

Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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Editorial.

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

THERE are many who profess great love for God and great reverence for his word who are continually substituting something of their own for something which God has commanded. They may not realize it, but in thus doing they are saying that their wisdom is greater than God's, and their substitute is better. They thus put themselves in the place of God, and virtually say that they are responsible for their own salvation.

THE real test of love to God is obedience. Says Jesus, "If ye love me, keep my commandments." Men may talk sweetly and eloquently of love to God, but love is in the doing, not the saying. "My little children," says the beloved disciple, "let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him." 1 John 3:18, 19. There is no other true test of love. Reader, do you love God? Do you obey him?

Election Is Over.—Now that a very quiet election campaign is over, the season is favorable for aggressive Christian work. The results of the election have been a surprise to nearly all the old party leaders. We simply draw this one lesson from the result: There are many souls who are restless, unsatisfied, longing for something better. It is the duty of Christians to present the all-good which is in Christ Jesus. Those disappointed in the last election will read and consider. After the reaction consequent upon extravagant exuberance of rejoicing is over, the successful party will read and consider. Many honest men in the smaller parties will be open to truth. All parties, devices, and schemes of men will be disappointing if they are trusted in to regenerate or reform the world. They may for a time modify or hold in check a flood of iniquity, but real reformation can only come

through the regenerating power of the Lord Jesus Christ. Christians, hold up Christ and his kingdom, in word, in deed, by precept, by example.

THE editor of the National Reform organ, the *Christian Statesman*, wants for a civil sabbath a *non dies*, a no day, but they demand that this civil government of the United States shall be positively religious. It might be well if they would use better logic. But what they are really and determinedly laboring for is a religious sabbath enforced by law and a nation made Christian by law; for Sunday is a *non dies* in law now, and the United States has been supposed to be not irreligious, but non-religious.

PREDICTION—INTERPRETATION—FULFILLMENT.

THE SURE WORD OF PROPHECY.

THAT the composite beast-symbol of Rev. 13:1-10, 18, refers to that system known as the Papacy in its dominance over the nations of Western Rome, has been held by Protestants from the Reformation, with the exception of a growing number in these latter days who have become blinded by the glamor of the great apostate church, and seduced by her fornications. To the candid believer of God's word and the student of prophecy, the application is so evident as not to admit of doubt. The numerous specifications in this and the parallel prophecy of the little horn in Daniel 7, are fully met in the chronology, time of continuance, character, and work of the Papacy, and these specifications are met in no other power. We give a few testimonies from standard commentaries:—

The beast here represents the Roman power, as now broken up into the ten dominations which sprung up from the one original Roman power, and that became henceforward the supporters of the Papacy, and, therefore, properly represented here as having ten diadems.—*Barnes, on Rev. 13:1, and so throughout the chapter.*

Many Protestant commentators see in this whole chapter Rome Papal under two aspects, the beast of verses 1-8 signifying the political . . . character of the Papacy.—*Bible Commentary on Rev. 13:1.*

All interpreters agree that the Roman Empire, in one form or other, was here intended. . . . It is therefore *absolutely certain* that the Roman power, as professing Christianity, and not that of Pagan Rome, is meant.—*Scott, on Rev. 13:1.*

The dragon may here mean either the devil, or the devil's vicergerent, the idolatrous Roman Empire; so that when another idolatrous persecuting power had succeeded to that of the heathen emperors, then "the dragon" had transferred his dominion to "the beast," or the devil had appointed another vicergerent, and all the world knows that this accords to the history of the Roman Empire, pagan and papal. The project of establishing the old idolatry having failed, new species were invented; saints and angels succeeded to gods and demi-gods; and perse-

ntion was the means employed for supporting it.—*Id., verses 2-4.*

The beast here described is the Latin Empire, which supported the Romish, or Latin Church; for it "has upon his horns ten crowns," that is, an empire composed of ten distinct monarchies in the interest of the Latin (or self-styled Roman Catholic) Church.—*Adam Clarke, on Rev. 13:1.*

I. Prediction.

Thus much for the first symbol of Revelation 13. Suffice to say it meets its fulfillment in Papal Rome. In the latter part of the chapter is brought to view another beast symbol; the text reads as follows:

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Verses 11-17.

II. Interpretation.

In the *Second Advent Review and Sabbath Herald* of May 19, 1851, published at Paris, Me., is an article of ten columns, somewhere about eight thousand six hundred words, entitled "Thoughts on Revelation XIII and XIV." Of course it will not be expected that we shall quote largely from this, but we wish to quote enough to show the interpretation of the prophecy and the application made of the symbol at that time by Elder Andrews. After a consideration of the first two angels of Rev. 14:6-8, he quotes the third angel's warning against the reception of the mark of the beast and the worship of the beast or his image.

The *beast* is then considered, and the conclusion arrived at, as by the commentators above quoted, that it refers to Papal Rome, of which its spiritual domination over the nations was destroyed in 1798.

He then considers the two-horned beast, showing (1) that this is a symbol of another power, occupying different territory, existing contemporaneously with the first beast; (2) that its rise was not by conquest of other great powers; (3) that it would be rising to power when the other beast went into captivity, 1798. (4) that it was to be a democratic or republican power, affirming the equality of man and liberty of conscience indicated by the crownless horns; and (5) that all these specifica-

tions, and others we have not space to mention, were met in the government of the United States of America and in no other.

The evil characteristics of the beast, such as the great wonders, is interpreted to be fulfilled in the wonderful advancement in the arts and sciences, and in the manifestation of the power of Satan through psychology and what is now known as Modern Spiritualism. He shows just how a backslidden church, turning from important truth revealed in God's word, would be very likely to be deceived, even as was the Papal Church. He also shows from Rev. 19:20 and 20:10 that the false prophet and the two-horned beast are identical. He then presents the following:—

The work of deception is followed by the dragon voice of this beast. He says to them that dwell on the earth that they should "make an image to the beast which had the wound by a sword and did live." We have noticed in a previous verse that he was to enforce the worship of the beast which had lost its civil power. And now we have something further. An image to the beast that received the deadly wound must be made. The beast was in truth a church clothed with civil power and authority, by which it put to death the saints of God. Rev. 13:5-8; Dan. 7:23-26. An image to the beast, then, must be another church clothed with civil power and authority to put the saints of God to death. This can be nothing else but the corrupt and fallen Protestant Church. . . . Should it be objected that the world is too much enlightened to submit to such deception, or to unite in such a work of persecution, we answer that the word of God gives us this prophecy in clear language; and it is with reference to this scene of danger that the third angel [Rev. 14:9-12] utters his solemn warning. Look at the Jewish Church and mark how soon after it had rejected the Messiah at his first coming, they put him to a cruel death, and slew also many of his apostles and saints. They said, indeed (Matt. 23:30), that had they lived in the days of their fathers, they would not have been partakers with them in the blood of the prophets. But when their hour and the power of darkness come upon them, how completely did it show them under the power of Satan! Luke 22:53; John 7:30. The rejection of the truth of God leaves men the captives of Satan and the subjects of his deception. 2 Thess. 2:9-12. The greater the light which men reject, the greater the power of deception and of darkness which will come upon them. . . . The third angel gives us warning of the danger which is now before us. The warning precedes the danger, that we by reasonable admonition may make our escape.

The warning of danger is a warning which refers directly to the scene of trouble described in Rev. 13:11-18. This warning shows that that trouble is yet to come. . . . On one side stands the decree of the beast who is to exercise all the power of the first beast before him, that all who will not worship the image and receive his mark shall be put to death; on the other hand stands the solemn warning of the third angel. Here, then, is the strait before us. We can worship the beast and his image, and as the penalty drink the wine of the wrath of God, or we can refuse, and peril our lives, that we may obey God.

This message will draw a line between the worshipers of God and the worshipers of the beast and his image; for on either hand it reveals a dreadful penalty, and leaves no chance for half-way work. Those who disregard this warning will be found with the worshipers of the beast and his image, and will drink of the wine of the wrath of God. Those who heed this warning will obey God at the risk of their lives. The one class is designated by the mark of the beast; the other class is seen in the patience of the saints keeping the commandments of God. . . . That the commandments of God are the great subject of controversy between the dragon and the remnant of the seed of the woman, is plain from Rev. 12:17.

What is this mark of the beast? It is the mark of that beast to whom the image was made—the first beast. Rev. 19:20; 16:2. But it is enforced by the two-horned beast. Hence, we understand it is an institution of Papacy enforced by Protestantism. The beast and his image unite in this thing, denot-

ing the union of the great systems of false Christianity, in opposition to the saints, who are engaged in keeping the commandments of God. [Rev. 14:12.] Have we such an institution, really the child of Papacy, which the civil power supports [will support], and to which the religious world pays homage?—We have. It is found in a weekly sabbath which the "man of sin" has placed in the stead of the Sabbath of the fourth commandment. Mark this: The pope, in his arrogance, was to exalt himself above all that is called God, or that is worshiped, and to "THINK TO CHANGE TIMES AND LAWS." 2 Thess. 2:3, 4; Dan. 7:25. . . . They are not the times and laws of men which he thinks to change, for these he might be able to change, as other powers have done; but it is an act of arrogance, in which he does not succeed. The times and laws of God are doubtless intended.* The pope, in the exercise of his blasphemous assumptions, has attempted to change the fourth commandment, which guards the institution left by God as the memorial of himself. The ordinance of baptism commemorates the resurrection of Jesus Christ (Col. 2:12; Rom. 6:3-5), but as this ordinance has been changed to sprinkling, something else must be introduced to commemorate that event; hence the Sabbath was gradually changed to the resurrection day. This act of changing the Sabbath was performed by the power that should exalt itself above all that is called God, or that is worshiped. *Another day is kept for another reason.*

The above but briefly expresses the argument and proof that the Sunday is the mark of the beast; but it must be evident to everyone that *the change* which the Papacy has endeavored to make in the law of God must be *the mark* of that power. The writer then shows from various authorities, Protestant and Catholic, the origin of Sunday obligation and its substitution for the Sabbath, in which he says:—

Those who *understandingly* turn away from the commandments of God, and in their stead obey the institution of the beast, not only recognize him as equal with God, as an object of worship, but as being above God; for they acknowledge him as able to change the laws of God. We regard this counterfeit sabbath as *THE MARK* of that power which should "think to change times and laws." The force of this may be seen when the dragon makes war on "the remnant" who "keep the commandments of God; or when the two-horned beast shall cause the world [earth] to worship the image of the first beast and to receive his mark. The Protestant church may, if taken as a whole, be considered as a unit. . . . That they are oppressive when possessed of civil power, let the case of the Puritans, themselves fugitives from oppression, bear testimony. Witness their persecution of the Quakers even unto death.

The above is a part of the interpretation of the wondrous prediction of the prophet of Patmos 1,800 years ago. That interpretation was given

MORE THAN FORTY-ONE YEARS AGO.

