not only Christians but unbelievers would do well to consider. It is this: "What hast thou that thou didst not receive?" The evident answer from the context is that we have nothing; all that we have that is of worth came from God. This all Christians profess to believe.

"Why Dost Thou Glory?"

Then if this be true, if we did receive from God all that we have, why should we glory, or boast, as tho we did not receive it, as tho it all came of ourselves? This is the question which the apostle presses home upon Christians. There is frequently much boasting one against another. Our brother's talents are decried and belittled while one's own are exalted in comparison. Emulation and strife are everywhere prevalent. Now if we have clearer knowledge, greater wisdom, or superior talents, they came from God, the Giver of all good and perfect gifts. Why should we boast of them? If our brother has less, why should we glory over him? Why not rather rejoice that God has granted us great blessings, and gratefully strive to impart them to others? Why not be grateful that our brother also has talents, and endeavor to supply his lack by our fulness? To press the question further, How do we know—by what can we judge—that our talents are superior to his? God may decide differently as he weighs their true worth in the balances of the sanctuary. Let us be meekly modest, praising God for all that he has given not only to ourselves but others, and ever remember that he gives them to us not that we may

boast in ourselves but in Jesus Christ, and thus be a blessing to others. To God belongs the glory, not to thee.

To the Unbeliever.—Oftentimes unbelievers ridicule the Bible, the New Testament, the writings of Moses and the prophets, the miracles, the vicarious atonement, the lives of professed Christians, and then boast of their own morality. They tell us, while Shakespeare and Byron adorn their libraries, that they would not have the Bible read in their homes by their children; that its morals are low, etc. The lives of insincere and inconsistent Christians, as well as the sins of inconsistent characters of the Bible, are held up as reasons why the Bible

THE "MORE SURE WORD OF PROPHECY."

Through Christ.

"PROPHECY" as used in the Word of God covers foretelling future events and teaching by the Spirit. In a broad sense it permeates every part of the Word of God; but in a narrower sense, the prediction of future events, it comprises, either in described symbols or words, a great part of the Bible. Not alone do we have the predictions of events to come by Moses, Isaiah, Jeremiah, Daniel, Ezekiel, and others, but every sacrifice offered, every ceremonial in feast and offering ordained of God, was a type of the Great Sacrifice and the work and coming of him whose Spirit spoke through the prophets.

For all the Word of God came through Christ, the Logos. "In the beginning was the Word. . . . Without him was not anything made that was made. In him was life; and the life was the light of men." "But to us there is but one God, the Father, of whom are all things; . . . and one Lord Jesus Christ, by whom are all things." The world was therefore created by him; the Word of God was

given through him; the light and life and Spirit that are in him he has placed in his Word; for he declares, "The words that I speak unto you, they are spirit, and they are life." "Thy Word," says the psalmist, "is a lamp unto my feet, and a light unto my path." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings



NO. 1. A HEATHEN VILLAGE—SUN-WORSHIP.

Sun-worship is the oldest form of pagan worship known. Talbot W. Chambers, D.D., says: "The universality of this form of idolatry is something remarkable. It seems to have prevailed everywhere." Of Baal, the principal sun-god of the Bible, the Encyclopedia Britannica says: "As the sun-god he, . . . in some forms of his worship, is the patron of the grossest sensuality, and even of systematic prostitution." If it had not been for the Bible, we would have been in the darkness of the grossest sun-worship to-day. As it is, we are far from wholly free.

should be condemned. But in themselves, their morals, their teaching, they glory.

"Why Dost Thou Glory?"—The question may profitably be pressed home by each one of them to his own heart. "What hast thou that thou didst not receive?" Not many centuries ago those lands now called Christian, where these scoffing unbelievers dwell, were heathen lands. Most of the people were worshipers of nature in various forms. The most widespread and the most abominable of all these forms of worship was sun-worship. Our cut shows one of its milder and most harmless demonstrations. But every sin in the catalog

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of Christ, and the glory that should follow." Many more passages of Holy Writ might be quoted to prove that all the Word of God came through Christ, the divine Logos, whose Spirit spoke through prophet and apostle. The light is his light, and to slight it, ridicule it, or reject it, is to reject its Author, the anointed Son of God.

The prophetic word of God, therefore, reveals to us Christ Jesus; and the events it foretells are those in connection with his kingdom and work. He reveals them for the benefit of his children. He warns them of danger; he points out the delusions and snares of the enemy, and he directs them to the only sure refuge, the Word of God received into the heart by faith. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." In the darkness he lightens the way. In the Babel of voices and the uncertainty of sin Jesus Christ has thus given to the world through his people faithful warning.

One of these remarkable prophecies, in which God has condensed into a few short verses the rise and fall of mighty empires, spanning the history of civilization, is found in the second chapter of Daniel. The symbol was a dream given of God six centuries before Christ to Babylon's proudest and greatest king, Nebuchadnezzar. The dream could not be interpreted by the heathen wise men or magi, and a servant of the Most High God was brought before the monarch for the purpose of meeting the test which he had imposed upon the pretended revealers of secrets,—the dream must be told as well as the interpretation, under penalty of death. Daniel and his companions seek God, and the Lord reveals to him the dream, as follows:—

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and 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." Dan. 2: 31-35.

This is the dream, the purpose of which, the prophet tells us, was that the king might know "what shall be in the latter days." Verse 28. It is written for us that "we through patience and comfort of the Scriptures might have hope." Rom. 15:4. After the dream, the prophet proceeds to tell to the king and the generations of the last days the meaning. He begins with the

Head of Gold,

which he applies to Nebuchadnezzar and his kingdom in the following words: "Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, . . . hath he given into thine hand, and hath made thee ruler over them all.

"Thou art this head of gold."

This is a definite starting-point. In the shadowy past it carries us back to Nimrod,

the mighty hunter of men, the leader in rebellion against God, the builder of the tower of Babel, and the founder of the kingdom of Babylon, the antitype of the great apostate powers which should afterward exist upon earth. (See Gen. 10:8-10; 11:1-9.) Nebuchadnezzar stood as the representative of the golden kingdom of the golden age of barbaric splendor and glittering pomp. The center of that kingdom was the city of Babylon, fifteen miles square, surrounded by moat and wall of gigantic proportions, containing the temple of Belus, three miles in circumference, and two royal palaces, respectively three and one-half and eight miles in circumference, the roofs to a portion of these covered with golden plates; the gates of brass, through the wall three hundred and fifty feet high, the hanging gardens luxuriant with tropical vegetation, and many other beauties we have not space to describe, made the royal city of Babylon what Inspiration has described it to be, "the Glory of Kingdoms, the Beauty of the Chaldees' Excellency." Isa. 13:19.



But the same prophecy assures us that this city would pass away. While the principles of Babylon would remain, while the earth would become drunken by her fornication, her departure from God, her false doctrines respecting God and his government (Jer. 51:7), yet Babylon, mighty in her supposed strength and proud in her superficial glory, should pass away. "Babylon is fallen," says the weeping prophet (Jer. 51:8); "And after thee shall arise another kingdom inferior to thee," declares Daniel (chapter 2:39). To Babylon succeeded

Medo-Persia.

Isaiah predicted through whom that kingdom should fall two hundred years before it came to its doom. Before Cyrus the Persian, God would "loose the loins of kings, to open before him the two-leaved gates; . . . I will break in pieces the gates of brass, and cut in sunder the bars of iron." See Isa. 45:1-3. The last king of Babylon was the weak, bibulous, effeminate Belshazzar, who reigned conjointly with his father, Nabonidus, when the city fell. The account of the fall of the city is

given in Daniel 5, Belshazzar's doom being written before him by the hand of the angel in letters of fire on the night of his last inglorious, idolatrous, blasphemous debauch. "*Mene, mene, tekel, upharsin*," wrote the angel. "God hath numbered thy kingdom, and finished it; thou art weighed in the balances, and art found wanting; thy kingdom is divided, and given to the Medes and Persians," interpreted the prophet. And the sacred record continues: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom." This occurred in B.C. 538, and the course of empire passed from Babylon to

Medo-Persia.

This empire is represented by the breast and arms of silver, a metal inferior to gold in value and beauty, but superior in strength. It is represented by the bear in Dan. 7:5, and by the two-horned ram in Dan. 8:3, 4. Of this dual empire Media at first was dominant, but it afterward became absorbed by Persia, the latest in point of time, but the greatest in point of power. Medo-Persian rule began in A.D. 538, and continued to B.C. 331, when the reigning king, Darius Codomannus, met his defeat at the battle of Arbela, before Alexander the Great.

It was during the existence of the Medo-Persian Empire that the people of God were released from captivity, through Cyrus the Great. Jerusalem and the temple were rebuilt and the Jewish polity to a limited extent restored under the decrees of Cyrus, Darius, and Artaxerxes. The decree of the last named went forth in B.C. 457, when began the 2,300 years of Dan. 8:14.

To Medo-Persia succeeded

The Empire of Grecia,

the "third kingdom of brass, which shall bear rule over all the earth." It began its triumphant career to universal dominion under Alexander the Great, the conqueror of Darius Codomannus, B.C. 331, as before noted. In chapters 7 and 8 the same power is symbolized by a four-headed leopard and a rough goat respectively. This empire in the image extends from the breast to the knees. Though united in the beginning, soon after the death of the greatest monarch, Alexander, it became divided, and thus weakened, until it was absorbed into the iron kingdom, represented by the legs and feet of the image.

It was during the existence of the Grecian Empire—B.C. 331 to B.C. 161—that the knowledge of God was spread through the learned world by the translation of the Scriptures into the Greek. This translation is known as the Septuagint.

The Roman Empire.

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise." Thus declares the prophet, of the fourth kingdom. The language can apply to but one kingdom, namely, Rome; for not only did Rome succeed Grecia, but the description of the character of the power applies to the character of the Roman Kingdom. For other symbols of the same power see the description

of the prophet in chapters 7 and 8, of the fourth beast and the little horn.

Frequently, if not always, the kingdoms of earth are noted in the prophetic word when they become connected with the people of God, or in any way affect his work. A striking event in connection with the advancing empire of Rome was the conquering of Macedonia, B.C. 168. Seven years later came the Roman league with the Jews, and from that rapid progress was made to world-wide empire, completed by the conquest of Egypt, B.C. 30.

A Divided Kingdom.

"Iron" is the symbol of a strong centralized government, or imperialism. Clay, or earth, indicates that the people rule, and is a fitting symbol of democracy, division, and weakness. Of the fourth kingdom the prophet further says:—

"And whereas thou sawest the feet and toes, *part* of potters' clay, and *part* of iron, the kingdom shall be *divided*; but there shall be in it of the strength of iron, forasmuch as thou sawest the *iron mixed* with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."

Note that the division is not indicated by the natural division of the extremity of the foot into the toes; for (1) the division begins above the toes, in the feet, and (2) the Word expressly declares that it is caused by the commingling of the iron and the clay. The two will not mix, or weld, or blend. The mixture indicates a division which can not be overcome. It will exist even to the end. The strength of imperialism will mingle with the clay of division and anarchy.

The Roman Empire remained a unit until the fourth century, when its breaking up began by dissatisfaction in the central territory, in the provinces, in the leaders in these provinces, and by the incursions of barbarous and warlike tribes, like the Huns, from without. Since that time the Roman Empire has been divided between the various powers of Europe; and the prophecy declares that its division will continue to the end.

And yet many have endeavored to unite it. Charlemagne made the effort, and failed. Charles V. dreamed of a united empire, and his dream came to naught. Napoleon thought to weld together into one iron imperialism the nations of Europe, and through the power thus gained bear sway over the world, but his proud ambition was rebuked. God's providence fulfilled God's prophecy, or rather prevented puny man from making it void. The

empire is divided still, and will be unto the end. "They shall mingle themselves with the seed of men," effort will be made to unite by intermarriage of royal families; "but they shall not cleave one to another, *even as iron is not mixed with clay.*"

We are in the days of the divided kingdom still; but beyond that lies the everlasting kingdom of God, the rule of the Stone cut out of the mountains without hands. This we will consider next week. In the meantime let us consider not only the wisdom and power of God, which foreknew and foretold the history of the world, and the evanescence of earthly rule, in which there is no hope, but his goodness, that sets before us in contrast the everlasting kingdom, which is offered freely to all who will believe.

An Important Question.

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could find shelter under its broad mantle. It was noted for the most abominable licentious-

of all false religions, the code of morality higher and purer. Its ethical teachings have permeated the world, and while those relating to God are abjured by many, those relating to men are accepted generally by all; and the innate force of these teachings has made the grosser sins and crimes of heathenism unpopular. The conclusion is, therefore, that all that is good and true and pure and noble and lovely in the teaching and life of the skeptic has come to him from Christianity, its source; for had it not been for Christianity, he would still be causing his son to pass through fire, and his daughters and wife would still lay down their virtue at the shrine of sun-worship. But now like an angry babe he smites the breast which gave him nourishment. He uses his God-given knowledge to curse God. He tramples on the Book, as his prototypes did its Author, which has brought him the best blessings of purity, home, and health. "What hast thou that thou did not receive?" Then "why dost thou boast?"

A Difference.—

We are not defending the sins which have been committed in the name of Christianity. We are not defending the inconsistency of Christians. They have no defense. The loudest skeptics are themselves witnesses that the teachings of the Bible and the example of Christ do not justify the crime, the sin, the oppression, the persecution, the selfishness of professed Christians. It is a sad fact that the world is rapidly drifting backward, and much of professed Christianity is but heathenism disguised. What



NO. 2. THE SAME VILLAGE UNDER CHRISTIANITY.

It is not the prime object of Christianity to civilize, but to save from sin. All true civilization follows as a consequence. Oftentimes missionary efforts are put forth to civilize instead of to save. It generally results in a form, that either relapses into native heathenism, as soon as restraint is removed, or it crystallizes into dead formalities that are fully as bad as the grossest heathenism, because they hide the true. Christ saves and cleanses the heart; the fruit of the life follows. Some of the very ones who scoff at religion can now go safely where, before the Word of God was preached, they would have formed the principal dish at a cannibal feast.

ness. Prostitution of female purity at its shrine was a part of its worship. Human life was frequently demanded as a part of its sacrifices. Our Anglo-Saxon ancestry were worshipers in these abominable idolatries. And had God allowed them to go on in their chosen blindness, there we would have been if we had been at all.