It declared that Sunday, as the substitute of the Sabbath of the Lord, was the mark of the Papacy; that this country, so mild, generous, and just in its professions, would make an image to the Papacy and enforce its mark, the Sunday sabbath, upon all. Those for whom this paper stands have consistently held to that interpretation ever since. When the above was written, in 1851, there was no movement looking toward such a result. A score of years before (1829-30) Congress had been petitioned to enact a Sunday law regulating post offices, post roads, etc., but both houses had unanimously and summarily refused the prayers of the petitioners, as a matter with which civil government had no right to meddle; and in the adverse report of the commit-

* The Revised Version reads, "the times and the law;" Spurling and Wittle render, "the appointed times and the law," referring clearly to the law of God and the times appointed by him.

tee there were faithful warnings and protests against all such legislation. And there was nothing in the political field in 1851 which warranted any such interpretation of the prophecy as is given above. But God said it would come. Thousands would not deign to notice the interpretation when brought to their notice. Thousands more read and ridiculed as fanciful if not fanatical. A few read, pondered, believed the word of God, and therefore believed its obvious interpretation. Since that, however, in fact, quite recently, we have seen mighty steps towards its

Fulfillment.

The United States Senate said in 1829, in speaking on this very Sunday question:—

Extensive religious combinations to effect a political purpose are, in the opinion of the committee, always dangerous. . . . All religious despotism begins by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

The first step in the fulfillment of the prophecy was taken in 1863, at a meeting of eleven denominations, at Xenia, Ohio. The first convention of the "National Association to Secure the Religious Amendment of the Constitution of the United States" was held in the First United Presbyterian Church, Allegheny, Pa., January 27, 1864. Here a delegation was appointed to wait on President Lincoln, and present the matter to his consideration. National conventions were held in Pittsburg, Pa., 1870; Philadelphia, 1871; Cincinnati, 1872; New York, 1873; Pittsburg, 1874. The *Christian Statesman* was for years the organ of this association. Documents, tracts, and various publications have been scattered by the thousands. Able lecturers have disseminated their doctrines in every institution of learning in the land where access could be obtained. Many have been made honorary members of the organization, so as to get great names for influence. Their aim is to place what they call all the "Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental laws of the land." Chief among these institutions is the Sunday sabbath. It need scarcely be said that such an object crystallized in law would be what *certain men call Christian*, and not what is truly so. Such a government would know naught of the Golden Rule. This movement has been laughed at, but friends of its principles have grown apace.

In the years 1885-87 the Woman's Christian Temperance Union, a noble band in the beginning, was wooed and won by the National Reform Association, and introduced a special department into its work for "the promotion of Sabbath observance, *cooperating with the National Reform Association.*"

The Prohibition party, while not going so far in their public conventions and declarations, have adopted such ground as would logically and inevitably force them to the ultimate conclusions of the National Reformers. A Sunday-sabbath plank exists in almost every Prohibition platform, national, State, and district. Many Prohibitionists do not believe in this movement, but they have but little power in the party in respect to the matter.

Another mighty ally in this Church-and-

State movement is the American Sabbath Union, formed November, 1888. The initial step was taken by Rev. W. F. Crafts in preliminary work among Sunday-law associations in various parts of the country, inducing them to petition the Methodist Episcopal Church, in General Conference assembled, to take the initiative in forming a National Sabbath Committee. This was the first step to the formation of the American Sabbath Union at the General Conference of the M. E. Church in New York, November, 1888, the object of which "is to preserve the Christian Sabbath [Sunday] as a day of rest and worship." The general synods, assemblies, etc., of all the other great denominations swung into line and indorsed the movement and became a part of the union. Cardinal Gibbons also indorsed it.

The baleful seeds of Romish fornication have been assiduously sown since that time, till every town and village of the nation, almost, has been entered in one way or another. This great religious combination to effect a political purpose has made its "influence" felt in Congress, and, by its repeated deluge of petitions and its lobbying and threats, our politicians and even our judges of the Supreme Court have bent under it.

The last steps in the fulfillment of this great prophecy are the most striking. February 29 the Supreme Court of the United States went out of its way to declare in the case against Trinity Church, under the contract labor law, that "this is a Christian nation," justified every Sunday law in operation in the various States, and affirmed that the Constitution with its first amendment is in harmony with all these laws. Thus is laid, by the last court of appeal in this government, the foundation of the reproduction of the persecutions of the Dark Ages. It is the image of the beast in embryo, containing within itself all the possibilities of evil for the future.

The Supreme Court declaring this to be a "Christian nation," and the great mass of the churches holding Sunday to be the "Christian sabbath," logically the "Christian nation," should regard the "Christian sabbath." The churches this present year of grace made just such a demand as this of Congress in the matter of closing the World's Fair on Sunday,—a mild measure in results, but evil in principle as any law of the Dark Ages, and but the first step to a logical series of steps inevitably to follow on future demands. Both houses of Congress passed the Sunday measure, and it was signed by the President before the record of its passage was scarcely dry. Grave senators, who knew that the act was unconstitutional, did not dare refuse, according to their own unmanly confession, "because of their fear of losing the church votes. And the influence already gained by the religious combines will not be lost. The covering hounds who desire the bone of church patronage will come under the lash, and sacrifice manhood and conscience, and forfeit their own rights as citizens, fetter the consciences of men, persecute the saints of God, and defy God himself, at the behest of a religious political despotism. Even now, while the tones of the Thanksgiving proclamations are sounding through the land, five good Christian citizens

are just out of jail as criminals for daring to work on their own farms at quiet work, to the disturbance of no one, on Sunday, and fourteen more are under indictment for the same crime, one an old gray-haired man, and all excellent Christians. This is the beginning of the end. American patriots, what are you going to do about it? Fellow-Christians, what are you? Here is the prediction, the interpretation, the partial fulfillment. Just before lies the completed page. Where will you stand, reader? For Christ's sake, for your own soul's sake, decide for God and his truth.

CHRIST AS A CITIZEN.

CHARLES F. DEEMS, D.D., LL.D., says in the *Christian at Work* of November 3:—

Every Christian voter must vote. He is compelled to select from among existing parties the platform which is the most Christian, and the candidate which is most Christian. In other words, he must endeavor to discover for what and for whom Jesus Christ, the Christian's model, teacher, and master, would vote if he were a citizen, and that ballot the Christian voter is bound to cast.

What Jesus Christ would do we know by what he has done. In the last election there were four *Christian* candidates before the American people, all members of the Presbyterian Church, asking the people for the highest office within their gift. On a certain occasion two brothers, and brethren of the disciples of Christ, came before him and asked for exalted positions. There was, even, no strife betwixt the two; they wanted a higher place than their ten brethren. The record of that event and all-time lesson is as follows:—

Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She said unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. Matt. 20: 20-28.

Of another time in his earth life it is said: "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6: 15. Jesus said again: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. This is what "Jesus Christ, the Christian's model, teacher, friend, and master," has said; would he talk differently to-day? Is he not "Jesus Christ, the same yesterday, and to-day, and forever"? Blessed are those who trust his word, who make not him a citizen of earth, but themselves, *through him*, citizens of heaven.

Will It Be the Creed of the Future?—The Episcopal Church presents four articles as a basis of unity upon which all the Protestant churches would doubtless agree, with the exception of the last:—

a. The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

b. The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

c. The two Sacraments ordained by Christ himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by him.

d. The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church.

On the last, no doubt, some kind of compromise could be effected, as the Episcopal Church once held Presbyterian ordination to be valid, as the head of the English Church—Queen Victoria—now does. The Methodist could come in under Wesley, perhaps, a branch of the great historic episcopate; and the claim of the Baptists might also receive quasi-recognition. But in our mind we do not know why the Holy Scriptures of the Old and New Testaments, as the rule and ultimate standard of faith, is not all sufficient. What can the so-called Apostles' Creed, or the Nicene Creed, add to God's word? What can any creed do but bind and fetter the faith which God designs should grow and expand while faith is necessary? Creeds always have and always will hinder Christian growth and true unity. They are ever the beginning of those apostasies which culminate in union of Church and State, and result in persecution. The word of God is all sufficient.

MANY of our religious contemporaries in the recent election campaign urged, strenuously urged, the duty of voting upon Christian citizens. They left no room for the conscience of him who was entitled to vote. Voting, they declared, was not a right or a privilege, but a *duty*. It would be refreshing to see as much earnestness manifested by these same journals concerning certain moral obligations which God has painly enjoined in his word. The whole trend of the great professed church is away from the power of grace, the power of prayer, the supernatural power of Christ, to effect moral reforms; and the energy of the church is being concentrated more and more upon human means, human aids, political men and measures. It is going down to Egypt for help. God pity those who cannot see it. We are not now arguing the matter of the Christian's voting; but as his convictions should guide him in deciding between man and man, we do not know why these convictions are not now worth just as much if they lead a man not to vote at all. Man's duty to God and an enlightened conscience is above human dictation.

THE manner of saying or of doing anything goes a great way in the value of the thing itself. It was well said of him that called a good office that was done harshly, and with an ill-will, a stony piece of bread: "It is necessary for him that is hungry to receive it, but it almost chokes a man in the going down."—*Seneca*.

Doctrinal.

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

IN THE DEAD HAND.

BY THERON BROWN.

THEY tell the tale unsmiling,
Old men their hours beguiling
As they can;
Each annual November
They sadden who remember
Inkerman.

Yet of all that field one story
Shines through the gloom and glory
Of that fight;
Over the cannon's roaring
There sings a lark song, soaring
Out of sight.

Aloof, where men lay bleeding,
In fatal pain, whose pleading
Made no cry,
Shot pierced and saber smitten,
A young and gallant Briton
Crept to die.

At sunset there they found him,
With the red snow around him,
And his hand
Laid on the book whose healing
All hearts, to heaven appealing,
Understand.

And 'neath his frozen fingers
Those words whose hope outlingers
Human strife
Glowed like a star's reflection,
"I am the resurrection
And the life."

Comrades to burial bore him,
But not death's rending tore him
From his prize,
For to his hand caressing
Still clung the leaf whose blessing
Closed his eyes.

O Christian song supernal,
Words sweetest love eternal
Ever said.

Peace at your call comes flying,
And they who clasp you dying
Are not dead.

—Selected.

THE RESURRECTION AND THE SOUL.

BY ELDER G. C. TENNEY.

THE resurrection of the just will be the final victory of God's people over their last enemy. "The last enemy that shall be destroyed is death." 1 Cor. 15:26. Death is not yet destroyed; he is still the cruel foe to human happiness. The doctrine of the immortality of the soul, originating with the great deceiver (Gen. 3:4), has been used as a gloss with which to paint the gruesome features of death. Poets have sung, orators declaimed that death is a friend, that there is no death, that death is the gate to endless joy, etc.; but no coloring or mask can hide his hideousness or conceal the awful chill of his relentless grasp. Death is an enemy, one whose strike we cannot resist, and from whose power we cannot flee. In his awful presence human philosophers and heroes stand mute with awe and dread, having no words of comfort, courage, or hope to offer.

But the Christian meets death with a serene fortitude, and assurance and confidence that carry a conviction to those who behold the genuine value of the Christian's hope. Why is this? Because the word of God sheds a

glorious light that pierces the dark regions of death. Christ has stood upon the further brink of the tomb and declared himself to be "the resurrection and the life." He demonstrated his power over death by breaking his chains right there. He went further, even entering the valley of the shadow, and was laid low in death. His pulse was still, his breath and spirit departed; the Son of God was dead. But he rose again; and his resurrection becomes the pledge of eternal life to all who believe on him. So surely as Jesus died and rose again will his people live again.

The glorious truth of the resurrection opens up the path, the only path of life to those who have fallen asleep in Jesus. It is placed as the very primary consideration of the Christian's hope. See 1 Cor. 15. But in our day its importance has been largely eclipsed by the error of man's natural immortality. If, as some say, the essential principle of men continues to live after death, if death is the door to an infinite existence, untrammelled by the body, then what need have we of resurrection?—None. Thus the truth loses its luster. But to the careful student of the Bible it is most precious.

In answer to the skeptical query, "How are the dead raised up? and with what body do they come?" Paul refers to the sowing of grain, and says, "Thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased him, and to every seed his own body." 1 Cor. 15:37, 38. The character of the seed sown determines the character of the growing grain. So is the resurrection; the people of God are not buried promiscuously and raised without reference to the burying. Every seed sown will be represented in the resurrection; they that have done good will appear in glorified bodies. The apostle further illustrates the truth thus: "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." The perishable elements of mortal life have no place in the immortal body.

But in order to have a resurrection, it is necessary to preserve the identity of the individual, and to do this it will be necessary to restore his consciousness. The thread of experience must be taken up where it was dropped, and a complete connection made with the new life. The two lives must unite in one history. In order that this may be so, the principles, character, the mental and moral organization, must be restored. Friends from whom we have long been separated may have so altered in their outward appearance as to be unrecognizable in this life; but that is a small matter if we are able at once to discern the same disposition, the same graces and beauty of heart and soul that once attracted us so strongly. The books of God preserve the negative of each person from which to reproduce in every minute particular the very individual which went into the grave. If the soul or character be developed in harmony with heavenly principles, it will be clothed upon with a heavenly, a spiritual body, and shine forth forever in the kingdom of God. If it be defiled by sin, unsubdued by grace, it will still be restored to the individual, but with the body will perish in hell. Matt. 10:28. Man cannot blot the individual out of existence. He may kill the body, but God retains the negative, and that individual will live again. Each one comes forth in the

resurrection with the very record he has wrought out on earth. The records of God's people have by faith in Jesus been cleansed from every sin and defect. But that work will have been done while here, and the individual will be able to forget his sins and to remember with eternal gratitude the fact that he was washed in Jesus' precious blood.

We are now forming characters which will have to pass the test of the judgment. A heart or soul fashioned after the divine model becomes a most precious object. It will be reproduced beyond the grave and "clothed upon with our house, which is from heaven." A Christlike character in a heavenly, glorified body, like Christ's own body—such will be the happy and eternal state of those "who by patient continuance in well-doing seek for glory, honor, and immortality."

GOD'S FORGIVENESS.

BY ELDER J. H. DURLAND.

THE forgiveness of sins necessarily involves the justification of the sinner. This is clearly taught by the apostle Paul when he says, "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Rom. 4:6-8. If the great Creator and Ruler of the universe brings no charge against a sinner,—puts no sin either of omission or commission to his account,—he is accounted as having perfectly fulfilled the law. The Lord looks upon him as though every moment of his life he had perfectly loved God with all his heart, and mind, and soul, and strength, and his neighbor as himself. He who has never broken the law, has kept it; and he whom God acquits of having ever broken the law, is regarded by him as equally righteous, and entitled to that life which is the reward of perfect obedience.

If the Lord had said, "I will not inflict the curse which is due to the transgressor of my law," then the sinner, though delivered from the curse, could not have pleaded righteousness and a title to eternal life. But he has said much more than this. He has promised not to put the sins of the believer to his account, thus pledging to reward him as one that had never broken his law. According to good critics, the expressions which are used in the Greek Testament to signify forgiveness, seem to convey the idea of something far beyond the mere remission of the curse. The word is used about forty times in the Greek Testament, either as a verb or a noun, and signifies "the sending away of sins," "to lift up," "to take away." Sometimes it is defined "to loose, or release from," "to wash away," "to cover," "not to put to the sinner's account." See Col. 2:13; Rom. 4:3-6; 3:22-27. Every one of these expressions implies not merely a forgiveness that remits the curse, but a forgiveness that removes the sins themselves, so that the man who receives it is regarded as having kept the law of God.

If the remission of sins necessarily involves the justification of the sinner, it is equally true that the justification of the sinner necessarily involves the forgiveness of his sins. They are not convertible terms, and the two things are inseparably connected with each other. When a man is forgiven, he is at once

justified, and if he is justified, it is in consequence of his having been forgiven.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Many take this promise trembling, because they look upon their past life as having no good thing in it. While they believe the Lord will not bring upon them the punishment due for their past sins, they are afraid to accept him as one that has entirely taken the sin away. They are afraid to come out boldly and say that the Lord accepts them. They are so afraid that he does not that they refuse to accept him. Thus they make the best friend they have a liar. This is just where Satan desires to keep them. But God gives us greater privileges than to doubt his word. He wants the believer to accept full forgiveness. He wants all fear to be taken away, and desires us to come to him as though all our past sins were never committed.

Sinner, believe that God for Christ's sake looks upon you with the same favor as he would had you never sinned against him. This will give confidence to trust him to keep you in every hour of temptation. Say with the Psalmist, "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." It is not, "I believe he will forgive," but, "He forgave." We are to believe it is done, and act before the world as though it was done.

What will be the result of such a life? It can be nothing but joy and peace. When a man can take the Lord at his word, lay all his sins before him, and believe everything of the past is removed as far as the east is from the west, he must have joy in his heart. Let us not be content until we have this kind of forgiveness.

MAN'S SIN AND SAVIOUR. NO. 4.

BY ELDER URIAH SMITH.

The Ministration of the Earthly Priests.

FROM this view of the sanctuary and its furniture we now turn to the greater one, of the uses for which it was designed, or the ministration connected therewith. This is so fully described in the book of Leviticus, and its New Testament commentary, the book of Hebrews, that very few words will suffice for our present purpose. Bearing in mind that the law of God, by which was the knowledge of sin, reposed in the ark in the most holy place, let us look at the service continually going on in the court and the tabernacle.

When anyone conscious of guilt as a violator of the law, wished to obtain pardon, he brought a prescribed victim, according to the nature of the offering he wished to make, to the priests at the door of the tabernacle. He then placed his hand upon the head of the offering (Lev. 4:4, 15, 29) and confessed over the offering his sin (Lev. 5:5; 16:21), by which act the sin was regarded as being transferred from the sinner to his offering, which was then treated as the guilty party. The sinner then slew the victim, and the priests took the blood, in which was the life, and performed a ministry with it before the Lord. He took the blood, bore it into the sanctuary, and sprinkled it before the vail, the nearest approach that could be made (until the day of atonement) to the law, for

the transgression of which that blood had been shed.

The principal offering of expiation was the sin offering, and generally the blood of such offerings was sprinkled in the sanctuary, and when so used the flesh of the victim was entirely burned with fire. Heb. 13:11. But there was another class of sin offerings the blood of which was poured out at the foot of the altar, and a portion of which was to be eaten by the priests. Lev. 4:34; 6:25, 30.

Provision was made for a sin offering the blood of which should be borne into the tabernacle, for any soul that sinned (Lev. 4:2), for the priest (verse 3), and for the whole congregation collectively (verses 13-21). But whatever offering of a propitiatory nature was made, the priest either bore the blood into the sanctuary or partook of the offering as being his portion. And when the sinner had brought his victim and slain it, and the priest had taken the matter in charge, the sinner was then free from his sin. He was pardoned, and the sin was then in the hands of the ministers of that sacred court. But let it be noticed that this was not the final disposition of that sin; it was transferred from the sinner, but was treated as a separate entity, to be disposed of afterwards, as we shall presently see.

This service of offering at the door of the sanctuary went on continuously through the year, the penitents receiving pardon according as they sought it by repentance, confession, and their offerings for sin, by which they showed their faith in a greater sacrifice which was to come, the sins of these pardoned suppliants meanwhile accumulating, so to speak, in the sanctuary, where the priests ministered.

Besides this individual work there were daily sacrifices of a more general nature, such as the regular morning and evening sacrifice, the morning and evening incense, the special offerings for the weekly Sabbath, the annual sabbaths, new moons, and feasts. See Numbers, chapters 28, 29.

In this manner the services of the sanctuary went forward through the year. Day after day, week after week, month after month, we behold this round of service performed, the victims coming in solemn procession to the sanctuary, the work of confession going on, the crimson tide of expiation flowing, and the solemn-visaged priests in ceaseless service sprinkling this token of forfeited life before the broken law. There was thus a continual transfer of sins from the people to the sanctuary throughout the year. What became of those sins?

We reach at length a particular day, when another service was performed; it was the great day of the year; it was the culmination of the whole year's round of service; it was called the day of atonement, and it came on the tenth day of the seventh month of every year.

A particular description of the exercises of this day is found in the sixteenth chapter of Leviticus. "Speak unto Aaron thy brother," said the Lord to Moses, "that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not; for I will appear in the cloud upon the mercy seat." Paul, in Heb. 9:6, 7, also states the fact that the high priests could go only once a year into the most holy place: "Now when these things were thus ordained, the priests went always

[continually, day by day] into the first tabernacle [that is, into the first apartment of the sanctuary], accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

The work to be wrought on this day was the atonement, and hence the day was called "the day of atonement." For its accomplishment, an apartment of the sanctuary, into which no man through all the year had been permitted to enter on pain of death, was solemnly laid open, and the ministration of the high priests transferred thereto.

After a suitable offering for himself and house (Lev. 16:3, 4, 6) the high priest was to take of the congregation two kids of the goats, and present them before the Lord at the door of the tabernacle (Lev. 16:7). He then casts lots upon them, one for the Lord, the other for a scapegoat, or (margin) Azazel. Verse 8. Then, after making an atonement for himself and house in the most holy place, he was to come out and kill the goat on which the lot fell for the Lord, to be a sin offering for the people, and with that blood go again into the most holy place and sprinkle the blood upon the mercy seat and before the mercy seat seven times. He did this "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Verse 16. It is called, also, the "reconciling" of the holy place, and to reconcile in this case is the same as to cleanse; for making the atonement was the cleansing of the people, and the atonement was made for the sanctuary as well as for the people. See verse 30: "For on that day shall the priests make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

WHAT THE ATONEMENT WAS.

The atonement, then, was a cleansing from sin; but verse 33 reads: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation." Thus this work of the atonement was the cleansing of the sanctuary. This is further shown by Eze. 45:18-20, where "reconciling the house" is called "cleansing the sanctuary." And the word "reconcile," in verse 20, is the same word as "reconciling" in Lev. 16:20.

While the work of atonement was in progress, the people were to be around the sanctuary afflicting their souls, thus maintaining an interest in the sacrifice that was there being offered in their behalf. Lev. 23:27-32.