But Christianity, pure, fair-faced, white-winged, and clean-handed, born from above, strong in the strength of the Mighty One, with the love and pity of the Infinite, entered the dark forests of idolatry. Wherever she went, light streamed, day dawned, idol temples fell, heathen shrines crumbled, human life and virtue became sacred, and the whole face of the earth was changed. As the years passed on, while the power was sensibly diminished in its marked manifestations as seen in its earlier day, its teachings broadened and spread; and while many times the form exists without the power, even the form reveals its superiority over those

matters it whether our belief be carved in a cold, dead image, or penned in a cold, dead creed? When a matter of life or death faces us, what matters it even tho one *form* of worship be a little superior to another *form*? It is *life* the sick and dying world needs; and Christianity is that life. All that is good or pure or blessed or elevating or sanctifying comes from that, flows out from the ever-living, flowing Fountain to every thirsty soul who would drink.

The Supremely Sure Test.—This is the sure test, repeated in varied forms in the Book of God: "If any man will do his will, he shall know of the doctrine." This is the supreme test, the one sure proof of the truthfulness of God's word and the power of Christianity. He who thus makes proof will be satisfied. He will not boast himself. He will give all the glory to God, and God will bestow of his own glory upon him.

General Articles

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

MY HOME BEYOND THE TIDE.

O my beautiful home beyond the tide,
We yearn for thy silvery streams,
But through the gathering gloom of earth
A wonderful brightness gleams!

O the blessed rest and perfect joy
On heaven's immortal shore!
As time goes by on fleeting wings,
I long for it more and more.

A. R. WILCOX.

Athens, Vt.

A LESSON FROM THE LIFE OF JUDAS.

JUDAS was one of the twelve disciples who were chosen to be coworkers with Christ. He was intrusted with the little fund made up from the contributions of the believers, but he had not been fitted for the position of trust which he occupied. Covetousness had not been cleansed from his heart, but was cherished and cultivated. By his unsanctified, subtle reasoning, he magnified his position to one of great importance. His avarice grew as it was indulged, until it was fast becoming the most prominent feature of his character.

The evils of covetousness and avarice, injustice and fraud, were plainly dwelt upon by the Saviour. And, altho the name of Judas was not called, nor direct application made to him, yet he felt himself guilty of these things. But he did not separate himself from sins so hateful, and purify his soul by obeying the words of Jesus. Instead of this, he took offense at the word spoken to correct the growing evils of the attributes of Satan.

The principles that should govern the heart made new were constantly the theme of the teachings of Christ. But they were not received by Judas. The lessons which the other disciples received and acted upon provoked Judas. Under the impulse of Satan, he acted directly contrary to the principles that Christ was endeavoring to inculcate as to what constitutes Christian character. A power was working from the heart that had been left unclean, unholy, and unsanctified. Tho Judas professed to be a disciple of Christ, this inward principle was constantly at work, and from time to time overmastered him, causing him to give expression to the propensity that was corrupting the whole man. The very principle of the Gospel enjoining mercy to the poor, was made an excuse for his covetousness. On the plea of waste, he made objection when Mary anointed the feet of her Master with the precious ointment.

Christ was in sympathy with suffering humanity. His efforts were always put forth to uplift and restore, never to weaken, to oppress, or destroy. The truly converted man will in heart and life make manifest the outworking of the divine life. The weak and unfortunate will ever awaken in his heart feelings of tender pity and Christlike compassion. There will be no hardness of heart, no harsh, coarse spirit. The water of life, as an inner spring, will be ever uprising to bless all within the sphere of his influence. By such, gifts and offerings are brought to God with a willing heart, a ready mind. They perform acts of mercy and benevolence, not because they are compelled to do so, but because they are partakers of the divine nature, partakers of the character of Christ.

Had Judas had that true life of which Christ is the substance and the source, he would have

fed upon that which is conducive to growth in Christ, the bread of life. Cherishing in his heart the life of Christ, feeding on the bread which came down from heaven, he would have had the power of assimilation to Christ. He would have appropriated the nutriment of the living bread,—would have received into his own nature the spirit and life of the words of Christ, and thus would have become one with him. He would have become, in character, all that he professed to be.

True life is progressive; wherever there is life, there is growth. Had Judas been a doer of the words of Christ, had Christ been abiding in his heart by faith, this growth would first have been manifested in a downward course,—in lowly, humble acquaintance with himself and with God. He would have been learning the lessons that Christ gave to his disciples when he asked them, "What was it that ye disputed among yourselves by the way?" The subject of the conversation had been who should be the greatest in the kingdom of heaven. It was a matter that should never have come into their conversation, for its tendency was to arouse selfish feelings, selfish expressions, and eclipse the love of Christ in the soul.

Taking a little child, and setting him in the midst of them, Christ said: "Verily I say unto you, Except ye be converted [from your own natural, selfish characters], and become as little children [free from guile, hypocrisy, and all selfishness and unkindness], ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." What a lesson is this, not only for the disciples and Judas, but also for all who believe on Christ to-day!

Judas heard all this, but he thought, as many think to-day, that such teaching was uncalled for. But if this were so, why did Christ dwell upon such themes? He further added: "Wo unto the world because of offenses! for it must needs be that offenses come; but wo to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Here Christ would teach us that the character-building needs close and careful attention. This is the work that Judas' keen perception might have discerned if he had received the lessons which Christ sought to teach him. His objectionable traits of character would then have disappeared, and he would have become meek and lowly of heart, like his Master.

And this work is something that we as well as Judas must do. Those who have hereditary tendencies to evil, those who are putting forth thorn branches to wound all with whom they come in contact, should see that the offending members are cut away. Painful as this work may be of separating the evil from our character, it must be done. Selfishness and covetousness, which is idolatry; the harsh and unkind spirit, that, manifested in word or deed, will wound and destroy souls, must be taken out of the life, or the entire man will become offensive

to himself and to God. His hard-heartedness will cause him to neglect the very ones who need his help.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

This is the bread which came down from heaven, even the Word of God. And this Word, received and appropriated by the living agents, will produce that faith which works by love, and purifies the soul. It will cut away the hereditary tendencies to evil, and the wrong traits of character that have been strengthened by cultivation. However dearly we may prize these, it is better to separate them from our life practise now than to have their predominating power defiling and corrupting the whole man. And not only this, they destroy our influence for good, and, instead of being a savor of life unto life, we become a savor of death unto death.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Judas might have been all this. Blessed as he was with abundant opportunities of eating of the bread of life, he might have formed a firm, Christlike character.

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the Word, being disobedient; whereunto also they were appointed."

God has given his only-begotten Son to our world as our sin-bearer, that he might take away our iniquities. Through his divine merits, every son and daughter of Adam who will believe on him as the Way, the Truth, and the Life, will be presented faultless before the presence of his glory with exceeding joy. Those who return to their loyalty to God are precious in his sight; for Christ died to redeem these souls from the bondage of sin; he died to secure the eternal happiness of fallen man.

And "he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Our Redeemer has risen from the dead. He led captivity captive, and gave gifts unto men. And now he ever liveth to dispense his blessings in rich currents of grace and power as the circumstances of his believing children may require. And to the sinner his voice is heard in loving invitation: "Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

MRS. E. G. WHITE.

WHATEVER we do or suffer without love profits us nothing.—John Wesley.

GOD MANIFEST IN THE FLESH.

AS CENTURIES rolled on and the generation appeared who were to witness the advent of the promised Messiah, there were devout men and women watching and waiting for "the consolation of Israel." Luke 2: 25. And when the time was at last fulfilled, and the Creator of worlds appeared in human form, shepherds in the night watches on the silent hills of Judea heard heavenly music such as never had greeted mortal ears before, a chorus of angels, "praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Luke 2: 14. The shepherds came in haste to the city of David, and found there the sinless Babe of Bethlehem lying in a manger, "because there was no room for them in the inn." Luke 2: 7. Think of this, you who dwell in homes of affluence and ease. The Lord of worlds on high came to save a ruined race from eternal death, and *there was no room for him*. And this was the key-note of our Lord's life on earth. "He came unto *his own*, and his own received him not." John 1: 11.

How many hearts are to-day like the inn of Bethlehem,—there is no room in them for the Christ! But, thank God, there *are* hearts who welcome the divine Guest. There came wise

And may the Lord grant us a meek and lowly heart, and through the blessed influence of the Holy Spirit, guide us into all truth.

"Calm, on the listening ear of night,
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains."

AUGUSTA W. HEALD.

FEDERATION, ALIAS TRUST.

FEDERATION is the order of the day. In business circles, especially in the large corporation caste, it is called "trust," and is quite extensively condemned. True, the condemnation is largely nominal, being in great measure by men who have no opportunity to profit by its operation and by men who expect to profit politically and otherwise by opposition to it. The loudest opposition is of the political platform character, which, of all things, is generally the most insincere. A once prominent California politician said, *after election*, "Platforms are only molasses to catch flies;" and the expression has been many times verified.

Then we have the Federated Trades, which is simply an enterprise to advance the profits of the business of those who unite with it, on precisely the same principle of the great corporation trusts. And we have the new proposition

constitute an emphatic disunion. The principal point on which such a federation could unite would be enforced Sunday observance, and in such a union or religious trust they count on the co-operation of the Roman Catholic Church. Indeed, why it could not come into such a federation, or apology for Christian Union, we see no reason.

It is well known that there has been much hostility between the Epworth League and the Young People's Society of Christian Endeavor, especially within the limits of the M. E. Church. But the Epworth League is willing to federate with all young people's societies. Its Board of Control, at a recent meeting, adopted the following resolution:—

Resolved, That we desire, as heretofore, to express our wish for close fellowship with all Christian young people, and our readiness to co-operate in practical Christian work with the young people of all evangelical denominations, and hereby authorize the general Cabinet to receive or make such advances for a federation of young people's societies or for a young people's congress in the year 1900, as they may deem advisable.

This is not the only suggestion for federation of young people's societies; the subject is being favorably considered by the Christian Endeavorers, and, in fact, by all the young people's associations of any note. Yet the idea of these societies, as with the churches in proposed confederation, is to promote, rather than sacrifice, the interest and strength of the individual society. There would be no such suggestion for the purpose of advancing the general welfare at the expense of the interest of the individual organization. In all these propositions, the characteristics of each church or society must be preserved, no matter how much at variance each may be with all the others. In such a principle there can not be anything like Christian union. It is simply trusting for aid in the arm of flesh.

Christian union is a oneness of heart, as the union of the Father and the Son. Christian union is an individual union with the Father and the Son, and the union of all such individuals with each other follows as a logical consequence. Christian union is not a federation of churches, for there is but one Christian church, and Christ is its head. Christian union is union with Christ, not necessarily with societies of any character; it is union in sacrifice, not in self or society aggrandizement. It is union in sacrifice for the advancement of the cause of God, the salvation of souls; it is a union for the reformation of individuals, without reference to society or civil government.

The Spirit of the Lord foresaw all this federation craze, and gave his people a prophetic warning concerning it. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear; nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread." Isa. 8: 9-13.

W. N. G.

THEN, each one in his own place, *we* must give light to other lives, and make the one little spot in this world that is close about us brighter and happier with love and grace.—*J. R. Miller, D.D.*



"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men." Luke 2: 8-14.

men from the far east, directed by a guiding star, and when they saw the young child, they fell down and worshiped him, and presented him with royal gifts, "gold, and frankincense, and myrrh." Matt. 2: 11.

And after eight days, the devout Simeon, unto whom the Holy Spirit had revealed that he should not see death until he had seen the Lord's Christ, came by the Spirit into the temple, and when he saw the infant Jesus, he took him in his arms and blessed God and said, "Lord, now lettest thou thy servant depart in peace; . . . for mine eyes have seen thy salvation; . . . a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2: 29-32. By the Holy Spirit, Simeon saw in this helpless babe the long-promised "Seed of the woman," he who should redeem Israel, and in whom all nations of the earth should be blessed, and looking forward, as the Spirit gave him utterance, he prophesied, "This child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2: 34.

And thus the Christ child came to earth. The Lord himself was made flesh and dwelt among us. Let us in coming years contemplate the only one, perfect character this world has ever witnessed, and drink in of his life.

of a great federation of all the distinctive orders of railway employes. And so, in all worldly matters, even in the political parties, federation is the dominant idea.

But outside of business or trade circles, the trust, popularly styled "federation," has become a veritable slogan. The one which, perhaps more than all others, is endeavoring to include everything in sight, is the "Bureau of [so-called] Reforms," with headquarters at the national capital. Its object is to control Congress, and, by means of plausible measures with innocent exteriors, to eventually commit the government into the hands of that class of religionists who would enforce their ideas of religion by civil law. This bureau, or religious lobby, adopting political means, is the outgrowth of a federation of interests on the part of various associations whose idea of national reform in general is religious legislation.

We have before noted the movement for a "confederation of evangelical churches," by which the movers, despairing of ever securing a union of popular Christianity, hope to secure co-operation in establishing certain religious institutions. It is thought that in some way this federation will pass for Christian union, while the different sectarian factors may still retain their varied doctrines and animosities, which

A GOLDEN SUNSET.

NATURE, freshened by the flowers,
Lies in calm repose;
And my spirit feels the quiet
Of the evening's close.

Drops of rain like pearls are gemming
Bud and leaf and flower,
But the lovely day is dying
With the speeding hour.

Far behind the hills in glory
Sinks the golden sun,
While the clouds in radiant splendor
Tell that day is done.

As I gaze, with heart adoring,
At this evening scene,
Heaven's glories seem just hidden
By a veil between.

While the sunset's brilliant radiance
On my vision falls,
Clear before my spirit's vision
Stand the jasper walls.

And the gates of pearl are open,
And the ransomed sing,
As they touch the golden harp-strings,
Praises to their King.

And through all my soul is thrilling
Rapturous delight,
As above this earth I'm lifted,
To behold the sight

Of the world's exalted Monarch
Seated on His throne.
Saints and angels bow before Him;
Jesus reigns alone.

Be it mine there to be numbered
With the blood-washed throng,
Who will sing through endless ages
Heaven's eternal song:

"Worthy is the Lamb once offered,
Once for sinners slain;
Evermore His praise be sounded
Without end. Amen."

R. A. YOUNG.

Rural Health Retreat.

THE WEEK AND THE SABBATH.

IN this age of unbelief everything divine that involves a cross is criticized; and it may truly be said that among all subjects of Bible truth none is more questioned to-day than that concerning the Sabbath. The whole world is ransacked to find an excuse for not keeping the day ordained of God. Not only is the *day* of the Sabbath denied, but the week to which it belongs is attributed to heathen origin.

These things from the unlearned may be in a sense pardonable, but when leading ministers "put no difference between the holy and profane" (Eze. 22:26), the Word is made void, and the foul weeds of error choke the seeds of truth.

Bishop Doane, of the M. E. Church, of Oregon, has stated that "Abraham borrowed the week from the Chaldeans, who kept the seventh, fourteenth, twenty-first, and twenty-eighth days of the month as rest days, and when his descendants came to Sinai, they *chose* to observe every seventh day to commemorate their deliverance from Egypt."

Upon this colossal premise of error he builds the proposition that "as the church *then* had the power to select the seventh day, so the church, after the resurrection of Christ, *chose* to keep the first day of the week."

The Scriptures teach that "there is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

As the Word of God is the basis of every Christian practise and virtue, it is safe to abide by that revelation of his sovereign will alone.

No satisfactory origin of the week can be shown, except the record of Genesis 1 and

2:2, 3, in which the Creator's six days of labor and the seventh of rest are brought to view.

This measurement of time the Lord has identified in every age by the perpetual monument of the Sabbath, connecting himself to man by a constantly recurring cycle of his own appointment.

God made the days and gave to each its place in the cycle, and to man a corresponding duty upon each, to follow, in his sphere, the Architect of the universe. The resting upon, the blessing of, and sanctifying for man of the seventh day made it "the Sabbath of the Lord thy God." Gen. 2:3; Ex. 20:10, 11.

Christ Was the Lord or Creator of the Sabbath and the Week.

"He was in the world, and the world was made by him, and the world knew him not." John 1:10.

"For by him were all things created, that are in heaven, and that are in earth." Col. 1:16.

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, *who created all things by Jesus Christ.*" Eph. 3:9.

The one who created was the one who "rested." The Lord who made was the Lord who "blessed." The Christ which "sanctified" is the same Jesus which sanctifies to-day, of which sanctification the Sabbath is the sign. Eze. 20:12. Therefore, the seventh-day Sabbath is the oldest Christian institution next to marriage that has survived Eden.

More than this: As the Son of man was the Maker of the Sabbath, and, in consequence, is Lord (Mark 2:28), so also he was the Maker of the week, or period of seven days to which the Sabbath belongs; and hence the week *must* be of divine origin.

This will appear conclusively by the following: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. "For in *six* days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh* day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. "All things were made by him [Christ]; and without him was not anything made that was made." John 1:3.

Since the period of days is of his own make and appointment, whether we call it "week," or "seven days," the fact remains that, so long as the ORDER of the days can be identified, so long can man, if he *will*, follow the example and precept of Jehovah. To teach otherwise is to make void the special act of God, and render meaningless his command.

In successive ages, as recorded in his Word, the Lord has identified the seventh day of a constantly recurring cycle, as the Sabbath, and the day so identified is the seventh in direct order from creation. For the first seventh day was ordained for man, by the Creator's example of rest and sanctification before Adam, the representative of the heavenly family. Before the giving of the law at Sinai the *falling* or *absence* of the manna marked the first, sixth, and seventh of a cycle of seven days. As holiness *never* was imputed to the first six days of creation, they could not be profaned, and as nothing can be profaned that is not *already* holy, it follows that the first profanation of the seventh day shows it to be the identical day of the Sabbath in order from the beginning, and thus we read:—

"And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*" Ex. 16:27, 28.

Here was divine condemnation because of *long* refusal to keep the day *already* incorpo-

rated into law. This same day the Lord there recognized as the seventh day from the creation, for the commandment so placed it. To the one who believes "the record that God has given of his Son," the foregoing evidence is sufficient that the order of days from the beginning was preserved to Sinai.

For forty years thereafter the same period of days was meted out by miracles of divine power. Over two thousand cycles were measured off by Deity in which upon the sixth day twice as much manna fell as on other days, upon the seventh none fell; and again the falling of the manna marked the first day of the succeeding period. The people had *no choice* in the matter whatever, nor could they possibly lose or mistake the day of the Sabbath or the week which it terminated. Not the wildest advocate of the "lost time" or "any-day-in-seven" theory would have dared to vindicate it *then*. It is left for later times, when, "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

For centuries afterward, while that people existed as a nation, the most pronounced judgments of God fell upon stiff-necked Israel for forgetting their Saviour and profaning the day of his sacred rest. Eze. 20:12-16, 24-26. Jerusalem itself, the city of the Great King, but for Sabbath-breaking would yet be standing. Jer. 17:21-25. But the unquenchable fire of God's wrath was kindled in its gates, and its desolations are forever a witness of that rebellion that put under their feet the Lord's day. Jer. 17:27.

As none can *keep* holy that which *is* holy without first *being* holy, that people, nor any other with unconverted hearts, could discern the sacredness of God's ways. So the final judgments, though now delayed, will fall upon the inhabitants of the earth, because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant. Isa. 24:5. For the priests (ministers) "have *hid* their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

Pursuing the investigation of this subject, we find the same cycle of days brought to view in the New Testament. "And that day was the *preparation*, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the *Sabbath day according to the commandment.*" Luke 23:54-56. The day following was the *first* day of the *week*. Therefore the Sabbath was the *seventh* day of the *week*, and as that day was according to the commandment, then the week, and the Sabbath so specified, are identical in order from Sinai, which was the preserved order from the creation. For the same period and purpose of days is *affirmed*, and the same Lord speaks that instituted all things.

Added to this the excavated remains of the records of antiquity testify to the most remote observance of this order of days, and the leading languages of the world, whether ancient or modern, whether connected with Bible influence or separated from it by sea or tribal wars, all witness to the same unchanged period and purpose of days to our own time.

And tho men with whole pages of titles of D.D.'s, or LL.D.'s, shall declare against the seventh-day Sabbath, and call it "*Jewish*," the good Word of God still says it is "the Sabbath of the Lord thy God." Ex. 20:10.

We here rest the argument for the proposition that the week and the Sabbath are of di-

vine decree from the beginning, and have been preserved in direct succession to our own time. The links that bind this promise are irrevocable:

1. God made the order and purpose of days in the beginning.

2. He blessed the seventh day alone for man to keep as the memorial of his rest.

3. The only law that he has given for septenary rest recognizes the same order and sanctified day.

4. Christ as Creator made both the week and the Sabbath to which it belongs, and ever recognized them.

5. Faithful children of his in every age have remembered the same *holy day* and preserved it unchanged through the wreck of empires and the scoffs and persecutions of the world.

Kind reader, "what think you of Christ?" Is the Son of man the *Lord* of the Sabbath, or is *every* man a lord himself? Shall we be among those conspirators who "hide their eyes from his Sabbaths" (Eze. 22:26)? or shall we be found in Christ, with our *feet* turned away from the Sabbath, from doing our pleasure upon his holy day? and shall we call it a delight, the holy of the *Lord* (not "old Jewish"), honorable, and honor him, not doing our own ways, nor finding our own pleasure, nor speaking our own words. May God grant for Christ's sake that *not our* will but his will be done.

C. A. WYMAN.

St. Johns, Or.

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Sanctuary and Its Services.—Continued.

The Function of the Sanctuary.

THE query has doubtless often arisen in the minds of the readers of these articles as to the relationship of the sanctuary to the customs and traditions of the Jews. It no doubt has been asked, Why has so much been said about the services of the sanctuary, and the building of that structure, and so little concerning the customs of the Israelites? We believe if the readers will continue with this series, they will discover the close proximity which exists in the minds of the Jews between the ancient sanctuary and their customs. The perplexity with which they are troubled and know it not, is expressed by Paul when he says, "But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart." 2 Cor. 3:14, 15. And that same blindness exists among the orthodox Jews who follow the customs of their fathers unto this very day; and it will follow them until they see Jesus.

When Christ was upon earth, he was greatly surprised that the Jews were so ignorant concerning him and his work, when they devoted their entire time to the study of the Bible, and especially to that part which spoke concerning the Messiah. When the wise men from the east came to Jerusalem, and asked, "Where is he born who is King of the Jews?" the priests, scribes, and Pharisees in reply to Herod's request, answered in the very words of the prophet who spoke of his birth, and, too, at the very time when he had come into the world. Matt 2:1-6, compare Micah 5:2. And yet they did not know that the babe born in Bethlehem's manger was that very child.

During the Saviour's entire ministry, he quoted Moses and the prophets to prove his mission and his Messiahship, and appealed to the Jews to study the Scriptures, for in them they

had eternal life, and they also testified concerning *him*. John 5:39. And on another occasion he told them in the temple, "Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not." John 7:28. And yet of his true character and the divine purpose of his advent they were entirely ignorant.

That they could have known him as he is, with all his glory and in the fulness of his power, and could have received of that fulness, is clearly taught in both the Old and New Testaments. For we read: "For I am not ashamed of the Gospel of Christ; for it the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein [in the Gospel] is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:16, 17. The literal translation of this latter clause, quoted from Hab. 2:4, is, "And the righteous liveth on [or 'in'] *his* faith." But the power of God, which only can save man, must have been in existence before Christ became incarnate, since man, the sinner, has ever needed the power of God to save. But we read again, "Neither is there salvation in any other; for there is none other name under heaven *given* among men, whereby we must be saved." Acts 4:12. The prophet Isaiah says, "Thy first father hath sinned" (Isa. 43:27); and we know that "the wages of sin is death" (Rom. 6:23); therefore, as Christ is the only One in the universe able to impart to man the salvation of God, and mediate in behalf of humanity for forgiveness, as well as to grant power to keep from sinning, the Gospel of Christ must have been in existence since the days of our first parents.

And again: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15. Then Timothy, his mother, and grandmother, were all acquainted with the salvation of God through faith in Jesus, the same as people have salvation to-day. And it is doubtless true that his aged grandparent lived prior to the Saviour's incarnation. 2 Tim. 1:5. We further read, "For therefore we both labor and suffer reproach, because we trust in the living God, who is the *Saviour of all men*." 1 Tim. 4:10. We are all aware that *men* lived in the world who antedated Christ's first advent. These people, therefore, who were saved prior to his birth in the flesh, were saved by his Gospel. Thus it is very plain and evident that the Gospel of Jesus Christ was in operation ever since man sinned and was in need of a Saviour; and it is equally true that those who were saved before the first appearing of Christ were saved in the same way that people have been saved during the last nineteen centuries.

So we again repeat that the Jews did have opportunity to know Jesus as he is, and to have enjoyed the free and full salvation of God as it is revealed in Jesus Christ. When the Saviour met the two disciples on their way to Emmaus, and learned by their conversation the ignorance in which they were of the recent events which had transpired concerning himself, he said to them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27. He repeatedly told the Jews that Moses and the prophets wrote of him, and that if they did not believe Moses' writings, they could not appreciate his words; that if these writings could not convince them

concerning himself, they would not be convinced tho an angel of God came to them directly from heaven, or a man was raised from the dead. John 5:46, 47; Luke 16:29-31. The New Testament is very clear in declaring that the people in the former dispensation had the Gospel of Christ, which was able to and did save their souls. Perhaps we will adduce just one more proof on this point. On one occasion when Christ had an interview with the Jews, and while they were boasting of their ancestry from Abraham, and therefore naturally good, he told them that he preceded Abraham, and that the patriarch received his salvation from him. "Your father Abraham rejoiced to see my day; and he saw it, and was glad. . . . Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:56-58. And by comparing the last part of the latter verse in the original Greek, with Ex. 3:14, they will be found to represent the same person. Paul, a little later, gives the same testimony: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham." Gal. 3:8.

Just a few thoughts now from the Old Testament. "I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie; so he *was their Saviour*. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isa. 63:7-9. Here we are taught that the Lord not only *will* help his people, but that he *did* help them, that he *was* their Saviour. And we found that there is but one Saviour in the world, and that one is Jesus. The prophet not only for himself knew the blessings of the Gospel, but declared how others, in days gone by, had enjoyed the same privileges. And in those blessings were contained the same joys that we have to-day. For they had conversion, forgiveness of sins, the Holy Spirit, and the presence of God. See Ps. 51:9-13.

The function, therefore, of the sanctuary, in the days of Israel, was to teach the Gospel as it is in Jesus. The spiritual Israelites saw in all those things the Saviour and the Gospel, just as we see the Saviour in the emblems he left to his people this side of the ascension. True, we partake of them by faith; they likewise accepted those things by faith to understand them truly. For we read that *there* the just lived by his faith; and to-day we read that he is the beginner and finisher of our faith. It is the same Saviour, and the same salvation. And thus it was all the way along from the beginning. God sought to lead men to understand the good news of salvation in Jesus in various ways; but the Alpha and the Omega of the whole is Jesus Christ. He is God's great treasure-house, from which everybody can draw all things necessary which pertain to life and godliness. Col. 2:3.

As time elapsed with the Jews, and as they kept departing further from God, they lost sight of the spiritual life and power of the sanctuary and its services, and made simply a formality of them; and the belief finally became prevalent that those things were not merely means to an end, but the ends themselves. Instead of seeing the Christ by faith, and through him obtaining righteousness and life, they de-

cided that the virtues and the life could be obtained by simply performing the external services connected with them. The Lord had taught them that he was their justification and their righteousness; but they had lost sight of that, and become their own saviours, and the workers of their own righteousness. Isa. 45:25; Jer. 23:5.

Thus we can see the close relationship which exists between the sanctuary and the traditions of the Jews; and we shall further note how, when the sanctuary was finally abolished and all the services of the temple destroyed, they made an imitation of nearly all things connected with the sacred service of God, and built up a great hedge and a mammoth structure of customs and traditions, thinking they were doing as real and as acceptable service to the Lord as when the sanctuary was in existence in the days of Moses and Aaron.