And when the priest had finished the sprinkling of the blood upon and before the mercy seat, beneath which lay the law, thus showing that its demands had been satisfied, and securing a release of its claims upon the people for their sins, he came forth to the door of the tabernacle and the live goat was brought before him. Upon that goat he then laid both his hands and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them," says the record, "upon the head of the goat." Think a moment what this implies in regard to those sins. The sins mentioned were not simply the sins committed on that day, but were all the sins, all the transgressions, and all the iniquities

of the children of Israel since the preceding yearly atonement was made. These sins had been accumulating, as we have seen, in the sanctuary; they were now, by the services of the atonement, considered as released from the law and the sanctuary, and placed in the hand of the high priest, by whom they were brought out and placed upon the head of the scapegoat. This shows that something more is done with sins after the sinner has been pardoned of them. The priests on the day of atonement put them all on the head of the scapegoat. This is the plain record of the Scriptures, and if any are disposed to cavil at this transaction, they simply cavil with the Scripture record itself.

The scapegoat, having received the sins of the people, was sent away by the hand of a fit man into the wilderness, called a land not inhabited, or, as the margin says, "of separation." Lev. 16:21, 22. Tradition has it that the goat was there caused to perish; and with him perished all the load of sins which he bore. This was the "remembrance" that was "made of sins every year" under that system (Heb. 10:3); but after each yearly service of this kind, there was no more remembrance of the sins of that year.

Here, so far as that typical system was concerned, was the remission of sin, for remission means "a sending away," and here the sins were sent away on the head of the goat into a land not inhabited, a land of separation and forgetfulness, and came no more into the camp of Israel, to be remembered against the people.

A round of service was now completed. The day of atonement being past, the regular daily service for another year began, and went forward till another day of atonement completed another year's work. And thus the services of the sanctuary went forward year by year, with occasional interruptions on account of the sins and chastisements of the people, until by unseen hands the veil of the temple was rent in twain on the day when the Son of God, the world's great Sacrifice, expired upon the cross. In less than forty years after that epochal day Jerusalem itself fell a prey to the arms of Rome, the temple was destroyed, the Jews were scattered over the face of the earth, and the sanctuary and its sacrifices, as they had existed in Jerusalem, disappeared from the view of men.

As we now come to a new dispensation, and the old passes away, it remains to inquire what change took place in reference to the work we have been considering. The propositions we have to present and maintain here are these: That there is a sanctuary in this dispensation, the antitype of that of the old; that there is a priestly work to be performed in this dispensation, the antitype of that of the sons of Levi in the former; that the ministration in the New Testament sanctuary has one round of service to be performed, represented by the complete yearly round of service of the type; that this, like that in the type, will close with an atonement, when sins will be put away in reality and once for all, and the work of salvation for the world will be forever ended.

A TENDER conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a mote.—T. Adams.

THE NEW BIRTH.

BY ELDER WM. COVERT.

IN a former article it was shown that man, considered apart from Christ, is not the same kind of being that God placed in the Garden of Eden. That man was "upright" and "very good;" but Satan perverted him through sin, until the good man perished out of the earth. This perverted condition makes the new birth necessary in order that God's design may be carried out. Therefore it is written, "If any man be in Christ, he is a new creature." 2 Cor. 5:17.

About the mysteries of this birth, the learned Rabbi Nicodemus became much confused when Jesus said to him, "Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. "How can a man be born when he is old?" he asked, his mind all the while resting on the thought of fleshly generation and birth. Jesus explained to him that the man who is born of flesh is flesh; so if it were possible for his birth of the flesh to be repeated, he would yet be flesh, and therefore none the better for it. But the birth that he must have is from above, and of the Spirit of God. Being thus born anew as to the attributes of his mind and character, he becomes essentially a new creature.

Although Nicodemus was a master in Israel, his mind was not then prepared to grasp the truths of this subject. It is a theme whose source is in the springs of everlasting life, and the mind must be connected with this life-giving current before it can discern these things of the Spirit. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." As we have noticed this before, we will now further inquire into the agencies used in bringing this about.

Of the new birth it is written: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23. From this it is seen that God's word is made the channel through which this life reaches the heart with its quickening power. It is not the printed words, as seen and read with the organs of sight, that quicken into life; but God associates with the gospel truths in the human mind the Spirit of life, and through this mysterious process imparts his mind to the believer. So the apostle says of the Christian, "We have the mind of Christ." 1 Cor. 2:16. Again he exhorts, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

By letting the mind of Christ have possession of our mind, his Spirit takes charge of the affections. This really places us *en rapport* with heaven. Christ's words to such an one are spirit and life. John 6:63. "This is the word which by the gospel is preached unto you." 1 Peter 1:25. The mind that is not of the Lord Jesus is of the flesh, earthly, sensual, and devilish. That received from above is "pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3:17.

Paul, in writing to those who have experienced the new birth, says: "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3:9, 10. Again he writes of this change,

saying, "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. He also says, "You hath he quickened, who were dead in trespasses and sins." Eph. 2:1.

This quickening is imparting life. It is effected by being cut loose from the Satanic vine of darkness, death, and sin, and engrafted into Christ, where there is light, life, and righteousness. It is equivalent to a new creation. Thus he writes: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Verse 10.

Being thus created anew as to the mental and spiritual nature, but left still the same as to the physical attributes, the constant attendance of the power of God is essential that his child may be kept faithful. "The law of the Spirit of life in Christ Jesus" in the new birth makes the individual free from the law of sin and death. Rom. 8:2. But the object of this work wrought for man is "that the righteousness of the law might be fulfilled in us." Verse 4.

It now becomes of all things the most important to keep the fleshly mind deadened because of what sin would do if the flesh should rule. Therefore the apostle writes: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Verse 10. That is, the body is kept under to keep sin subjugated, and the Spirit imparts the life to perpetuate the righteousness. The new birth only brings forth a babe in Christ. But this child, being of heavenly birth, is a partaker of the divine nature, and longs to feed on the life of the Lord, that he may grow up into him in all things.

Sinner, do you not long for something that you do not possess? If so, it is the tender Spirit of Jesus drawing you to the Father. All heaven is yearning over you. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Eze. 18:32. The Lord with outstretched arms is waiting to receive you. Your sins, that have been like loads unbearable, he will take away. Matt. 11:28. That hard heart, that has been so hardened by sin that you could not love or obey God, will be removed, and a heart sweet and tender will be given you. Eze. 36:26, 27. David prayed, "Wash me, and I shall be whiter than snow." Ps. 51:7. Nothing else in the world is as white as snow. But the heart purified by the Spirit of the Lord is even whiter than snow.

THE SPIRIT OF REVERENCE IN THE STUDY OF PROPHECY.

THERE is much danger of presumption in connection with the study and interpretation of prophecy. We are never called to become prophets, but only interpreters of His prophetic word, and when even this becomes too exact and positive, we have good reason to go softly.

We may know much of the meaning of the signs of the times, but the day and the hour we know not. Let us walk with bowed heads and unshod feet amid these sacred days that lie hard by the coming of the King.—*Christian Alliance*.

HAVE faith in God; think noble things of God; be sure that trust in the righteous God means the ultimate triumph of good over evil.—*Farrar*.

Miscellaneous.

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

THE TUNER AND THE TUNING.

BY WILLIAM LUFF.

I stood by the old church porches,
By the old-time sleeping dead;
And I heard the tuner tuning
The organ overhead;
And the notes seemed oft repeated,
As he touched the mournful thing—
There was neither hymn nor anthem
That choir could chant or sing.

But I listened in the silence,
Where the yew trees cast their shade,
Till the reeds had had their testing,
And the final chord was played.
Then it seemed in satisfaction
That the tuner ran then o'er,
To see what strains of music
The perfect notes could pour.

I stand to-day in the porches
Of the living Church divine;
And I hear the Master Tuner
Till I almost half repine;
For the notes seem long repeated,
And come with mournful wing—
There is neither hymn nor anthem
That choir can chant or sing.

I stand to-day in the porches
Of my own small temple heart,
And I hear the Master tuning
And adjusting every part;
I will rest with hopeful patience,
Till, perfect beneath his hand,
He wakens on earth the prelude
Of the praise in the better land.

—*Jenness Miller Illustrated Monthly.*

REPRESENTING CHRIST TO THE WORLD.

BY MRS. E. G. WHITE.

IN order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in his great love for the world. Nothing was allowed to divert his attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth my Father love me, because I lay down my life, that I might take it again." "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." That is: "My Father hath so loved you, that he even loves me more for giving my life to redeem you. In becoming your substitute and surety, by surrendering my life, by taking your liabilities, your transgressions, I am endeared to my Father; for by my sacrifice, his will is fulfilled, his law vindicated, and God can be just, and yet justify him who believes in Jesus."

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of his grace abundantly provided for all who believe on Christ. And having thus himself represented the love of

the Father, he has enjoined upon those who believe in him to represent his character to the world, and thus reflect the glory of God in their own character.

Jesus says, "As Thou hast sent me into the world, even so have I also sent them into the world," to be witnesses for me. Christ calls upon each of his followers to represent his goodness, his mercy, and his love to the world, as he has represented the love of the Father. He has made those who believe in him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by his grace are to reveal his power to others, that others may be saved through their instrumentality. All who are truly converted are commissioned of God to be light bearers to the world.

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." It is the privilege and duty of every child of God to obtain day by day a living experience in the things of Christ. Through a connection with Christ, we are to go forth in his Spirit, with his mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our pattern, and shape our life after the example he has given.

All the heavenly intelligencies are looking with intense interest to see what the human agencies will do at this time. As ministering spirits sent forth to minister unto them who shall be heirs of salvation, they look with yearning desire upon the world for whom Christ died. They know that Jesus has died that the world might believe in him and not perish, but have everlasting life. They know that Jesus now says to the sincere, believing ones: "You have given yourselves to me, and I have given you to the world as my representatives. Ye are to be no more children, tossed to and fro and carried about with every wind of doctrine. You are my witnesses, dedicated to me, that ye should go forth to represent the gracious character of God."

When by faith we grasp what Jesus has done for us, all hardness of heart will be melted under the softening, subduing influence of his matchless love, and we shall bear about in the body the dying of the Lord Jesus. We shall then feel that we are under obligation to task to the uttermost our capability, that our talent may be brought into highest service to diffuse the light and grace we have received. There will not be exhibited a disposition to tear down, but the mind and spirit which dwell in Christ Jesus, to restore, to build up. Jesus was a fountain of healing mercy for the saving of the world; for by precept and example he represented the justice and love of God to men. When the nature of man is renewed by grace, he will be full of tenderness, sympathy, and love. Thus the character of God will be unfolded to the world as it is, and Satan will not be able to fasten the minds of all humanity in

his snare, charging God with his own attributes, and misrepresenting his character.

Jesus could not express in words to the understanding of man the love of the Father; he could only say, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." But he did express the love of God in his actions. Never can we equal the goodness and the love of Jesus, but he calls upon every man and woman, youth and child, to behold him, and by beholding his perfection of character, to become changed into his image. Call every talent into exercise to copy the Pattern. Christ died to save man, and he calls upon us to live as seeing Him who is invisible, that we may save souls. Then seek the Lord most earnestly. Eternal life at the right hand of God is worth a life-long, persevering, untiring effort. Look to the cross of Calvary, and be no longer half-hearted. It is either life or death with every one of us; and when we surrender all, then Jesus will open ways that we may serve him with every power of our being. The Lord would have us gather up the rays of light, and be witnesses for Christ.