In our next article we will contrast the day of atonement as commanded by God with the manner of its observance as established by tradition. F. C. GILBERT.

"VAIN DRESS."

ON the above subject the *Free Methodist* has these faithful words to speak:—

Worldliness gets into the church by comparatively slow degrees. If it came stalking in all at once it would doubtless be resisted; but it begins by putting on just a little. Just enough to take the cross off, one thinks will do no harm; but it proves just enough to put the curse of God on. Beware of the little substitutions that the enemy would persuade us are so innocent. It is "the little foxes that spoil the vines." There is a place where we may speak the plainest truths and no one think of saying, "Physician, heal thyself." This is the only safe ground to stand upon.

It is painful to one who desires the bride of the Lord to be "without spot, or wrinkle, or any such thing," to realize that the encroachments of the world are fettering her, in prayer and testimony, and bringing upon her spiritual paralysis, which is the sure precursor of death. But such will inevitably be the case with such as trifle with their convictions in regard to outward adorning. Mr. Wesley's words will never be out of date: "This is no time to give encouragement to superfluity of apparel." It is necessary to guard against it as against stealing, or swearing, or lying, or drunkenness. The "lust of the eye and the pride of life" are as much opposed to the spirit of our holy religion as covetousness or licentiousness. It is sure to bring spiritual blight and mildew wherever indulged. It will never do to assume even an indifferent attitude toward it, tho most of the churches either ignore it by silence or openly approve it; or, the subject has become distasteful through unwise presentation. A popular evil like this needs all the more holy men and women to stand as a perpetual rebuke against its aggressions. While this danger threatens most in large, towns and wealthy communities, yet it appears more or less in all sections of the land.

It will cost no more to build good roads this year than one or five years hence, and if improved now, we shall be enjoying the benefits to be derived therefrom, instead of attempting to navigate roads that are a disgrace to civilization. —*Troy Exchange.*

CHRISTIAN joy is joy in obedience, joy in loving God and keeping his commandments.—*John Wesley.*

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. 568. 1 Peter 4:18. Righteousness and Salvation.

KINDLY explain 1 Peter 4:18: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

J. C. D.

The previous verse, referring to the last days, declares that "the time is come that judgment must begin at the house of God," etc. "We shall all stand before the judgment-seat of Christ" (Rom. 14:10), and there shall all be judged "according to their works" (Rev. 20:12). Judged by their works, at the very best, the righteous of themselves could only say, "We are unprofitable servants; we have done that which was our duty to do" (Luke 17:10), while, on the other hand, they have made many mistakes. Thus judged they would scarcely be saved; but by living faith the righteousness of Jesus Christ covers their mistakes, and by the mercy of God, which "rejoiceth against judgment," they are saved with his great salvation. But where shall the sinner stand, whose works have not been wrought for God, and who rejects the arm held out to save him?—He must perish. The text is an admonition to the righteous to be diligent and faithful, and to the wicked to turn to God.

No. 569. Rev. 22:2.

PLEASE explain Rev. 22:2.

D. R. B.

Read verses 1 and 2, punctuating as follows: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it ["thereof," R. V.]. And on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." We know no reason to "spiritualize" the above statement. It will be in that new earth a literal tree, growing on either side of the street, overarching the river, which flows through the midst of the street. Its life-giving fruit is of twelve kinds, and its leaves will be for the service or healing of the nations, restoring later generations to man's pristine stature, strength, and glory.

No. 570. Tree of Life and Tree of Knowledge of Good and Evil.

WHAT is true in Gen. 2:9? Was *only* the tree of life in the midst of the garden? or were both the tree of life and the tree of knowledge of good and evil there?

F. M. H.

All is true in Gen. 2:9. Both trees were in the middle or central place of the garden. This is shown by Gen. 2:9, 17 and 3:3. The Lord evidently pointed out which tree was meant, because both Adam and Eve knew when they ate of it. In that perfect day everything, doubtless, as it came from the hand of God, expressed in its appearance its character.

No. 571. A Question of Tithe.

DOES the tithing system require the farmer to pay tithe on the grain fed to his farm horses, and on the money invested in tools with which to raise his crop? Of course I understand that if a man keeps a team for his own pleasure, he should tithe the grain fed to it, but in regard to those used solely to tend the crop, it is not so clear. Is it not an expense of production, to be deducted before he reckons his tithe?

C. E. M.

The general law of tithing is expressed in Lev. 27:30-33 and other passages. It is not a hard and fast rule with respect to burdensome details, but the expression of a principle in which is recognized God's ownership of all. We show that we recognize that by returning to him the tithe, and he who truly does this will endeavor to use the remaining nine-

tenths, over which the Lord has made him steward, to God's glory. On general principles we would reply as to the horses, No. For instance: A man rents a farm for \$400. The cost of feed for his team in the cultivation of his farm is \$100; seed grain, \$200; of labor, besides his own, \$100. His profits are \$1,200. From this he deducts the above items of expense, a total of \$800, leaving a profit of \$400. Upon this the farmer pays a tithe of \$40, leaving \$360 upon which to support himself. But we hardly agree with our correspondent that the farmer pays the larger tithe proportionately. The faithful mechanic or day laborer *who rents* his home or room, pays proportionately the larger tithe; for he tithes everything. As he receives his \$10 a week, he deducts \$1.00 tithe. Out of the \$9.00 remaining he pays his house rent, buys his fuel, provision, all that he has, and many times makes offerings for the poor and for missions. How many farmers estimate the rent of their houses, and pay tithes on the amount? The question in its details is one between the individual and God, in which, in matters of differences, it is always well to give the Lord the benefit of the doubt. Let our correspondent and others look to the Lord. He will enable them to decide aright.

No. 572. Spirit, Soul, and Body.

PLEASE explain the meaning of "spirit, soul, and body," in 1 Thess. 5:23.

W. S. G.

Spirit is the higher life, embracing the spiritual faculties; soul, the intellect, will, and lower emotions; body, the material flesh. The whole expression, "spirit, soul, and body," is a comprehensive expression embracing the whole man. God desires to sanctify and preserve blameless the spiritual, mental, and physical faculties of man.

No. 573. Beast and False Prophet.

WHEN were the beast and false prophet, of Rev. 19:20, cast into the lake of fire and brimstone?

G. W. L.

Before the millennium. The "beast" and "false prophet" are symbols of systems which will be destroyed by the glory of Christ's presence when he comes. At that time "a fire will devour before him," and the earth shall be set on fire at his presence. See 2 Thess. 2:8; Ps. 50:3; 97:3; Isa. 30:33. The last text shows that when the unvailed presence of God shall be revealed to the sin-cursed earth, the earth will be set on fire, tho not universally so. But all the works of man will be broken down and consumed, and thus all earthly systems, prominent and predominating among which are the "beast" and "false prophet," will be destroyed. They live and seemingly prosper till the great day of the Lord breaks upon the world, but are then taken by the calamities and snares of their own wickedness, and perish in the fires kindled by God's presence. Rev. 19:20. At the end of the thousand years the whole earth will be converted into a vast lake of fire, which will consume all of sin, and all who have identified themselves with sin, and will be cast into the lake of fire where and as "the beast and false prophet are [were cast]," at the beginning of the thousand years. See "Thoughts on Daniel and the Revelation," on Rev. 20:10. Before the millennium these *systems* and their devotees perish as a consequence; but after the millennium they meet the full fruition of their evil deeds as individuals.

No. 574. Life and Lives.

IN Gen. 2:7 is the word "life" in the Hebrew in the plural, that is, "lives?"

J. F. M.

It is "lives" in the original Hebrew, an idiom of the language, as it is "lives" in the original of the "tree of life" (Gen. 2:9), and "breath of life" (Gen. 7:22), where it is applied to beasts. So "blood" is in the plural in the original Hebrew in Isa. 1:15; 33:15. There is absolutely nothing in the plural form which shows men to be immortal.

No. 575. Isa. 52:15; Eze. 36:25. Sprinkling.

DO Isa. 52:15 and Eze. 36:25 refer to baptism?

EARNEST SEEKER.

Not at all. Baptism is a whelming, an immersion, a burial; but sprinkling is not. These scriptures refer to the ancient manner of purification. See Lev. 14:4-7. The sprinkling was an authoritative declaring the person or thing sprinkled to be clean. So Christ will cleanse all who believe him.

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."

RELIGIOUS LIBERTY IN AUSTRALIA.

AN effort is being made to form the United States of Australia, and to establish a federal parliament composed of delegates from all the colonies. Our latest news from there stated that the federal convention was in session at Adelaide, S. A., working on a constitution, or basis of federation. As would naturally be expected, the Church and State spirit was on hand to gain a dominant position in the proposed new government. Cardinal Moran, speaking for the Roman Catholic Church, proposed that the preamble of the new constitution should include this declaration:—

"Religion is the basis of our Australian Commonwealth and of its laws; and in accordance with the spirit of religion, genuine liberty of conscience is the birthright of every Australian citizen, and full and free exercise of religious worship, so far as may be consistent with public order and public morality, shall be accorded to all."

Like all other Jesuit propositions, this would sound very smooth to the unwary. But with the government on a religious basis, what would constitute "public order and public morality" would be a subject of religious legislation; and "full and free exercise of religious liberty" would be estimated from a Church and State standpoint. Of course in practical working this would mean such free exercise as the civil law would prescribe; and if such a proposition should carry, a people who would vote such a measure into operation would naturally place in office men entertaining such views. From such a parliament we would logically expect the legal prescription of religious liberty to be anything but "full."

But the Council of Churches of New South Wales and Victoria also wanted to take a hand in the matter. So they assiduously circulated a petition to the convention, containing the following suggestions:—

"1. That in the preamble of the Constitution of the Australian Commonwealth it be recognized that God is the Supreme Ruler of the world, and the ultimate source of all law and authority in nations.

"2. That there also be embodied in the said Constitution, or in the standing orders of the federal parliament, a provision that each daily session of the upper and lower houses of the federal parliament be opened with prayer by the president and speaker, or by a chaplain.

"3. That the governor-general be empowered to appoint days of national thanksgiving and humiliation."

This sounds very much like the National Reform demands in the United States, and shows how this spirit of religious control in civil government is permeating the world. When the Government of the United States was instituted, its liberal Constitution was translated into many languages and circulated as a kind of missionary document for the inculcation of the principles of liberty in other nations. Following in the wake of the great Reformation it was the means of inspiring the measure of civil and religious liberty now enjoyed in Europe and in the colonies of European governments. But with the efforts for reaction which the National Reformers of various religious factions are putting forth in the United States, we see a kindred spirit moving with great zeal in other countries where liberty was supposed to be gaining ground. However, with all the persistence of the leaders in this reactionary work, they do not find smooth sailing. The adherents of civil and religious liberty in Australia were not asleep, and the following counter petition was sent in to the convention:—

"We, the adult residents of —, believing that religion and the State should be kept entirely separate, that religious legislation is subversive of good government, contrary to the principles of sound religion, and can result only in religious persecution, hereby humbly but most earnestly petition your honorable body not to insert any religious clause or measure in the Constitution of the Australian Commonwealth which might be taken as a basis for such legislation; but that a declaration be made in the Constitution stating that neither the Federal Government nor any State Parliament shall make any

law respecting religion or prohibiting the free exercise thereof."

Advices by mail, dated April 7, state that the committee of the convention, to whom the petitions were referred, had opposed the plea of the petition of the Council of Churches. We deem this the overruling of Providence, that the free Gospel of Christ may have "free course and be glorified" in Australia, rather than be hindered with the incubus of a Church and State government. W. N. G.

WOMEN AND TOBACCO.

LAST week we copied a short article which showed how rapidly the use of tobacco, in the form of cigarettes, is increasing among girls. The following is from a recent number of a French paper of Paris, *Les Annales*; and it must be confessed that it presents in a lightsome style a deplorable tale:—

"M. Decroix, the delightful president of the Society for the Prevention of the Abuse of Tobacco, must have jumped for joy at reading in the papers that the young czarina is so opposed to the use of cigarettes that she is trying to take some action in her own immediate circle against the habit of smoking, which has become quite prevalent among women in the best society in Russia.

"M. Decroix would no doubt like to see the sovereigns of other countries imitate this example, for during the past few years the cigaret habit has been laying hold of women all over the world.

"In France the association of men and women in all kinds of sports has been the cause of a greater degree of intimacy, and has brought us to accept the cigaret, whose use is extending among young women of the most exclusive circles.

"In all times Spanish women have smoked, and not only cigarettes, but cigars. Marbot, in his 'Memoirs,' tells us this without mincing matters. And they smoke in England and in the United States, altho in the latter country it is only recently that women have begun to use tobacco.

"To confine one's observations to those in the highest places, it may be said that the empress of Austria smokes from thirty to forty cigarettes a day; the dowager empress of Russia smokes, but only in her private apartments, while the queen of Roumania, the queen regent of Spain, Queen Amalia, of Portugal—who in this respect is following her mother's example—the wife of the Comte de Paris, and, lastly, the queen of Italy, are all confirmed smokers. And yet M. Decroix is anxious that kings and princes and their august consorts should be the ones to set a good example. At one time, about two years ago, he had a hopeful moment. It is well known that Queen Victoria is fond of snuff, and that her son, the Prince of Wales, smokes cigars from morning until night."

SUNDAY-LAW WORKERS IN CALIFORNIA.

THE Sunday observance forces in some parts of California are exceedingly active at present. The *Pacific Christian Endeavorer* gives reports from a number of Lord's Day Committees. It says:—

"Forty Lord's Day Committees reported in one week, and sixty within two weeks. . . . Wheatville Union is organized for sabbath defense, altho there is not a store or post-office within seven miles. . . . The special Lord's Day Committee of the Los Angeles City Union has succeeded in its attempt to stop the doing of contract work on Sunday.

. . . . Santa Clara Presbyterian Society reports sabbath observance discussed in the pulpit, in the Sunday-school, Endeavor Society, and mid-week prayer-meeting. . . . Grass Valley Congregational Society has had a hard-working Sabbath Committee for the past year, but thus far have been unsuccessful in securing Sunday closing. . . . Some idea of the magnitude of the work in sending out sabbath observance literature can be gained from the fact that the 80,000 leaflets sent out last week made a pile twenty feet high. . . . Some of us have become so interested in sabbath reform that we have entirely forgotten that we started out to win a banner. Long ago we realized that the banner could only be an incentive and not a motive. . . . The Placerville Presbyterian Society, the only one in El Dorado County, is circulating a petition for Sunday closing."

A report is given from one pastor who seems to have had his eyes open to the iniquity of at least one feature of this Sunday-observance agitation. He truthfully says: "In pressing for Sunday-observance legislation we endanger the religious liberty so dearly bought by our forefathers, and the separation of Church and State."

On the authority of James L. Hill, D.D., the New York *Independent* says: "In 1896 there were 1,395 Congregational Churches that received no accessions upon confession of faith, and 1,750 Presbyterian Churches that did not report any additions on confession of faith."

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."

SOMETIME.

LAST night, my darling, as you slept,
I thought I heard you sigh,
And to your little crib I crept
And watched a space thereby,
And then I stooped and kissed your brow,
For, O, I love you so!
You are too young to know it now,
But sometime you shall know.

Sometime, when, in a darkened place,
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep,
The voiceless lips, the wrinkled brow,
The patient smile shall show—
You are too young to know it now,
But sometime you may know.

Look backward, then, into the years
And see me here to-night—
See, O my darling, how my tears
Are falling as I write!—
And feel once more upon your brow
The kiss of long ago—
You are too young to know it now,
But sometime you shall know.

—Eugene Field.

SOPHY—BAKER'S SECOND COUSIN.

BY PRISCILLA ANN BAKER.

TALKIN' about sickness, makes me think of that spring after we sold the old homestead down on Nubbin Ridge, an' moved up here by Bean Blossom. The folks we bought from was powerful sickly, an' I don't wonder at it sence I've reformed, so to speak. They went away to Floridy fur their health as soon as we bought 'em out, but I don't know whether they found it or not. We moved right up here that fall, so as to be here ready fur work in the spring. Well, we was here in the spring sure enough, an' so was the work, but we wa'n't ready fur it—Baker nor me, neither one.

Part of the house was pritty good an' new,—a two-story front on the side of the kitchen, which was on the north of the house, an' had a bedroom north of it, agin along the end like. The kitchen part had ben built nigh onto forty years, an' was kind of sunk in the ground, an' had a cellar under it that wa'n't walled up nor nothin'. But it kep' our garden stuff from freezin' by bein' banked all round.

We thought we'd build 'fore a great while, but we wa'n't in no hurry. We'd alwus ben well—Baker an' me—exceptin' my rheumatiz an' his bilious spells, which I never drempt we could do without; but we both kep' a-bein' right smart worse that winter, till by the first of March he was plum down in bed with typhoid, the doctor said, an' I was that done out an' draggy I couldn't much more'n waddle; an' old Dr. Duncan (he was tendin' on Baker) says he, "You'd better be careful, Mrs. Baker, or I'll have another patient."

Well, when Baker'd ben dangerous three or four days, an' I'd ben up with him the hull night, one morning I jest set down in the kitchen to rest awhile, if 'twas nine o'clock, fur I couldn't go no longer till I did, with my head a-achin' an' a-singin' as it wus. The table wus settin' jest as we'd had breakfast, an' the floor hadn't ben swep' fur two days (I hadn't had time frum Baker), an' everything looked like a young harrycane had ben a-visitin' us. I'd got Uncle Dan'l Philip's Ben to do the chores and tinker round; but land! I had a time of it, for I couldn't hire a girl nowheres; they wus all afraid of ketchin' the fever.

I hadn't set but a little spell till somebody knocked on the door kind of gentle like, an' thinkin' it wus some of Uncle Dan'l'ses to see how Baker wus. I set still, an' says, "Come in."

When the door opened, in walked a strange lady (I say "lady," for Sophy is one from the crown of her head to the sole of her foot), an' says she: "I suppose you are Cousin Priscilla. You don't know me tho, so I'll explain. I'm Sophy Randolph, a daughter of Hannah Randolph, your husband's cousin, who lives in Bloomfield."

My stars! thinks I to myself, I wish you was in Halifax! Not but what I like Baker's kin, an' like to have 'em come an' visit us when there's a decent chance of treatin' 'em like white folks. But I managed to say: "O, you are? I'm glad to see you, only Baker's powerful sick, an' I'm afraid you won't enjoy it much," says I.

"Don't worry about my enjoyment," says she, a-kissin' me, "I jest come because he's sick."

An' while she was layin' by her wraps, as she calls her cloak an' things, she told me how she'd jest got home from—Sammy Terryum's, I think she called it, where she'd ben several months a-learnin' how to take care of sick folks; an' her ma a-readin' in the *Bean Blossom Globe* (she's always took it) about Baker's bein' sick, an' her a-wantin' to come an' "put some of her learnin' into practise," she said, an' her ma a-bein' right in fur it.

Jest then I heard Baker, an' went in to tend on him, an' as he was purty bad, I had to stay quite a spell. When I come out agin, that young woman had washed them dishes, an' swep' an' dusted that kitchen as clean as a new copper, an' was a-steppin' round with my checked apron on a-tendin' to the bird—poor little feller! I'd forgot him. My heart, which had dropped plum down below zero when I first see her, begun to rise right smart, I tell you; fur I see she meant what she said about helpin' me. If ever I needed help, 'twas then. The neighbors come in some, but 'peared like they didn't take holt to do nothin'. We hadn't ben there long, you know, an' they was mighty skeared of the fever anyways, an' I don't blame 'em overly much neither. None of Uncle Dan'l'ses was able to help much, fur they was about all down with the influenzy; so there I was.

Well, I took Sophy in to see Baker; an' bein' part out of his head, he thought she was her mother (she does look a sight like her), an' he called her "Hanner," an' kep' a-talkin' about when they was children.

Purty soon she says, "Why, Cousin Priscilla, there's not enough air in here, is there? an' it's so warm, too!"

"I don't know," says I. "Dr. Duncan had me shet up the winder tight so he wouldn't take cold, an' said to keep a good fire a-goin'."

"Why, that's so strange!" Sophy says, "They taught us at Sammy Terryum's that fever patients should be kep' cool, an' talked so much about havin' the air fresh an' pure."

"Well, I'm in fur what's pure," says I, "but I gen'ally go by them as is s'posed to know. Dr. Duncan's gettin' purty old, an' mebbe he wusn't learnt the same as you've ben. Baker's got the fever, you know, an' I wouldn't have him take cold fur nothin'."

She didn't say nothin' fur a spell, but jest set an' watched Baker, an' bathed his head, an' looked round at the stove an' at the winder now an' agin. I see she was mighty uneasy, an' I jest happened to think of bein' at Jonas Gaston's down on Nubbin Ridge onst when they had the fever, an' young Dr. Duncan, a son of the old doctor's, a-talkin' jest like Sophy about air, an' urg'in' 'em to let in plenty air, not right on 'em, of course, but have it ventilatin' out an' in, an' circulatin'. He said not to keep 'em too warm neither, fur they was havin' a warm enough time of it. The more I thought about it, the certainer I was Sophy was right; fur that young man's called the best doctor in Brush County, an' sent fur far an' near. I told her about it, an' then I opened the winder some, top an' bottom (there wa'n't but one), an' we shet off the stove some too,

an' 't wa'n't long till Baker quit a-flouncin' round like he'd ben the hull night an' mornin', an' dropped asleep, her a-coolin' his head; an' I see the old doctor was wrong there.

When Baker'd lay quiet a spell, she got up an' motioned me to foller her out, an' asked what I wanted got fur dinner, an' where to find the things, an' then would have me lie down in the front bedroom, an' rest. I never waked till noon, an' when I went out, Ben was eatin' his dinner, an' she was comin' out from Baker with an empty glass. She'd coaxed him to drink some milk after he'd woke up. While we eat dinner, she says, "Cousin Priscilla, I don't want to be officious, but don't you think Cousin Felix (she meant Baker) would be more comfortable in the parlor, away from the noise and smells of the kitchen?"

"Yes," says I, "I've ben a-wishin' he was in there."

An' so, Ben a-helpin', we set up a bed, an' moved him into the front room; an', there bein' a hall between it an' the kitchen, 'twas a heap better fur him, an' comfortabler.

The doctor come that night, an' raised a rumpus about Baker takin' cold, with them winders open.

"There's entirely too much air in here,"* says he, a-struttin' across the room jest like our old gobbler.

"There haint neither," snapped Baker, jest like he does to me sometimes when nobody's here. Not that he's overbearin' with me, only crabbed now an' agin, like other men.

Then Sophy, tho she was mighty respectful, begun an' talked quite a spell to Dr. Duncan, an' told as how we all, an' particular anybody sick an' feverish, needs lots of fresh air; an' what his son had said, an' what a fine thing our fireplace was, a-ventilatin' the air an' carryin' it right up the chimbley. An' then a-lookin' at him as respectful an' confidin', as if he was a hull doctor college, drug store an' all, says she, "Isn't it true, sir, that a fever patient seldom takes cold?"

At that he made her a bow, an' says, "Well, well, madam, well, well, you are probably right;" an' then, glancin' at me, "We'll see how it'll work in this case, with Mrs. Baker's consent."

I told him to give Sophy his directions out in the kitchen; she could mind 'em better'n me. So he give 'em, an' she listened right along till he said to give eggnog made of brandy, with an egg beat into it, ever so often. My! how her eyes flashed! an' says she, "I can't do that; for he's burnin' up now."

"He must have it to keep his strength up," says he, a-lookin' like he needed something strengthenin'. Then Sophy begun. She's said since she never give a temperance lecture; but if she'd ben a-talkin' to a church full of folks instead of jest one, I'd a-called it a powerful good lecture, if 't wa'n't long. She got him lectured right smart anyway, fur he finally agreed that to use lemonade in place of the brandy was "probably as well in this case." I foller'd him out to ask how Baker was doin', an' he said he thought he'd pull through all right, only he seemed tired, bein' moved; an' then he asked, "Who is that young woman, Mrs. Baker? She's very intelligent, very."—*Good Health.*

(Concluded next week.)

THE universe is full of music, only our ears are out of tune.

If I might control the literature of the household, I would guarantee the well-being of church and state.—*Francis Bacon.*

"THE man who always agrees with you may be a pleasant companion; but if you want sound advice, you must go to some one else."

*Incredible as it may seem, the writer has excellent authority for the statement that as late as 1886 a physician pursued the course here described,—having doors and windows kept closed in a house where there were several cases of typhoid fever. Happily, however, such antique precautions have become a great rarity among medical practitioners.

NOT WORK BUT WORRY.

At this time in the end of the ages, when intensity is taking possession of everything below, it is good to read words like the following, reproduced from the *Advance* for the benefit of hurrying readers:—

"And in all the activities of modern life we see many evidences of hurry. In education we are too fond of short cuts and partial courses. In reading we give more time to the happenings of the day than to the treasures of the centuries. In social life there is a lack of repose. In married life extreme nervous irritability—not to call it some unkind name—often prepares the way for divorce bills soon after the wedding bells have ceased to ring. Many Christians are so constantly occupied with secular affairs that they can not, or do not, "take time to be holy;" and in all departments of life, leisurely completeness is almost a lost art.

Now there is nothing more exhausting to both body and soul than unnatural speed. Work is God's grandest tonic this side of heaven, and one should drink his fill of it as long as life lasts; but hurry, and its twin brother, worry, fill many untimely graves. What a sad chronicle one could compile from the yearly files of the daily papers, of ministers, journalists, lawyers, merchants, professors, workers in all professions and callings, who were spurred forward by the spirit of our times until brawn and brain could endure the strain no longer, and they dropped dead in their tracks, or, sadder still, with maniacal hand pulled down the shattered temple of life!

But this is not God's method of activity, either for himself or for his children. In creation and in redemption he did not hurry events at the expense of completeness; and, instead of hurrying the great workers of the world, he gives them ample time for preparation and performance. We see this in the lives of Abraham, Moses, John the Baptist, and Paul. We see it also in the greatest Worker of all the time—Jesus. Not only did he tarry at Nazareth until he was thirty years old, but in those three years of public activity, tho he was charged with a work greater than the creation of a universe, yet we see in his life no incompleteness because of hurry. He found time to spend entire nights in prayer, time to heal, to teach, to give himself without stint to every suppliant, however humble; time to take nature into his confidence and to get from her materials for the making of parables; time, when he was betrayed, to touch and heal the ear of smitten Malchus; time, while dying on the cross, to pray for his enemies, to commit his mother to the care of John, to save the penitent thief; and at the supreme moment when he arose from the sleep of death, he, or some leisurely spirit, found time to fold and lay aside the napkin which loving hands had wrapped around his thorn-scarred head.

And we, like him, may escape from the fever and fret of life by allying our souls with eternal verities. How earnest Jesus was, yet how calm! He can give rest, for it is in him. He can offer peace, for his quiet soul is its fountain-head. Let us walk with him day by day, and he will teach us how to do much without needless hurry; to live much without wearing intensity; to rest much, because we may rest in the Lord continually.

THE VALUE OF DECISION.

DECISION, says a medical journal, is a noble element of character. The vacillating man can never realize greatness. He wastes his impulses and time in hesitancy. He poises too long between opposite forces, and when he moves onward, it is with the faltering step of indecision. His faculties are relaxed—they are not condensed into a manly force by a determined will. How many opportunities for doing good, in great or small degree, are lost by indecision!—*Commercial Deceptions.*

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.*

POINT UNTO JESUS.

Do you know a friend that hungers
For some word of love and cheer?
Look all o'er the land and ocean,
Look around you far and near;
Do not step from duty's pathway,
Tell about the wily foes,
How at last you met and conquered,
Through the help that God bestows.

It may be he stands and falters
On the brink of sin and wrong;
Show him how much Jesus loves him,
How each mouth will sing the song
O'er the last of foes triumphant,
In a land where sin has ceased,
Where true hearts, so long been sundered,
Will again unite in peace.

O my brother, save the dying,
All about you they are cast;
Bid them now to look on Jesus,
He can save them from the past.
If they'll turn their eyes but forward,
They may see what Christ will give;
Tho' your sins are now like scarlet,
You may look on Him and live.