Says the prophet, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and everyone who copies the Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of his church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved.

"THERE REMAINETH A REST."

BY ELDER A. ALLEN JOHN.

I NEVER realized the comfort which these words afford, until late in the afternoon one "preparation day" I found myself weary and unemployed—at rest. After a short interval, the pencil and paper were again involuntarily in hand, but there were no thoughts to indite, the mind seemed to be blank.

That very condition of repose, though but brief, seemed in its passiveness to invite thought, and in an instant the beautiful text, "There remaineth a rest," flashed into mind. It was a restful thought, so delightful and re-

freshing that it seemed as though heaven were a little nearer than ever.

The few intervening moments were full of joyful expectancy, and as the sun passed from sight, and twilight quietly merged into darkness, the whole being was at rest.

That Sabbath day was one of true delight, a blessed antepast of the rest that remaineth for the people of God. It has not always been thus; but that one moment of perfect rest, and that one restful thought, have left a longing which nothing but "full assurance of faith" can satisfy, in obedience to the commandments of God and the faith of Jesus.

I have since learned that the restful thought of that moment's rest was only typical of the blessed experiences in the life of trust and consecration which it is the privilege of believers to enjoy day by day. In its rapture well could the Psalmist exclaim, "A day in thy courts is better than a thousand!" And, again, "I delight to do thy will, O my God; yea, thy law is within my heart."

"Perfect submission, perfect delight,
Visions of rapture now burst on my sight;
Angels, descending, bring from above
Echoes of mercy, whispers of love.

"Perfect submission, all is at rest,
I in my Saviour am happy and blest,
Watching and waiting, looking above,
Filled with his goodness, lost in his love."

Adel, Iowa.

WHO WAS "HIM"?

BY ELDER S. N. HASKELL.

ZACHARIAS and Elizabeth "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years." Luke 1:6, 7. From the time that God said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," to be childless was looked upon as a judgment of God; because God had said, "Be fruitful, and multiply, and replenish the earth." And the promise that the great Deliverer, the Messiah, the Son of God, would be born of humanity, sanctified and protected the marriage relation; and by it God designed to make the marriage relation more sacred in the sight of men.

This principle was often lost sight of, as mankind only saw the bearing of children a duty, without discerning the sacredness and object of the marriage institution. To correct this, it was not infrequent for women to be childless, which they might be, and at the same time be "righteous before God, walking in all the commandments and ordinances of the Lord blameless." This also revealed the fact that there was a higher object in the family relation than simply the bearing of children. The glory of God should be considered, and individuals were to look forward to the time when Christ would come. The prophets had described the manner of the birth of Christ, and the time of that event, so minutely that there could be no mistake by the close observer of the fulfillment of prophecy.

While Zacharias, according to the custom of the priest's office, was burning incense in the temple of the Lord,—

There appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and

thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. Luke 1:11-17.

The expression "he shall go before him" reveals to us distinctly the burden of Zacharias' prayer. The expression "the Lord their God," in verse 16, might or might not be taken as the antecedent of the word "him" in verse 17; but in either case it is evident that the burden of Zacharias' prayer was concerning the revelation of the Lord Jesus Christ. He saw the promise that had been made by God four thousand years before. This promise had ever been kept before the minds of the devoted, consecrated, God-fearing people. They saw beyond and through the forms of the ritual the great center from which all light and glory came.

Zacharias and Elizabeth believed that the time had come when Christ should be born; but the priest had not the most distant idea that his wife should be the honored mother of the forerunner of Christ. But the time had arrived when Christ should appear, and he, like Anna, "who departed not from the temple, but served God with fastings and prayer night and day," and others "that looked for redemption in Jerusalem," was looking for a sign when a virgin would conceive and bear a child that would be none other than the long-looked-for Messiah. When, therefore, the angel spoke of John as the forerunner of Christ, and the one who should go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord, Zacharias at once understood this expression "him" to refer to none other than the Lord Jesus Christ, which would not have been the case if the coming of the long-looked-for promised Seed had not been the burden of his heart.

The lesson which we draw from this is, first, that God reveals himself to those who are meditating upon and praying for the fulfillment of those prophecies and promises which pertain to the time in which they live. Second, he honors those who are thus interested in his word and work by having them act a part in the fulfillment of those promises. Third, by thus taking an interest in the divine teachings, the judgment is so sanctified that the individual can understand the voice of God without entering into all details. Fourth, it also reveals the fact that angels cooperate with the people of God, and are watching their interest in the fulfillment of his word, and are weighing moral worth. Had not Zacharias' mind been intently fixed upon this particular thought, and had it not been the burden of his prayer, he could not have understood the angel in the expression, "he, his son, shall go before 'him,' Christ.

The same principle is illustrated in the case of Joseph in the circumstances recorded in Matt. 1:18-25. While Joseph was considering the propriety of taking Mary his wife, the angel of the Lord appeared to him in a dream and stated that she should bring forth a son, and thou shalt call his name Jesus. "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with

child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us." Joseph must have been familiar with this prophecy; otherwise he would not have understood the angel's words; for the angel did not mention it to him; it was the writer that referred to the prophecy. Joseph must have been praying and looking for the fulfillment of this very prophecy; and he could thus comprehend the words of the angel, and God could trust him to become the husband of the mother of the Lord. But had his mind been absorbed in other matters, God would have passed him by, and selected someone who was spiritually minded and could appreciate the fulfillment of this wonderful prophecy.

The same might be said of Mary, when the angel Gabriel appeared to her and said, "Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women." At first she was "troubled at his saying, and cast it in her mind what manner of salutation this should be;" but after the explanation which followed, the only reply made by Mary was, "Behold the handmaid of the Lord; be it unto me according to thy word." This reveals the fact that she readily comprehended the words of the angel. She too must have been familiar with the prophecies, must have been expecting that Christ would be born, although surprised that she should be the honored instrument in the hands of the Lord for the fulfillment of the prophecy.

The same might be said of the shepherds to whom the angel of the Lord appeared and said: "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."

Why did not God reveal himself in like manner to the scribes and Pharisees, and thousands of others in Israel? Why were they left not to understand who "Him" was?—Simply from the fact that they did not believe that the time had come; or, if they did believe that the time had come, they were not expecting the Saviour in the manner foretold by the prophets, and consequently they were finally destroyed, because they "knew not the time of their visitation."

Who, then, will be the recipients of the spiritual blessings promised to God's people, and who from this generation among the professed people of God will share in the outpouring of the Holy Spirit, which is to fit them for the revelation of our Lord Jesus Christ?—Simply those whose attention is turned in this direction, and who are expecting the fulfillment of the promised blessings, and are waiting and praying for them. They are those who are daily studying and meditating upon those prophecies and promises which pertain to this time.

ENVY.

OH, the misery and the meanness of envy!—the most hateful child of a hateful mother. For of all the evil progeny born of the love of approbation, envy is the meanest and the worst. It desires naught for itself except superiority over its fellows, and this it seeks to attain, not by lifting itself up, but by casting its fellows down. From the love of praise the transition is easy and natural to that spirit which hates to hear praise bestowed upon another.

This spirit is a stirrer up of strife; it poi-

sons social conversation with slander and detraction; it entices to treachery and falseness, and all underhand measures; it undermines and destroys; it smiles upon its enemy, and smites him under the fifth rib. It is itself the mother of bitterness, wrath, backbiting, hypocrisy, treachery, murder, and all uncharitableness. Beware how you allow this evil spirit to rest for a day, for an hour, in your heart. Beware how you allow yourself in your inmost thought, in your most secret feeling, to wish ill of another's enterprise, or evil to another's fame.—*Lyman Abbott.*

THE BREAD AND WINE.

BY ELDER J. P. HENDERSON.

THERE is no ordinance in our church services more sacred than the one that calls for the use of bread and wine. The solemnity of it demands the most thorough preparation, both spiritually and in material arrangements.

When the children of Israel were to meet the Lord, they were commanded to cleanse themselves and wash their clothes (Ex. 19: 10, 14); and in sacrificial offerings everything blemished or defective was forbidden (Lev. 22:20-24).

The services of the old dispensation were typical of those of the new, and the principles involved have no less force and are just as obligatory now as then. When the type met its antitype, a change of ordinances took place, but it is the same Saviour to be held in remembrance and the same attributes of divine perfection to be symbolized. Such can only appropriately be represented by perfect emblems.

The use of leavened bread was forbidden in the sanctuary service. Lev. 2: 11; 6: 17. Leaven, in the New Testament, is frequently used as a symbol of spiritual uncleanness (1 Cor. 5: 7, 8), and it seems inappropriate that it should enter into that which is to represent purity and eternal things. Leaven is the result of decay. It has death in it. It is generated by decomposition.

Christ is a living Saviour. He never saw corruption. Acts 2: 27. He died of a broken heart. Ps. 69: 20. His blood is incorruptible. 1 Peter 1: 18, 19. Sin never entered the vital elements of his precious life, hence death could not hold him. Acts 2: 24.

The passover was a feast of unleavened bread. Luke 22: 1. The Lord's Supper was instituted at its close (Matt. 26: 26-28), and the unleavened bread was blessed and broken as a matter of consequence. It was to represent a pure, incorruptible Saviour, and similarity must exist between the emblem and that which is emblemized. The same is true of the wine. It is given as an emblem of his shed blood. Sweet wine only can fitly represent that which is incorruptible.

Fermentation is an opposite element from life. Wine in that condition is elsewhere forbidden in Scripture (Prov. 23: 31), and its use in the sacrament could not possibly be an exception. The following recipes for preparing these emblems are given, that those who have need of such help may clip and preserve them for reference. The first is in substance from the question column of the *Review*, noted a short time since. The other is kindly furnished by a lady who is very successful in making sweet wines.

UNLEAVENED BREAD.

To a cup of sweet cream, in quantity to

supply the occasion, add a little salt, and stir in flour until made into soft dough. Knead thoroughly, say twenty minutes. Roll out to one-half inch thick. Cut half through the dough into squares of about one-half inch in size. Bake in a moderately hot oven. Some add a little sugar to flavor.

SWEET WINE.

Pick, stem, and wash the grapes thoroughly. Cook in their own juice until well dissolved. Strain through a cloth, removing all seeds, etc. Add a quart, more or less, of sugar to the gallon, as it suits the taste. Again boil, skimming off the sediment until it is thoroughly cleansed. Can while hot in glass or earthen jars. If properly sealed, it will keep for years.—*Workers' Bulletin.*

THE LORD'S RIGHTEOUSNESS.

BY ELDER I. E. KIMBALL.