"Cast thy bread upon the waters,"
Leave it there in Jesus' care;
Draw thy soul toward the hungry,
Hold them up in silent prayer.
It may be that when Christ cometh,
You may hear it said, "Well done,
Enter now into the kingdom,
When the race of life is run."

ERNEST TEGART.

Clinton, Kansas.

THE FAMINE IN INDIA.

BY REV. ROCKWELL CLANCY.

(In *Gospel of All Lands*.)

My last circular letter with reference to the terrible famine raging in India met with such a ready response from numerous friends that I am encouraged to send another circular letter. Will the editor of this paper kindly accept our hearty thanks for having given the last letter a place in his columns, and will the readers of this paper who sent us help accept our thanks and the gratitude of large numbers of little children whose lives their donations have helped to save?

In looking over the records of the famine children who have come to us, I find that since September, 1896, we have received more than 200 children in addition to those we had previous to that time.

We have received in all 250 children, and, finding it impossible to keep all who came to us, we decided to establish in our compound a depot for the distribution of famine children. From our depot we have sent 10 girls to a Presbyterian mission, 17 to our orphanage at Bareilly, 20 to our school at Cawnpore, 59 to the Society for the Propagation of the Gospel Mission at Cawnpore, and 35 to Ajmere. Our workers in the famine-stricken villages are busy collecting orphan children.

Yesterday two native workers brought in 58 children, and have returned to their villages for more. I received a letter from a friend this morning offering us a lot of boys. A few days ago more than 50 girls passed through our station from Jabalpur to our school at Ali-garh; and on Tuesday 38 girls were sent on to our school at Bareilly, in addition to the 17 above named. If we had the accommodation, we could take in hundreds of children.

This famine gives a grand opportunity for filling our schools with boys and girls who have not yet been contaminated by heathenism. These children will grow up in the faith, and when trained for work will go back to their

villages to bring their relatives to Christ. I have been in India thirteen years, and consider the present opportunity the best I have had for helping to solve the great problem of India's salvation. Every child placed in a mission school helps to solve the problem. Great good will come out of this famine, because thousands of children are being rescued.

This work among famine children is purely a work of love; and only the love of Christ can help one to do the disagreeable things which must be done for the children. They are brought to us in a terribly filthy condition, covered with vermin and sores, sick, and so emaciated that many of them can hardly walk. This morning I went out into the compound where the children are, and saw a native barber shaving the girls' heads as a sanitary measure; the next thing is a hot-water bath, to which many of the children strongly object, as they have not been used to soap and water. The few rags they have are burned.

They have to be fed on specially prepared food four or five times a day, with great care, as injudicious feeding would cause their death. At present we are devoting most of our time to the care of our children. A physician supplies us with large quantities of fever medicine and other mixtures; and all day long our compound is like a small dispensary. We have had remarkably few deaths, as not more than six children have died.

It is almost impossible to keep them from eating food which would cause their death. They have an abnormal craving for solid food. A few nights ago a little boy not more than six years of age, while lying under a blanket near the box in which grain is kept, dug a hole through the box, and was found shortly after eating raw grain; a large quantity was concealed under his blanket. This discovery probably saved his life. They are very deceitful about their food, and try very hard to get an extra supply, stoutly declaring that they have not had anything to eat. It is piteous to hear them crying and begging for food, not understanding our kindness in keeping it from them to save their lives. It will be several months before they will be able to take food like healthy children.

You can understand the amount of patience and love required to go on day after day caring for these little ones who have no idea of the laws of health and sanitation. But He who said, "Suffer the little children to come unto Me," has wonderfully softened our hearts toward these little famine victims; and when we have to send any away to other schools, it is almost as difficult for us to decide whom to send as if we were their parents.

When the famine began, we had no money for the support of famine children, nor did we know where it was to come from; but week after week as the children have come to us, God has sent us money through his people in America, England, and the colonies. We believe that he will continue to care for his little ones. The cost of a child's support has risen from \$15 to \$20 a year, or from £3 to £4.

The number of people on government relief works at present is 2,000,000. The government is doing a great work in saving life. Thus far we have not asked for any help from any famine funds given to the government. In addition to supporting children we are feeding a large number of hungry people in the villages. Sir A. McDonald, the lieutenant-governor, in a public address at Lucknow a few days ago, stated that we are in the midst of the worst famine of this century.

Allahabad, India, Feb. 17, 1897.

LANDS WITHOUT A MISSIONARY.

THE last closed country of South America has recently allowed missionaries to begin work there, says the *Missionary Review*, and it is ardently hoped that ere long the other closed doors will be opened and that the strongholds of Satan will be captured in the name of the Lord. Tibet is still besieged by missionary

armies and progress is being made among Tibetan peoples and footing has even been gained in Tibetan territory.

The 2,000,000 miles of unoccupied territory in Africa is gradually growing less as the picket stations of the advance guard of Christendom are penetrating the Soudan and other inviting territory—inviting because of the difficulties to be encountered and the victories to be won. Afghanistan and Beluchistan still shut out the light of life, but an occasional ray from the Sun of Righteousness penetrates even there in spite of governmental edicts. The Philippine Islands and some other papal possessions are still hostile to the truth, but one by one these countries are following the example of the Central and South American republics by shaking off the yoke of Rome and declaring for freedom of belief and worship.

In Northern India and Western China some doors are still either closed or there is no one to enter. Russia prohibits active missionary work except in the way of Bible distribution; the Stundists, however, thrive through persecution. Turkey is trying to stamp out Christianity in spite of treaties, and thereby endangers her own existence. On the whole, notwithstanding the disastrous retrenchments and curtailing of established work, due to lack of support from Christians at home, the missionary host is steadily advancing, and is surely, if slowly, fulfilling the Lord's command and prediction by the preaching of the Gospel of the kingdom among all nations.

MAKING MERIT IN BURMA

BY MRS. HASCALL.

I WAS led by a friend to the house of an aged disciple, and, climbing the notched pole, we found Mah Yu seated on a smoky plank, with not even a mat to relieve the roughness. As she was nearly blind, she could not distinguish our faces, but her face revealed to us the light that was in her soul, and she commenced at once to tell her story:—

"I wanted peace in my heart; my soul was not satisfied. I worked hard and earned money, carried gifts to the priests, and made offerings to the idols, but there was no peace. I traveled miles on foot, that I might worship at the large pagodas. I bought idols, I gave feasts, I did everything I could think of, but I had no peace. At last I said, 'If I can but dig a well that will always give water to the passers-by, surely that will bring me merit, and I shall have peace.'

"So with these hands"—and she showed them to us; crippled, shapeless, useless hands—"with these I dug yonder well. It was the work of months, but I did it alone. When it was too deep for me to get down, I climbed by my notched stick, nor did I stop digging till water came to my feet—yes, to my knees—and I stayed till I knew I had dug deep enough so that my well should never be dry. Then I stopped, but there was no more peace than before. I saw the weary traveler, the procession of priests on their morning begging tours, my neighbors, my children, the old and the young, my people, and the foreigner, all come to drink at my well. They pronounced the water good, but still my heart was not satisfied. People praised me and said, 'You have gained great merit by this deed,' but it did not comfort me.

"Then at last came the Jesus Christ teacher; he told me how to find peace. By faith I saw the Son of God in his love; I gave my heart to him, and now I have great peace, and I am going to him, ere long."

"But, auntie," we said, "do you not want to live and tell others what you have found?"

"No," she said; "you see how helpless I am, poor too. My own children, eight in number, and all rich, tho' they live near by, do not come or even speak to me since I was baptized. They will not feed me, and I am cared for by the Christians, who daily bring me food and water. I have all I need, but"—and then she sang, "My heavenly home is bright and fair,"

and, "My faith looks up to thee," sung not as we sing, for there was no music in those weird sounds, and you would not have recognized the sweet hymns we sing; but it was to her sweeter far than anything she had ever heard in the Buddhist religion, and her face, lighting up so beautifully as she sang line after line, showed that she understood and believed every word. We left her there, and as we walked slowly away, we thanked our Master for the command, "Go ye into all the world."—*Women of Burma.*

OUR WORK AND WORKERS.

THE New England annual conference and camp-meeting will be held at Worcester, Mass., June 10-21.

BROTHER J. S. HARMON reports the organization of a Sabbath-school of thirty members at Arbuckle, Cal.

THE annual meeting for the Maritime Provinces of the Dominion of Canada, will be held in Hopewell Cape, Albert County, N. B., May 26-30.

A CHURCH of nineteen members was organized at Provo, Utah, April 3, by Elder C. M. Gardner. He also reports a Sabbath-school of fifteen members at Springville.

THE General Conference Committee has appointed May 29 and 30 as a season of fasting and prayer, in connection with which a collection will be taken for the benefit of the mission work.

APRIL 11, four candidates were baptized at Murfreesboro, Tenn., and a week later two others were baptized, all by Elder F. D. Starr. He also reports several awaiting baptism at Sand Hill, Ky.

ELDER A. J. BREED left this city on the 11th inst., for the north, for the purpose of attending the Upper Columbia Conference, at College Place, Wash., and the North Pacific Conference, at Portland, Oregon.

ELDER N. W. KAUBLE has been chosen president of Union College, and will make his headquarters at College View, Neb. Professor Miller is obliged to discontinue his labors there on account of failing health.

ELDER J. A. HOLBROOK reports a seventeen days' meeting at Star of the West, Ark., with the result that seventeen persons were added to the church. Among the number were a Protestant Methodist minister and his wife.

In the island of Barbadoes, Lesser Antilles, Elder Van Dusen reports forty-three baptized believers, and in the island of Antigua, fourteen. A club of fifty SIGNS is being used in the former island, and book agents are at work in both.

THE annual meeting of the stockholders of Healdsburg (Cal.) College was held on the 10th inst., when the following named persons were chosen as a board of trustees for the coming year: N. C. McClure, A. J. Breed, Wm. Ings, T. P. Heald, R. S. Owen, W. T. Knox, C. H. Jones. The chairman of the board is Elder N. C. McClure, and the secretary, Wm. Ings. The president of the faculty is Elder R. S. Owen.

THE annual meeting of the Rural Health Retreat Association of St. Helena, Cal., was held on the 6th inst., at the sanitarium. A board of directors was chosen, comprising the following named persons: N. C. McClure, A. J. Breed, J. A. Burden, Wm. Ings, I. C. Keck, F. Zelinski, T. Coolidge. Officers were elected as follows: President, N. C. McClure; secretary and business manager, J. A. Burden; medical superintendent, A. J. Sanderson, M.D.

MRS. M. A. BUZZELL writes to the *Review* of the work among the Chinese in Chicago. She says: "We hold a free school on Sunday and Monday evenings of each week. On Sundays we have an attendance of thirty to forty, and about twenty-five devoted Christian teachers. Many of those who have recently arrived in this country are as ignorant of God and his power, and of Jesus, the only Saviour, as tho they never had heard of such beings, and probably some of them never have." She adds that there are Chinese women who have been in this country as much as thirteen years, who still worship and make offerings to the moon. Many of those who attend the school are anxious to learn to read the Bible, and to learn how to be Christians. What shall we do with these people for whom Christ died? Shall we give them the word of life as the Master would, or shall we join political societies and ask the government to drive them out? If this were really a Christian nation, what would the answer be? God "hath made of one blood all nations of men for to dwell on all the face of the earth," and he himself

"hath determined the times before appointed, and the bounds of their habitation." Acts 17:26. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God." Lev. 19:33, 34.

CENTRAL CALIFORNIA CAMP-MEETING.

OUR first camp-meeting for the year 1897 was held in the city of Fresno, from April 22 to May 3.

The ground was a pleasant location, not far distant from the center of the city; and being surrounded by homes, everything was favorable for a good attendance, which, from the city, was unusually large, and at times the seating capacity of the large pavilion was taxed to its utmost. The interest in the word spoken was very marked, and many expressed a desire to investigate more fully the great principles of truth presented.

There was a large gathering of our own people, and many of them expressed themselves to the effect that it was the best meeting they had ever attended. The early morning meetings especially were characterized by the deep movings of the Holy Spirit.

Nine willing souls were baptized, and nearly twenty more were to be baptized after returning to their home churches.

The weather was unusually favorable. To the Lord belongs, and to him we accord, praise for the manifold blessings received. G. W. REASER.

CALIFORNIA CONFERENCE ASSOCIATION.

THE twenty-sixth annual meeting of the California Conference of the Seventh-day Adventists will convene at 9:30 A.M., Friday, June 4, 1897, at Bushrod Park, North Oakland, Alameda County, California, for the purpose of electing officers of the conference, directors of the California Conference Association of the Seventh-day Adventists, a corporation, and to transact such other business as may properly come before the conference. A. J. BREED, President.

J. J. IRELAND, Secretary.

SCANDINAVIAN BOY WANTED.

AN Adventist boy about 15 years old is wanted to herd turkeys, and live in a Swedish Seventh-day Adventist family. Wages, \$6.00 a month, and care as one of the family. Address G. Burkman, Red Bluff, Cal.

BIBLE STUDENTS' LIBRARY.

No. 149. April. "From Glory to Glory; What Is Abolished in Christ." By M. C. Wilcox. This tract is a brief but comprehensive comment on the third chapter of the Second Epistle to the Corinthians. It very clearly exposes the antinomian fallacy that this chapter teaches the abolition of the law of God. Price, 3 cents.

APPLES OF GOLD LIBRARY.

No. 39. March. "The Seventh, or One-Seventh." An illustration of the fact that the Sabbath law implies the seventh day of the week, and not merely one-seventh part of time. Price, 1 cent.

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LESSON X.—SABBATH, JUNE 5, 1897.

THE CRUCIFIXION OF CHRIST.

Lesson Scripture, John 19:17-37, R. V.

- 17 "THEY took Jesus therefore; and he went out, bearing the cross for himself, unto the place called The place of a skull, 18 which is called in Hebrew Golgotha; where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE 20 JEWS. This title therefore read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it 21 was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King 22 of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written. 23 "The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat; now the coat was without seam, woven from 24 the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be; that the scripture might be fulfilled, which saith, 25 They parted my garments among them, And upon my vesture did they cast lots. But there were 26 standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When 27 Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. 28 "After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. 29 There was set there a vessel full of vinegar; so they put a sponge full of the vinegar upon hyssop, and brought it to his 30 mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up his spirit. 31 "The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken 32 away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they 33 brake not his legs; howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and 34 water. And he that hath seen hath borne witness, and his witness is true; and he knoweth that he saith true, that ye also 35 may believe. For these things came to pass, that the scripture 36 might be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced."