UNLESS the Lord open our eyes to perceive his righteousness, all is vain, for we are dead to righteousness, the God of this world having blinded our eyes, to make evil seem good, and good evil. Sin becomes righteousness and righteousness sin. "Woe to them that put darkness for light and light for darkness." How much of the world has gloried in its shame! In this condition, with the eyes thus blinded, the law can do us but little good. But the Lord can speak to the dead, to those who slumber in unconscious transgression. Thus he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

"No man can say Jesus is the Lord but by the Holy Ghost." "No man can come to Me except the Father draw him." We are but prisoners; it remains with God to open the prison house; it remains with him to provide us with gold and silver and eyesalve, and this he will do, oh, so freely, "without money, without price"! The Saviour has taken all our transgressions upon himself and expiated them upon the tree; "surely he hath borne our griefs and carried our sorrows;" "himself took our infirmities and bore our sicknesses"—all in order that we might be "filled with all the fullness of God." In him we are restored to all the privileges of sonship with God, from which sin and separation from God had excluded us, to the power, the wisdom, and righteousness of the Eternal. The testimony of Christ comes to us: "I can of mine own self do nothing." "I can do all things through Christ, which strengtheneth me."

With Christ, the Father freely gives us all things. The Spirit which raised Christ from the dead is freely given us. But not to all; the Lord testifies who are the recipients of his grace: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." "I dwell . . . with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

God dwells with the hidden man of the heart. Therefore he says, "Son, give me thine heart." He desires "truth in the inward parts." This he has always desired, hence he addressed his chosen anciently as, "Ye that know righteousness, the people in whose heart is my law;" and, looking forward to the new covenant, the Holy Ghost testified, "I will

put my law in their inward parts and write it in their hearts." Then they should all know the Lord, from the least to the greatest, for, saith God, "I will pour out my Spirit upon all flesh." "Ye know him, for he dwelleth with you, and shall be in you." Thus God will cast out our enemy. Thus they shall all be taught of God. And the Lord himself shall "feed the flock" and teach "you all things." So the Lord declares against the false shepherds, "They shall cease from feeding the flock, . . . for, behold, I, even I, will both search for my sheep and seek them out," etc. "I will dwell in them and walk in them, and I will be their God, and they shall be my people."

In the flesh, or sin, that is, in our natural carnal condition, we fulfill the desires of the flesh and of the mind. Hence the law is "weak through the flesh," for "the carnal mind ["the minding of the flesh," margin] is enmity against God; for it is not subject to the law of God; neither indeed can be." Therefore the law cannot give us righteousness. "If there had been a law which could have given righteousness, verily righteousness would have been by the law." It cannot open our eyes; it cannot give us strength; it cannot undeceive us; it cannot enable us to crucify the flesh. "But if ye through the Spirit do mortify the deeds of the body, ye shall live." So the righteousness of the law—the righteousness which the law calls for—can be fulfilled when we walk not after the flesh but after the Spirit. But merely to hold the law, and not have the Spirit to enable us to keep the law, what spirit will we have? We will be bound under darkness and partakers not of the divine nature, but of the Satanic.

HIS EYES BLINDED.

IMPURITY sees only impurity, and doubts the very existence of God. Selfishness does not believe that there is such a thing as unselfishness in the world. Dishonesty questions every man's motive, and says there is no disinterested benevolence. Hate refuses all offers of sympathy and aid. These malign feelings and affections carry with them their own sad sting and curse. Sin thus degrades a man in his own eyes and in the eyes of the slaves of sin, and impoverishes him. It robs him of true fellowship based on mutual confidence. It robs him of self-respect. It robs him of peace.—*Bishop E. R. Hendrix.*

AS BAD AS ANANIAS.

THE man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred dollars, to the altar of God and says, "That is all I have to spare," if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony, and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit, and yet flatter themselves that they are on the way to heaven and sure of glory. Beware lest a worse fate than Ananias' overtake you!—*Bishop Wilson, in Arkansas Methodist.*

God loves to be longed for, he loves to be sought,
For he sought us himself, with such longing and love;
He died for desire of us, marvelous thought!
And he yearns for us now to be with him above.
—*Pulver.*

The Home Circle.

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

THANKSGIVING AT THE OLD HOME.

Out from the good old country town,
Far o'er hills with gorgeous crown,—
The frost-touched trees and verdure sere,—
Out where the magic atmosphere
Quickens the blood and paints the cheek,
Over the bridge at Crooked Creek,
The long steep hill, the winding lane—
And then, the dear old home again.

Feast for the eyes! 'Gainst autumn skies
The quaint old rustic gables rise;
The chimney wide—the yeoman's pride—
Standeth guard o'er the fireside
Wherein the oak-hewn logs ablaze
Kindle the fire of memories.
Again the creak of the old well sweep,
The moss-lined bucket from out the deep.

O artist, paint, for words grow faint!
With recollections dear acquaint;
Tell of the home, the vine-clad well,
The drooping flowers, the asphodel,
The golden-rod, bright vigils keep;
That sacred acre where loved ones sleep,
While golden leaf and golden sheaf
Shall typify life's story brief.

'Tis a hallowed spot,—this sacred nook.
Merrily flowing, the little brook
Murmurs and gurgles a symphony:
"This is a happy Thanksgiving day."
Happy indeed, and full of cheer;
Father and mother and children here.
A song and a story of home and love,
And the Father is watching from above.
—*Good Housekeeper.*

CORONATION.

BY RODNEY WELCH.

It was the day before Thanksgiving, the only holiday that New England knows much about, and about which the rest of the world knows so very little. For three nights before the cold had been very severe for the time of year, and the newly-formed ice was as smooth and clear as a looking-glass. The Portland stage and the extra carriages that accompanied it had brought in most of the persons who were expected to join in the family reunions. Brave boys came from the stores of Boston and the sawmills of Oldtown. Brave girls, beautiful in the devotion they showed to the families they were supporting at home, came from the cotton mills at Lowell and Manchester. Houses where plain food had been served for many a week were now stocked with luxuries, for to-morrow was Thanksgiving, "the gladdest, merriest day" of all the year.

What were we to do on that day besides go to church and eat the feast that had been so long in preparation? Such was the question asked by my strong, earnest, older friend, who had come down from Boston to spend Thanksgiving.

"Skate, of course," I answered.

"But why not try the ice to-night?" he asked.

I could see no reason, and so we went down to the shore of the pond, fastened on our skates, and flew, as it were, over the glassy surface to the cove, where the piles of resinous boughs stood. Once there, we conceived the idea of skating back to the village, collecting the young men and women, boys and girls, taking suitable provisions for a picnic, placing them all in sleighs and on sleds, drawing them over to this place, and eating a supper on the rocks, amid the glare of the burning tree tops.

We were not long in carrying out our plans, for almost every house had its sleigh and skaters. In an hour the little lake was in possession of the merriest skating party it had ever known. And then the supper, the bonfires, the songs, and the merry-making. The sport was over at length. It was clearly time to go, and the company was arranging itself in little groups as it had done when we came over.

"Tie all the sleighs and sleds together," my strong friend shouted, as he stood upon a rock among the lingering flames. The order from the leader was soon obeyed. The little vehicles were arranged from ten to twenty feet apart, according to the length of the ropes or leading lines that we had, and three or four skaters were stationed between them. Then two much longer ropes were stretched on either side, of which some twenty skaters took hold. With a shout and a whoop, such as Indians give when rushing into battle, we started on the ice. The line, first straight, or wavering where the poorest skaters were, soon took the form of a crescent, and with a clamor of voices and the grating of the skates, we proceeded right joyfully.

My strong friend and I were on the same side, and held the place nearest the sleighs. We had not proceeded far before I perceived that the ice was bending in front of us, and I could clearly hear it crack, amid the noise of the skaters. I spoke not a word, but looked intently into my companion's face. I only thought that so long as we kept in motion as we were then doing, we might pass the terrible danger. But I knew very well that if the true state of affairs became known, a panic would spread along the line, some skaters would drop out, and the sleighs and their precious burdens must sink to the bottom.

I can never forget the horror of that moment—a moment that seemed an age. I was faint myself, but I shuddered lest some skater should fall or learn the situation. I could not speak for fear, but I most feared that other voices would stop, and that the cracking of the ice should be heard by the women, who would be sure to scream. My eyes were fixed on my companion's face. I was fairly drawn along over the curving ice, that seemed to rise higher before us every moment. Cold sweat was on my forehead, but I could not loosen my hand from the rope to wipe it off. My friend noticed that I was lagging—I, who was so expert a skater. His eye caught mine, and by that sort of intuitive knowledge we are sometimes endowed with in times of great danger, he became aware of our dreadful situation, heard the cracking of the ice, saw it, felt it rising in front of us.

What did the strong man do? Did the alarm seize him that had overpowered me?—Far otherwise. Raising his voice so it could be heard over the din of the skaters and the merry voices of those in the sleighs, he shouted: "Sing Coronation; all sing, so we can time our strokes," and, without lowering his voice, he sang:—

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all.

The order came so unexpectedly that few joined in singing this verse, but when it came to the next stanza, almost all the voices were heard. I felt a sort of relief when the soprano, alto, tenor, and bass voices all struck the words:—

Crown him, ye martyrs of our God,
Who from his altars call.

But I feared the time when the bass would be left to carry a line alone. There were but three or four bass voices in the entire company, but my friend was numbered among them. I noticed that he husbanded his breath for this, as a strong man saves his strength for some great effort. Nevertheless, I could hear alternating with the words:—

Extol the Stem of Jesse's rod,

the crack—crack—crack—crack—crack of the brittle shell that was between us and eternity. It was a wondrous relief when four parts instead of one, and a hundred voices instead of four, took on the words, which sounded like an anthem of praise:—

Extol the Stem of Jesse's rod,
And crown him Lord of all.

We were now approaching the middle of the lake, where the water was the deepest, so deep, indeed, that no line in the village could reach the bottom, and where the ice must be the thinnest, because it was the last to freeze there. I knew this, but I felt that we were going with such rapidity there would be no new danger so long as there was no break in the singing. I singled out a tree on the shore we were trying to make, and calculated if, at the rate we were then singing, there were verses enough to last until we reached it. I feared lest the leader might omit a stanza, as was sometimes done in church, and there might be a space over which we would be left to pass in silence, or with nothing to disturb the silence but the cracking of the ice.

I had no cause for alarm, however, in the matter. There was, indeed, that dreadful crack—crack—crack—crack of the ice distinctly heard during the singing of one line in each stanza of the hymn, but it was either that I had become more accustomed to it, or because it was more faint than a little time before, that it failed to affect me as at first. So, too, there was a little breadth of ice to be passed over after the singers had closed the verse:—

Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

But our momentum was then such that I knew we should reach the shore in safety, which we soon did. On reaching the shore there was the same boisterous noise that marked our starting, each one untying his sled or sleigh and joining the little party with which he came. But of the peril through which they had passed, no one of them had the slightest intimation. The two who knew all remained on the sandy beach after the party had gone to their homes. Their arms were about each other's necks as they knelt, and a tremor closed the lips that would have prayed.

The next day was Thanksgiving. Singularly enough, the opening hymn in the church service was the one that was sung on the ice, but it was not strange that two hands holding hymn books trembled when all the congregation sang "Coronation."—*Chicago Times.*

"YE HAVE DONE IT UNTO ME."

"Ye have done it unto me, ye have done it unto me," sang Jenny, one Monday morning. "There, I'll remember it this time sure. But, dear me, I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them.

"Let me see, now," and she pressed her chubby hands to her forehead; "teacher said if we gave a cup of cold water to one of his little ones, for the Saviour's sake, he would say, 'Ye have done it unto me.' I don't s'pose I know any of his little ones, but I'll try if I can find 'em."