QUESTIONS.

1. Where did Jesus now go? What is the name in Hebrew? What did he carry?
2. What was done to him there? How was his death made more humiliating?
3. What did Pilate prepare? Where did he place it? How did it read?
4. Who read this writing? What two facts caused it to be read by many of the people?
5. What change did the leaders ask him to make in the writing?
6. What reply did Pilate make?
7. After Jesus was on the cross, what did the soldiers do? What was peculiar about the coat of Jesus?
8. What did they say about dividing the coat? What scripture was thus fulfilled? Was this done?
9. Who were near the cross?
10. What two persons did Jesus see among them? What did he say to his mother? To the disciple?
11. How was the dying wish of Jesus respected?
12. Of what was Jesus now aware? What did he say? Why?
13. What was conveniently near? What did some of the attendants do?
14. After this what did Jesus say? What did he do?
15. What request did the Jews make with reference to those who had been crucified? What was the reason for this request?
16. What did the soldiers then do?
17. Why did they not do the same to Jesus?
18. How did one of them make sure of the death of Jesus? What unusual result followed?
19. Who has testified of this? Why was this genuine testimony borne?
20. With what were these things in harmony?
21. How had this scene already been described?

NOTES.

1. "GOLGOTHA" is a Hebrew word which signifies the place of a skull. The original Greek word in Luke 23:33 means a skull, and the Latin word "Calvary" signifies a skull or place of skulls. It is not known positively why this name was given to the place. Some have thought it was because the hill resembled a human skull in shape; others think it was so called because it was a place for the execution of criminals.

2. "PILATE then wrote an inscription in three different languages, and placed it upon the cross, above the head of Jesus. It ran thus: 'This is Jesus, the King of the Jews.' This inscription, placed so conspicuously upon the cross, irritated the Jews. In Pilate's court they had cried: 'Crucify him! We have no king but Cæsar!' They declared that whoever claimed other than Cæsar for a king was a traitor. But they had overreached themselves in disclaiming any desire to have a king of their own nation. Pilate, in this inscription, wrote out the sentiments which they had expressed. It was a virtual declaration, and so understood by all, that the Jews acknowledged that, on account of their allegiance to the Roman power, any man who aspired to be king of the Jews, however innocent in other respects, should be judged by them worthy of death. There was no other offense named in the inscription; it simply stated that Jesus was the king of the Jews."—*Spirit of Prophecy*, vol. 3, p. 155.

3. "THE eyes of Jesus wandered over the multitude that had collected together to witness his death, and he saw at the foot of the cross, John supporting Mary, the mother of Christ. . . . He looked upon the grief-stricken face of his mother, and then upon John. Said he, addressing the former, 'Woman, behold thy son!' then to the disciple, 'Behold thy mother!' John well understood the words of Jesus, and the sacred trust which was committed to him. He immediately removed the mother of Christ from the fearful scene of Calvary. From that hour he cared for her as would a dutiful son, taking her to his own home. O pitiful, loving Saviour! Amid all his physical pain, and mental anguish, he had a tender, thoughtful care for the mother who had borne him. He had no money to leave her by which to insure her future comfort, but he was enshrined in the heart of John, and he gave his mother unto the beloved disciple as a sacred legacy. . . . The followers of Christ should feel that it is a part of their religion to respect and provide for their parents. No pretext of religious devotion can excuse a son or daughter from fulfilling the obligations due to a parent."—*Id.*, pp. 160, 161.

4. "JESUS did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, 'It is finished!' Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. There was joy in heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God. Satan was defeated, and knew that his kingdom was lost."—*Id.*, pp. 167, 168.

5. THE consent of the governor having been obtained, the legs of the two that were crucified with Jesus were broken, to hasten their death; but Jesus was already dead, and they broke not his legs. The rude soldiers who had witnessed the looks and words of Jesus upon his way to Calvary, and while dying upon the cross, were softened by what they had witnessed, and were restrained from marring him by breaking his limbs. Thus was prophecy fulfilled, which declared that a bone of him should not be broken; and the law of the Passover, requiring the sacrifice to be perfect and whole, was also fulfilled in the offering of the Lamb of God: "They shall leave none of it until the morning, nor break any bone of it; according to all the ordinances of the Passover they shall keep it."—*Id.*, pp. 171, 172.

Suggestions for Further Study.

1. Has the seamless coat of Jesus any spiritual significance?
2. How did Jesus know "all things were accomplished"? and how did he know it was necessary for him to say, "I thirst," in order "that the Scripture might be fulfilled"? (See article on first page of October, 1896, *Sabbath School Worker*.)
3. Why was John so particular to mention the fact that water and blood flowed from the Saviour's side when it was pierced?
4. What caused the death of Jesus—the nails, the spear-thrust, or some other "wound"?

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LESSON X.—SUNDAY, JUNE 6, 1897.

SINS OF THE TONGUE.

NOTE.—Read chapter 3, committing verses 11 to 13. The teacher will do well to look through the Scriptures for references to the tongue and its different uses. The tongue is but the outward manifestation of the inward condition. It is the outlet to the heart. Of course the stream can not be purified as long as the source from which the water flows remains impure. "Keep thy heart with all diligence, for out of it are the issues of life." Figs do not grow on thorns; neither can good words (such as are acceptable to God) be the fruit of a tongue whose roots strike into the soil of a malicious heart. For an evil tongue see Ps. 52:2; Prov. 18:7; 25:18. For a good tongue see Prov. 15:4; 18:4; 25:11; 20:15; 16:24; 10:20, 21; 12:18; Luke 6:45.

Lesson Scripture, James 3:1-13, R. V.

"Be not many teachers, my brethren, knowing that we shall 2 receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able 3 to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn 4 about their whole body also. Behold, the ships also, tho they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whether the impulse of the steers- 5 man willeth. So the tongue also is a little member, and boast- eth great things. Behold, how much wood is kindled by how 6 small a fire! And the tongue is a fire; the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire 7 by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by man- 8 kind; but the tongue can no man tame; it is a restless evil, it is 9 full of deadly poison. Therewith bless we the Lord and Fa- ther; and therewith curse we men, which are made after the 10 likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. 11 Doth the fountain send forth from the same opening sweet 12 water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet. 13 "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom."

Golden Text.—"Keep thy tongue from evil, and thy lips from speaking guile." Ps. 34:13.

SUGGESTIVE QUESTIONS.

- (1) What admonition does James give to his brethren? Verse 1. Note 1. (2) What would they receive for the desire to be themselves prominent? *Id.* (3) What is the result of multiplying responsibilities? (4) What is the test of man's perfection? (5) What is he able also to do who can bridle the tongue? Verse 2. Note 2. (6) What forcible illustration does James use to teach the governing of the tongue? Verse 3. (7) What other example does he give to show the power which the tongue has over the body? Verse 4. Note 3. (8) What is one of the characteristics of the ungoverned or unsanctified tongue? (9) What illustration does James use to show the destructive power of the tongue? Verse 5. (10) In addition to being an agent of destruction, what else does the apostle call the tongue? (11) What is the work of such a tongue? (12) To what does he ascribe the actuating principle of such a work? Verse 6. Note 4. (13) What have been man's achievements in the taming of the lower orders of creation? Verse 7. (14) What has man found it impossible to tame? (15) Who only can tame the tongue? (16) What does God change, or renew, before the tongue is tamed? Note 5. (17) What is the ungoverned tongue? Verse 8. (18) What inconsistency does James point out in the work of this unruly member? Verses 9 and 10. Note 6. (19) What figure does he use to further illustrate this inconsistency? Verse 11. (20) What is the work of the fig tree? of the vine? of the fountain? Verse 12. Note 7. (21) How will the truly wise man show his works? Verse 13.

NOTES.

1. Be not many teachers.—The admonition is not against true teaching, or the desire to give to others what God has bestowed upon us. It is against the coveting of high positions, the desire to be over others, to rule. We should not seek to thrust our opinions upon others, or assume that our way is the only right way. And yet the gift of teaching is God-given; it was placed in the church by him for a purpose. Let the seeds of truth fall where they will, and let God give the increase, watering with his Spirit the seed sown.

2. Stumbleth not in word.—The tongue is the easiest outlet of the heart. It is an indicator of what is in the heart. If the tongue does not offend, it shows that there is in the heart no offense. If the heart is not subdued by the Spirit of God, the uncontrolled passions find expression in the tongue. Thus the governing of the tongue shows that the whole man is governable, and is being governed.

3. Whither the impulse of the steersman willeth.—The tongue is compared to the rudder or helm. The rudder turns the ship, and directs its course; the tongue may change the course of the life. But the rudder is subject to the will of the steersman,—it obeys his will, it works his will. So the heart is the

governor of the tongue; and the heart works out its desires by the tongue. The heart prompts the tongue, and the tongue indicates the course of the life.

4. **The wheel of nature.**—There are several interpretations of this phrase. It is generally considered to mean the whole course of life from birth to death. That is, the tongue is an ever-present, inflammatory evil.

5. **The tongue can no man tame.**—God only can tame the tongue; and he does it by changing, or renewing, the heart, the actuating power of the tongue.

6. **Therewith bless we the Lord.**—The writer here brings forth the strongest possible illustration of the inconsistencies of the tongue. It is natural to suppose that if we love an individual, we will have regard for that which he loves, especially his children. But the tongue will bless God, and then curse that which is made in God's own image. Surely, "such things ought not so to be;" for the curse which is uttered against an individual is an insult to his Maker. Christ would not bring even a railing accusation against Satan, but said, "The Lord rebuke thee." If Christ could conduct himself in such a manner toward him who is most worthy of such rebuke, we should certainly be very careful in accusing those who have not fallen after the similitude of Satan's fall.

7. **Neither can salt water yield sweet.**—Christ is the fountain of life. The heart that is in communion with that Fountain should speak words of life; and it will do that as long as it is yielded to God. The heart from which flow words of death and cursing is not in communion with that Fountain.

News and Notes

FOREIGN.

—The resignation of the Cabinet of Denmark was handed to the king on May 11.

—At Durham, England, on May 6 eleven men were drowned by the flooding of a coal mine.

—Peru and Bolivia have decided to submit their territorial dispute to the arbitration of Spain.

—Greece has begun the evacuation of the island of Crete, but the insurgents still hold their positions.

—The powers which constitute the triple alliance have renewed their agreement for another period of six years.

—Rumors are still afloat to the effect that the health of King George, of Greece, is in a very precarious condition.

—It is reported that King George, of Greece, has formally requested the mediation of the emperor of Russia in the conflict now going on.

—A despatch from Naples states that Mount Vesuvius is showing extraordinary activity, and two streams of lava are flowing down the mountain.

—A decree has been promulgated at Asaba, abolishing slavery in the Niger Territories. It will go into force on the day of the queen's diamond jubilee.

—The steamer Mariana brings word that during the recent earthquake in the Leeward Islands more than 100 persons are known to have lost their lives.

—The Quebec provincial elections took place on May 11, and resulted in the complete overthrow of the Conservative party and the triumph of the Liberals.

—Emperor William of Germany has donated 10,000 francs to the committee of the Paris Charity Bazaar, whose work was crippled by the terrible fire of May 5.

—On the night of May 7 the Cuban insurgents advanced within the suburbs of Havana, and attacked the Spanish outposts. The attack was repulsed, but not until serious loss had been inflicted upon the troops.

—A St. Petersburg despatch states that seventeen hermits recently disappeared, and upon investigation it was found that they had been walled up, by their own request, that they might receive the martyr's crown.

—The Nicaraguan Commission of Engineers is on its way to meet the commissioners of Costa Rica, and Mr. Alexander, Cleveland's appointee as arbitrator, to determine the boundary line between the two States.

—The Dingley Tariff Bill, which is now before Congress, is attracting much attention throughout the German Empire, and influential parties are urging the government to declare a tariff war against the United States in retaliation.

—The Transvaal immigration law, which has been the chief bone of contention between England and that country, has been repealed by President Krueger. It is claimed that this removes the last reasonable excuse for war between the two countries.

—A despatch from Havana states that Julio Sanguilly, who was released from a Spanish prison in Cuba on account of being an American citizen, has landed a large filibustering expedition in Cuba. He was received by General Roloff.

—Another story of cannibal operations is reported from the Santa Cruz Islands. An Englishman and an American who were trading in company were captured, killed, and eaten by the natives. The American is spoken of as being an ex-missionary.

—The Duc d'Aumale, one of the most famous members of the Orleans family, died at Succo, Sicily, on May 6, of heart failure caused by the death of his niece, the Duchess d'Alençon, who perished in the burning of the Catholic Charity Bazaar in Paris, on May 5.

—The entire editorial staff of *El Continente Americano*, which is the organ of the Mexican sympathizers of the Cuban insurgents, were cast into prison in the City of Mexico on May 6, at the instigation of the Spanish minister, who claimed they had insulted his nation.

—It is now claimed that the revolution in Ecuador has assumed the complexion of a holy war. Among the leaders are many priests, thirty-four of whom were captured in the recent unsuccessful attack of the rebels on the city of Rio Bamada. A Jesuit superior also was among the killed.

—In a temple in the secluded village of Oodwada, India, there is burning a fire which was kindled 1,200 years ago. It is the sacred fire of Beheram, consecrated by the ancient Parsees, or Persian fire-worshippers, in commemoration of their voyage from Persia to India. In all this time it has never gone out.

—In spite of the pacified condition of Havana Province, Cuba, General Gomez is reported to be in that province conducting active military operations. At Guines, thirty miles from Havana, a severe engagement took place between the Cubans and Spaniards, in which the latter were routed with considerable loss. The entire guerrilla force of Bermeja are reported to have been captured by the Cubans.

—The Japanese cruiser Naniwa has arrived in Honolulu with a special commissioner charged to investigate the late troubles at Honolulu in connection with the exclusion of Japanese laborers. Considerable excitement and war talk have been occasioned by this refusal of the Hawaiian Republic to allow all Japanese to land; but the commander of the cruiser and the special commissioner disclaim any hostile intentions.

—An imperial irade (decree) has just been issued by the sultan of Turkey, ordering gold and silver medals struck for presentation to the troops who have taken part in the war against Greece. Considerable anxiety has been occasioned by the orders recently issued at Constantinople for the mobilization of the Turkish reserves at Bagdad and in Syria and for the immediate despatch of fifty battalions to Ismeed, in Asia Minor. It is thought to indicate that she is either preparing to meet a more formidable foe than Greece, or to place herself in such a position that she will be able to ignore the mediation of the powers.

—The consensus of opinion seems to be that the war between Greece and Turkey is about ended. Greece has placed her case in the hands of the powers, and is willing to accept the terms which they may arrange with the Porte. Turkey shows a disposition to treat with Greece direct, and intimates that her demands will be greater if the settlement is effected by the powers. During the week the main body of the Greeks have abandoned their position at Pharsalos, and taken up a strong position at Domokos. The division at Velesino under General Smolenski, after bravely defending its position and repulsing the successive attacks of the Turks, was ordered to retreat. These movements have placed in the hands of Edhem Pasha, Pharsalos, Velesino, and Volo. After several reverses in Epirus, the Greeks are again moving forward and have reoccupied one of the positions taken earlier in the war. On May 11 two Greek gunboats captured a Turkish transport with 100 soldiers, six rapid-fire guns, £4,000 in cash, and various military stores. The powers in a collective note have asked the sultan to stop the advance of Edhem Pasha, who is making active preparations for an overwhelming attack on Domokos.

DOMESTIC.

—Capt. William J. Clark, the last of the John Brown raiders, died recently in Hobart, New York.

—By a vote of 85 to 53 Congress refused to grant an appropriation of \$50,000 for the improvement of Pearl Harbor, in the Hawaiian Islands.

—James Parker, a notorious train robber, with two other desperate criminals, broke jail at Prescott, A. T., on May 9, after fatally wounding one of the jail officials.

—The largest tannery on the Pacific Coast, that of A. B. Patrick & Co., of San Francisco, was totally destroyed by fire on the morning of May 12. The loss is estimated at \$150,000.

—At the village of Jeff, Alabama, two colored girls who were suspected of poisoning the family of Joseph Kelly, were lynched by a mob on the night of May 11. Kelly died from the effects of the poison.

—Secretary of State John Sherman is now engaged in negotiating a treaty with the Greater Republic of Central America, under which the Nicaragua Canal may be completed.

—Commander Booth-Tucker, of the Salvation Army, is under indictment by the grand jury of New York, on the charge of maintaining at the Army's headquarters "an ill-governed, disorderly house."

—In the town of Elba, Alabama, Oscar Williams, a colored preacher, sacrificed his son Isaac on May 8, declaring that in doing so he was obeying a divine command. The maniac had not been captured at last accounts.

—The Michigan Supreme Court has handed down a decision declaring that no person can become surety for more than one liquor bond. This will stop the practise of large liquor dealers in becoming surety for a number of saloons, as is often the case.

—Representative King, of Utah, introduced in the House, on May 7, a resolution for the annexation of Hawaii. The resolution declares that the territory may be received into the Union whenever the Government of Hawaii shall cede it to the United States.

—On May 6, Prof. A. W. Barnard, of Nashville, Tenn., made a successful voyage in an air-ship, of which he is the inventor. The aerial navigator made his ascension from the Nashville exposition grounds, made a trip of over thirty miles, and alighted in safety. It has a balloon attachment.

—On May 9 the ship Francis, bound from San Francisco for New York, was beached on the coast of New Jersey, with a furious fire raging in her hold. The entire crew were saved, after a desperate battle with the flames. The ship, together with her cargo valued at \$100,000, will be a complete loss.

—The schooner General Siglin, which left San Francisco for Alaska some time ago, is given up for lost. It is believed that she foundered in the recent fierce gales which have been experienced in the North Pacific. Besides the crew of six, the schooner carried the captain's wife and three children.

—The steamer Leona, which sailed from New York for Galveston on May 8, took fire at sea and put back to port with sixteen charred corpses on board. Thirteen of the dead were steerage passengers, and three were members of the crew. The fire cut off the escape of the steerage passengers, despite the desperate attempts of the crew to reach them.

—On May 6 a Nicaraguan gunboat fired on the United States steamer Rover, compelled her to cast anchor, and the vessel was then searched by the commander of the gunboat, after which the Rover was allowed to go on her way. It is also reported that Mr. Alger, the American consul at Puerto Cortez, has been killed in the rebellion which is now going on in Nicaragua.

—In the suit which was brought by the United States against the Bell Telephone Company for the nullifying of the last Berliner patent, Justice Brewer, of the Supreme Court, rendered a decision on May 10 in favor of the Telephone Company, which virtually gives it control of the art of telephoning until the year 1908. The suit has attracted wide attention, because of the extensive interests involved.

—A remarkable story is reported from the town of Hiltons, Somerset County, Maine. A camp consisting of hunters and woodsmen was stricken recently with smallpox, and a dog belonging to a half-breed was despatched to Hiltons, a distance of eighty miles, with a note fastened to his collar asking for assistance. The hungry, half-famished dog accomplished his mission, and a party at once set out for the camp.

—The Western Federation of Miners held its fifth annual convention at Salt Lake, Utah, on May 10. The federation was addressed by its president, Edward Boyce, of Idaho, who urged and entreated the miners to arm themselves systematically with the best rifles in the market, to so change their constitution as to exclude all members of the National Guard, and to boycott all organizations employing National Guardsmen or admitting them to membership.

—On May 7, John Thomas, a boy engineer at the Tamarack mine, Houghton, Mich., stood at his post, and hoisted the miners from the 3,000-foot level, while a box containing 200 pounds of dynamite was burning within ten feet of him. Ten seconds after the brave engineer had hoisted the men to the top, the dynamite exploded, smashing the engine into fragments and doing other damage, but not until the boy and the men whose lives he had saved, had found a place of safety.

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THE California camp-meeting will be held at Bushrod Park, between the cities of Oakland and Berkeley, June 3 to 13. There will be a large attendance and a good meeting. Pray for its success.

THE SIGNS OF THE TIMES subscription list now reaches over 40,000. We thank our friends, patrons, and readers for their good work. Let it go on. The message is the Lord's, and the SIGNS OF THE TIMES is dedicated to the work of carrying it. Let its circulation increase.

ELDER WM. HEALEY, president of the North Pacific Conference of S. D. Adventists, writes us that that conference will convene in annual session during the camp-meeting to be held in Albina, a suburb of Portland, Oregon, May 20 to 30. The first conference meeting will be held at 10 A.M., Thursday, May 20.

The "Saturday" of the world is not the Sabbath of the Lord. Saturday begins at midnight and ends at midnight, even as does Sunday, a wholly unnatural, artificial beginning. But the Sabbath of the Lord begins at sunset and closes at sunset, regulated by God's great time clock, the sun, a beginning wholly natural, coming at a time when God's people can welcome the Sabbath with praise and prayer, and receive its parting blessing at its close. No true Sabbath-keeper should ever say, "I keep Saturday."

"Sophy, Baker's Second Cousin."—The story in our Fireside department, with the above heading, should have been published a month ago; but it is good yet. In an entertaining way it presents before the reader intensely practical truths. There are many homes in the same condition that Mr. Baker's was; but Sophys are lacking. There are many neat people who day by day are unnecessarily loading up their systems with disease-breeding germs and blood-poisoners. The fresh, free air contains sufficient toxics without running manufactories in our wells, our drains, and our cellars and outhouses. Many will be entertained by such stories; the wise will be benefited.

Sunday, according to the Bible is not the Sabbath of the Lord. It is "the first day of the week," while the Sabbath is the seventh day of the week, the day just previous to the first day. "In the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1. What day of the week, then, is the Sabbath day?

An Oversight.—We regret exceedingly that the advertisement headed "Fiestas, Carnivals, and Summer Outings," was admitted to the columns of the SIGNS OF THE TIMES. Its managers do not believe in those things, nor are they patrons of such doings. They are technically responsible for what goes into the paper, and will, of course, be so held, yet we desire to say a word which may perhaps serve to explain, tho it may not wholly excuse, the admission of the advertisement in question. We have from time to time in the past advertised for the same parties what was unobjectionable. This advertisement was bargained for before the editor and the one who solicited the advertisement left for the east to attend General Conference. When it came, it was without examination handed to those in charge of the mechanical department of the paper, and was printed. It never came before the editor, either for approval or disapproval, and the page on which it was printed was never read by him, as it was thought unnecessary, and he was pressed for time. It was on our part an oversight which we regret, which we do not defend, and which we hope will not occur again.

TRADITION, OR THE WORD?

Is This Protestantism?

THE New York *Christian Advocate* of May 6, 1897, has an editorial note entitled, "Caught in the Mazes Once More," which forcibly illustrates the alarmingly present tendency to Romanism increasingly manifest in the Protestant press. The subject of the note is a little pamphlet published by a W. C. T. U. evangelist who has embraced the seventh-day Sabbath. Of course the *Advocate* believes the writer of the pamphlet to be deceived tho honest. But it is the last two sentences of the note with which we have to do. They are as follows:—

"The question between those who observe Sunday as the Lord's day and those who maintain that the only day to be observed as a sacred day is the seventh day, is a *complex* one, that the study of many years would not fully exhaust. There are some questions upon which *practical wisdom* for busy Christians is to follow the teachings of the church in all matters that are not flatly and unmistakably contradictory to the Word of God."

Is duty to God, then, a matter so "complex" "that the study of many years" is necessary before one can decide? It is true in a large sense that any moral truth of God is so deep and broad and far-reaching that the study of eternity will not exhaust it, because it has its source in the eternal and infinite God. But are the commandments of God so "complex" that we may study for many years, and yet not know how or when to obey God? And is God's word so ambiguous and complex that the "busy Christians" (believers in and followers of Christ), the real workers for God (for the person in question is an evangelist), can not know of themselves what God commanded and Christ lived? One would think that the "practical wisdom for busy Christians," and all Christians, would be to follow Christ, to live his life, or let him live his life in us, keeping all of God's commandments. He is the "power of God and the wisdom of God," he "is made unto us wisdom," and he prayed to the Father, "Sanctify them through thy truth; thy Word is truth." He lived that Word, and in doing it observed as the sacred day the day that in the beginning he made sacred, namely, the seventh day. Is it not "practical wisdom" to take his wisdom, and to heed his injunction, "Follow me"?

"Follow the teachings of the church"—what "church," pray? Shall it be decided by numbers? Numerous as the Methodist Episcopal Church is, she would be compelled to yield to the Roman Catholic. Shall it be decided by age? If decided by either age or numbers, there would never have been any Methodist Church; for the Church of England was at that time both old and numerous. Is not the Sev-

enth-day Adventist Church as truly "the church" as is the Methodist Episcopal? Is not the Baptist Church as truly "the church" as is the Methodist Episcopal? And who is to decide whether a question is "contradictory to the Word of God" or not? The reader can readily see that such teaching inevitably leads back to the Roman Catholic Church, to tradition, oral teaching, to the decisions of councils, the letter of creeds, but never to the Word.

But this is not Protestantism; for Protestantism places not only "the power of conscience" "above the magistrate," but it also places "above the visible church the authority of the Word of God." "It lays down the principle that all human teaching should be subordinate to the oracles of God." "In this celebrated act of Spire no doctor appears, and the Word of God reigns alone."—*D'Aubigne, Hist. Ref., book 13, chapter 6, par. 19, 20.*

So it should reign in every Christian heart. Let the Word of God decide the Sabbath question. What does that Word mean when it says, "The seventh day is the Sabbath of the Lord thy God"? Does it mean the seventh day or the first day of the week? Shall we follow the Word? or shall we follow the tradition of men? Those who observe the commandments of God, find his Word and his power sufficient? Those who trust to the tradition of men, "the teachings of the church," have invariably turned to the power of man, the civil law, the sword of the flesh, to support their dogmas. Christian friend, what shall it be, the Word of God and a good conscience or tradition and a conscience subjected to the teaching of men? In other words, Is it some visible church or Christ? Is it tradition or the Word?

ONCE again the good hand of the Lord has been over us in preserving us from fire. That is, we have seen his goodness. The many unseen evidences of his care we can not number. Eternity alone will reveal them. What we refer to now is an incident which occurred last Monday. Fire broke out in one of our dwellings immediately connected with our office, shortly after a \$30,000 fire in another part of the city. Circumstances were favorable for a fire which would have burned the whole block, but Providence made circumstances favorable to the office hands, who, by faithful, active work, had it practically under control when the city fire companies arrived. Damages were less than \$100. A number of years ago fire broke out in the office in some mysterious way in the night, burned a hole in the dry woodwork of the wall, and went out, no human being knowing of the matter till the next morning. Who put it out?—We believe that it was the good hand of Providence, the same that saved us from a disastrous fire Monday last. And to the Lord we ascribe all the praise that our office and plant and church, and thousands of dollars worth of publications, are not now in ashes.

Saturday-keeping or Sabbath-keeping?—Saturday-keeping has no advantage over Sunday-keeping except in the day. The traditional seventh-day-keeping of the Jews in the time of Jesus is paralleled by the traditional Sunday-keeping of the present except in the matter of the day. Saturday-keeping is a mere using of the day for physical rest, finding very much of the pleasures of the flesh and speaking its words. It is doing service to man not God. But *Sabbath-keeping*, the true rest in Christ Jesus, the delight in God's ways and works and words and pleasure, is an altogether different thing. It is not only right as respects the day, the seventh day, the crowning day of the week, the day for which the week exists, but it drinks in the spirit of that day and "remembers the Sabbath day to keep it holy" all through the week. The Sabbath of the Lord is a day, a definite, particular day, but it is more; it is a blessed continual rest in Christ Jesus, doubly blessed on the twice blessed day of the Sabbath.

VINE STREET, Cincinnati, has 720 saloons. What an accursed vine it is! and what poisonous leaves and blasting fruit it bears! and how terrible the results on those who drink of its baneful potions!