She ran into the kitchen, where, on the dresser, she saw a large bowl, which was used to mix cake in.

"Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water; he'll like a bowlful better still. Bridget, may I take this bowl awhile?"

Bridget, who was busy with her washing, did not turn her head, but said:—

"Oh, yes; take what you like!"

Jenny lifted the big bowl down very carefully, but how to fill it was the question. She did not want to trouble Bridget; besides, she had an idea that she ought to do it all herself.

A bright thought struck her; taking the cup that always hung on the pump, she filled it several times, and poured it into the bowl.

"It's cupfuls, after all," she thought.

It was almost more than she could carry without spilling; but she walked slowly to the front gate. There was no one in sight, and Jenny set her burden on the grass, and swung on the gate while she waited. Presently along came two little girls on their way to school.

"Want a drink?" called Jenny.

"Yes, indeed; it's so hot, and I'm dreadful thirsty. I most always am. But how are we to get at it?"—laughing as she saw the great bowl.

"Oh, I'll soon fix that!" and Jenny ran for the tin cup, with which they dipped out the water.

"It tastes real good," they said, and kissed her as they ran off to school.

The next that appeared was a short, red-faced Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted at his side.

"He don't look much like 'one of the little ones,'" thought Jenny, doubtfully; but she timidly held out her tin cup. He eagerly drained it, filling it again, and drinking.

"And it must be a blissed angel ye are, for it's looking for a tavern I was, and now I won't nade to go nigh one at all. And shure, afther all, water's better nor whisky. Might I give some to the poor baste?" pointing to his dog.

Jenny hesitated; she did not like the idea of having the dog drink from her cup or bowl. But the man settled it by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up.

After they were gone, Jenny filled her bowl again. But I can't tell you now of all to whom she gave cups of cold water that hot day. But when she laid her tired head on her pillow that night, she thought:—

"I wonder whether, after all, any of 'em were his 'little ones'?"

And the dear Saviour, looking down, and seeing that the little girl had done all that she could for his sake, wrote after her day's work, "Ye have done it unto Me."—*Selected.*

Health and Temperance.

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

WINE—FERMENTED AND UNFERMENTED.

BY ELDER W. H. WAKEHAM.

NOTWITHSTANDING the fact that a host of eminent scholars, physicians, theologians, and scientists, have presented a mass of absolutely irrefutable evidence proving that from remote antiquity to the present time, two kinds of wine—fermented and unfermented—have been in common use, yet a religious journal not long since stated that the "notion of two wines, one fermented, the other unfermented, must be dismissed as a pure invention, unsupported by any facts, unsanctified by any scholarship;" and although every intelligent man knows that alcohol is a poison, and might know that its use, even in moderation, is inimical to the best interests of the race, yet Henry A. Hartt, M.D., in a recent issue of *The Arena*, says that "alcohol is a gift of God, exalted by him to the first rank among earthly substances."

This last statement is based upon the supposition that the wine that in the Bible is classed with corn, oil, bread, etc., is fermented,

and so contains alcohol. The former quotation also, and all other similar statements, are founded upon a misapprehension of the general tenor of Scripture teaching, and of the object of the life and work of our Lord Jesus Christ.

The influence of improper education, wrong habits and customs, have so biased the minds of many sincere Bible believers that the above citations, together with other arguments based upon a casual reading of the Scriptures, are sufficient to bewilder their minds, and to cause them to wonder just where the truth lies. For the benefit of such we wish to notice briefly some of the scriptures that speak of wine and strong drink.

But first we wish to notice another statement from Dr. Hartt in his article entitled "Alcohol and Its Relation to the Bible," to illustrate how a false theory will blind an educated man to the most common facts. Against the argument that the wine made by Christ and approved by the Bible was the unfermented juice of the grape, he says:—

The unfermented juice of the grape is an insipid beverage, difficult, if not impossible, to preserve for any length of time, of no special value as an article of food, and utterly worthless for medicinal purposes.

It would be "difficult, if not impossible," to find another sentence containing so many errors. And as the writer makes no pretense of proving these assertions, we will present a few facts on the other side.

1. "The unfermented juice of the grape is an insipid beverage." This is purely a matter of taste. What is insipid to one might be delicious to another. Undoubtedly fresh grape juice is insipid to one whose nerves of taste have been paralyzed by alcoholic liquors until they are incapable of distinguishing the delicate flavors prepared in nature's laboratory. But what would be thought of the common intelligence of one who should assert that sweet milk is "an insipid beverage," because thousands of people prefer sour milk? But there are many to-day, as there always have been, who enjoy the flavor of the "fruit of the vine," and to whom the poisonous product of decomposition, that "biteth like a serpent," is exceedingly distasteful.

2. "Difficult, if not impossible, to preserve for any length of time." It seems almost an insult to the intelligence of this enlightened age to seriously refute this assertion. Does not every housekeeper know that grape juice can be kept almost indefinitely without fermentation, just the same as any fruit can be preserved? The writer recently took a very refreshing drink of just such grape juice which was more than a year old, and just as free from fermentation as pure distilled water. But did the ancients know the art of keeping grape juice sweet for "any length of time"? Most abundant and conclusive evidence can be given to show that they were well acquainted with several methods. A passage from Columella, who lived during the apostolic days, describing one of these processes, is translated by Rev. Dr. G. W. Samson as follows:—

That *must* (fresh grape juice) may remain always sweet, as when fresh, thus do: before the grape skins are subjected to the press, put the *must*, when freshest from the vat, into a new flask, stop it up, and pitch it carefully so that no water can enter; then sink the entire flask in a cistern of cold and sweet water, so that no part be out; then after forty days take it out; thus it will remain throughout the year.

Smith, in his "Greek and Roman Antiquities," gives a similar testimony (see Bible Wines).

That grape juice will keep perfectly sweet for many months when treated according to this method has been demonstrated by Dr. John Ellis, who has made many careful experiments for the purpose of establishing the truth concerning the "two-wine theory."

Long-continued boiling was one of the earliest methods used for preserving sweet wine. Gesenius says that "the honey sent by Jacob to Joseph was wine boiled down to the consistency of sirup."—*Communion Wine.*

Pliny says, "Some Roman wines were as thick as honey," also that the Albanian wine was very sweet or luscious, and that it took third rank among the wines.—*Anti. Bac. p. 221.*

A passage from Virgil, who lived some time before the Christian era, is rendered as follows, by Dr. Joseph Trapp, of Oxford University:—

Or, of sweet must boils down the luscious juice,
And skims with leaves the trembling caldron's flood.

Another method is described by Dr. Ellis:—

Fill a new or clean bottle with new wine just pressed from the grapes up to its neck, then pour about half an inch of sweet oil on the surface of the wine and cork it carefully, leaving a little space between the cork and the oil, and stand the bottle in a cellar, and it will keep. I have three bottles preserved free from fermentation for over three years; the cork must not be removed, and the bottle must not be shaken.

Much more testimony could be presented on this point did space permit; but the above is sufficient.

3. Unfermented grape juice is "of no special advantage as an article of food," but "alcohol is a gift of God, exalted by him to the first rank among earthly substance." Here fresh grape juice is represented as having little or no food value, while fermented wine is extolled as having a high nutritive value, and worthy of a place with such articles of food as corn, wheat, bread, etc. Every person who has given this matter even a slight examination knows that just the reverse is true. According to the *Encyclopedia Britannica*, the average per cent. of the ingredients of eight wines most popular in England are about as follows: Alcohol, 13 per cent.; acid and dry matter, 2 per cent.; glucose, 1 per cent.; water, 83 per cent. Thus it is seen that the nutritive value of fermented wine is practically nothing, while the same authority states that two analyses by Neubauer of pure unfermented grape juice showed a total nutritive value of 23 per cent. and 29 per cent.

But what becomes of the sugar, albuminoids, etc., that fresh grape juice contains, and which make it so nutritious? "In the process of fermentation the albuminoids are precipitated as components of the yeast, or otherwise, or decomposed with formation of ammonia salt; . . . the greater part if not all the sugar is decomposed, with formation from every 100 parts of sugar destroyed of alcohol 48.5, carbonic acid 46.9, succenic acid 0.7, etc."—*Encyclopedia Britannica.*

But is not the alcohol in the wine very nutritious? Much has been said of the strengthening qualities of alcohol. The superstition of the Arabian alchemist that alcohol is the "elixir of life" has not been entirely dispelled. But listen to the following from some of the ablest physicians of this age:—

By physiological inquiries it has been established that alcohol is a poison. . . . It is not a food, nor should it be used as a common beverage.—*Dr. Willard Parker, of N. Y.*

Dr. W. B. Richardson, of England, says, "I can no more accept it (alcohol) as a food that I can chloroform or ether." Alcohol is simply a "nerve fooler," and alcoholized wine is a "mockery, and strong drink is raging; and whosoever is deceived thereby is not wise."

4. Dr. Hartt says that unfermented grape juice is "utterly worthless for medicinal purposes." By this, and his reference to Paul's advice to Timothy to take a little wine for his stomach's sake and often infirmities, he gives us to understand that he considers alcoholized wine the prince of medicines. This is an ancient and popular delusion utterly swept away by facts. The most advanced physicians are discarding almost wholly the poisonous product of the still in their medical practice. The per cent. of mortality is much smaller in hospitals where no alcohol is used than where it is administered as medicine.

Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly.

Labor! all labor is noble and holy;

Let thy great deeds be thy prayers to thy God.

—*F. S. Osgood.*

Mission Fields.

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

OPPORTUNITY.

MASTER of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate.
If sleeping, wake; if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death, but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore;
I answer not, and I return no more.

—Selected.

NORFOLK ISLAND.

BY ELDER A. J. READ.

SOCIAL EXPERIMENT.

WE have already told the readers of the SIGNS about the first social experiment on Norfolk Island, how a community of convicts were conveyed there by the English Government, including all classes of criminals from petty sneak thieves to the most hardened robbers and murderers, where, instead of reforming under the banishment from the outer world, they only became worse desperadoes than before, the most wicked criminals making villains of the others, till the island paradise, overspread with all the beauties of nature and art, became a den of vice and crime, where bloodshed and suicide were the common occurrence and increasing in frequency, thus proving the first experiment a miserable failure.

The descendants from the mutineers of the *Bounty* were the subjects of the second social experiment. The progeny of rebellious sailors and half savage Tahitians would hardly seem like good material for making a good community, but the grace of God had interfered, and, through the instrumentality of John Adams, who instructed them, the race had become changed from a riotous, self-destroying people to a gentle, industrious community.

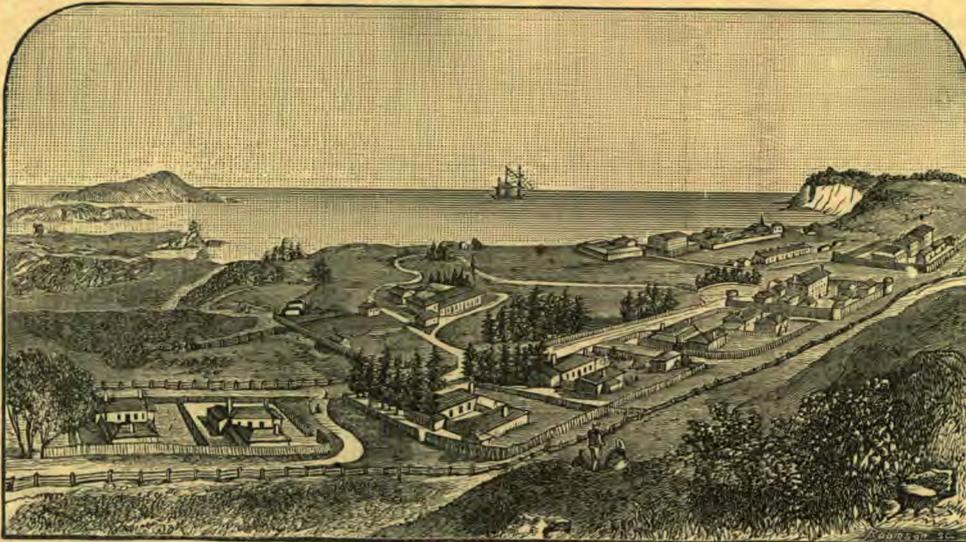
Good John Adams died in 1829, and his death was a terrible loss and grief to the Pitcairn islanders, but they continued to train their children, bestowing care upon the little ones, as he had taught them. As the population increased, the resources of the island became too small for its inhabitants, and they were persuaded by the British Government to remove to Tahiti. They were not happy there, however, and soon went back again. In 1856 they were removed to Norfolk Island, and there they remain still, with the exception of a few who became so homesick that they made their way back once more to Pitcairn Island, and formed the community which now dwells there.

Of course there was much of inherent indolence and depravity which had to be fought in their descendants for generations, and even to the present day. It was a community like this, with all the inherited tendencies of a past generation, well reformed individually, and controlled by their simple, paternal form of government, that was conveyed to Norfolk

Island in 1856 to take charge of the land just vacated and furnish the material for a second social experiment.

The venture was unique, one hundred and ninety-four paupers, having no useful trades, possessed of no household furniture, with minds scarcely more far-reaching than the breadth of the little island they had left, taken by the great, and to them awe-inspiring government, and put upon an island which, though really only about twenty miles in circumference, seemed to them a vast expanse of territory, well-nigh inexorable. Here they were made independently rich, being presented with a bewildering extent of land, twenty-five acres each, and a large stone house to each family,—a wonderful exchange for their little thatched huts and small garden plots on Pitcairn.

Besides this, they were made possessors of public works which had cost thousands of dollars. There was a well-built pier and breakwater, affording a comparatively safe landing for boats; there were miles and miles of well-surveyed roads, built across the island in all directions, winding around hills, crossing well-bridged rivulets, and extending over level tracts of land. The gigantic Norfolk pines (*Arancaria Excelsa*), which stood in rows on either side of the roads and covered the high hills, were grand indeed, some measuring over thirty feet in circumference and towering to a height of over one hundred and



NORFOLK ISLAND.

fifty feet. Here was a huge corn mill, run by wind power, and, in the deep valley, a saw-mill, run by water power. Here for the first time they saw herds of cattle and flocks of sheep. Wherever they looked, on the hills or in the valleys, on the well-built town or on the fertile country tracts, there was untold wealth, and all was theirs. It seemed like a fairy tale or a dream, their transition was so sudden from poverty to wealth.

But it must be remembered that the people so suddenly transported, while a virtuous community, not only had no useful trades, but they had not experienced hardships, in their almost tropical home, sufficient to develop in them the habits of industry necessary for a prosperous residence on such a well-organized island. A few tradesmen were left for a short time to instruct them in the use of the mills, but, as readily could be seen, this was insufficient to establish permanent industry, so necessary for the systematic maintenance and prosperity of the island.

The immediate government of the island was vested in a magistrate and two councillors, chosen from among their own number, and under the general control of the governor of New South Wales.

Naturally enough, the people, thus left to themselves, with no outside example or influence in the sterner duties of life, and being from the first puerile, soon allowed their fine

island home to deteriorate till it became irrecoverable. Increased possessions developed traits of character which had before lain dormant; some of the more energetic became ambitious, while many others became indolent. Avarice, which before their increased wealth was almost unknown, now spread like a blight. Some, moved either by cupidity or debt, sold their twenty-five acres allotment of land, reducing themselves and families to pauperism, while others bought it for a fraction of its value.

A public fund for the support of the clergyman and doctor was created by disposing of a number of the sheep and cattle and the sale of one thousand acres of land for the establishment of the Melanesian Mission.

These functionaries, supported by a public fund, have not always benefited the people as they should, although some of the men filling these positions have made themselves noble exceptions to the rule.

As the population increased, the distinction between the rich and the poor became more marked, and vice and crime became more prominent. The laws were made more stringent, but as no distinction was made between crime and sin, the executive, perhaps encouraged by the clergy, often spent all its time and effort in trying to define and punish the latter, which belongs only to God (Deut. 32:35), while the former, the restraint of which devolves upon the government, was usually

passed lightly by, partly because crime was considered of less moment than sin, and partly because the governors and governed were all relatives, oftentimes requiring a man to pronounce judgment against his father or mother, or perhaps his grandparents, brothers, cousins, uncles, or aunts, which he would seldom do unless he had some grudge or ill feeling against them, when an excellent opportunity was offered to retaliate. A chapter at once sad and amusing might be written on this phase of the experiment alone. Thus the solemn vows of executive and legislative offices came to be lightly esteemed.

The community, which at the present writing numbers about five hundred people, has but few traits which mark it as related to the smaller but more virtuous community on Pitcairn Island.

They are decidedly a pleasure-loving people. Picnics, attended by a greater or less number of men, women, and children, are held for almost every occasion, birthdays, weddings, and other anniversaries, holidays, etc. They occur almost every week, and in some seasons nearly every day. Sometimes a trip will be made to Philip Island or Napean Island, two small isles near by, where the day is spent in fishing, hunting wild rabbits, paroquets, and sea birds' eggs. The latter are found in abundance at the right season, and are considered a fine article of food, being the principal diet upon which some families subsist for about two months in the year. Riding parties are common, some of the young people being expert horseback riders. Dancing is also a favorite pastime, the ballroom attracting both old and young alike.

At Christmas time one whole week is given over to games and making merry. The principal industries are whaling and sheep raising. The old mills, which might have been made a means of establishing permanent industries, have long since gone into disuse and decay.

Agriculture is the only other resource, but as there is connection with the outer world only by a slow sailing vessel, and that only

once in three months, even this resource does not avail. The young people are taught no useful trades, and receive, as a rule, only the most meager education.

The religious belief of the islanders seems to be undergoing a metamorphosis. Many of the adherents of the Church of England are becoming more and more dissatisfied as the so-called High Church forms and ceremonies of recent adoption are introduced.

Within the past six years, through the labors of a Mr. Phelps, a lay member of the Methodist Church, who came on a whaling vessel, about twenty professed conversion and formed themselves into a Methodist Church, and afterwards professed holiness. At the present time this church numbers many more. As the result of our visit, quite a number became interested in the views of Seventh-day Adventists, and, though it was not deemed wise to make any public effort there, yet there were twenty-one who have purposed to stand for the truth, and a number of others expressed themselves in harmony with our views.

On the part of many of the islanders, as well as most of the Europeans dwelling among them, there seems to be a general feeling of discouragement and despondency; their formal worship does not give them peace; their crops and the few industries of the island do not remunerate them sufficiently to supply their needs, and many of them are in debt.

Their children have not the industrial and school advantages they should have, and, upon the whole, the island and the people are deteriorating. They consequently feel that, while the social experiment has not proved a failure, yet some other impetus is necessary to make it a success.

Our Work and Workers.

"Blessed are ye that sow beside all waters." "They that sow in tears shall reap in joy."

OUR COLLEGE IN SOUTH AFRICA.

In the Cape Town *Argus* of October 7 we find a complimentary report of our new college building, from which we extract the following:—

Just as quietly and unostentatiously as they built and furnished one of the neatest and most substantial churches in the peninsula, so the Seventh-day Adventist community have erected at Kennilworth the college which they promised twelve months ago, and which is going to make a distinct impression upon the education of the Cape, to say nothing of the creation of a township in one of the most beautiful of the suburbs. Having purchased from Mr. Ernest Ingle a farm of 23 acres last year, the Board of Trustees proceeded to draw their own plans, preferring to be independent in this matter, as in the matter of finances, and having called in the aid of Mr. Robert Green, contractor, Claremont, have built a college, the dimensions of which will be gathered from the fact that, in addition to a dining room 68 feet by 25 feet, and accommodation for the entire teaching staff, it contains 38 roomy bedrooms and the requisite day accommodation for 60 or 70 scholars. The college is situated on what is known as the One Hundred Feet Road, but which, to judge from a recent report of the proceedings of the Claremont Municipal Council, will be named the College Road. Though severely plain in its exterior, it has been so built as to supply the maximum of stability and convenience to be obtained without an extravagant expenditure. Although for the present a portion of the building has been set apart for scholastic purposes, the ultimate purpose of the present building is the College "Home," for within the next year or two, perhaps at an earlier date, a college proper will be erected

on an adjoining site, already the property of the community, wherein the occupants of the Home will be educated.

Prof. E. B. Miller, formerly of Battle Creek (Mich.) College, is principal. Sister Miller, Professor Lindsay, and Sister Peck, also of Battle Creek, are assistants. Teachers in Dutch and other special branches are to be added as occasion demands.

FIELD NOTES.

ELDER J. B. GOODRICH reports six additions to the church at South Norridgewock, Maine, October 15.

ELDER F. PEABODY reports the baptism of three persons at North Warren, and six at Bear Lake, Pennsylvania.

THE church at South Lancaster, Mass., now numbers 218, eighteen having been added in the latter part of October.

As a result of meetings at Luce, Michigan, Brother W. H. Falconer reports twenty accessions to the faith, and meetings were being continued in a schoolhouse.

ELDER PAUL E. GROS reports the baptism of four persons at Robinson, Wisconsin, with four or five more to follow soon, and a good degree of earnestness on the part of the little company there.

AT Poseyville, Indiana, Elder D. H. Oberholtzer was granted the best hall in the place, in which to hold meetings, free of charge. Four were baptized. Later, he reports a prosperous work at Marion, same State.

It is designed to organize a South African Conference during the coming month of December. This not only indicates the growth of the work in that comparatively new field, but it will add much to the convenience of management.

CAPTAIN C. ELDRIDGE, manager of Review and Herald Publishing Company, arrived in Oakland on the 16th inst., on business connected with the outfitting of the missionary ship *Pitcairn* for its second voyage among the islands of the South Pacific.

ELDER C. SANTEE reports the organization of a church of sixteen members at Carthage, Missouri. Also an organization at Schell City, with twenty members, to be known as Clear Creek church. Here the brethren have subscribed sufficient means to build a house of worship.

ELDER R. G. GARRETT has been holding a series of meetings in the Baptist Church at Rockbridge, Tennessee. He says: "This county [Sumner] is very much in need of missionary labor, and anyone who desires to help in this work can do so by sending reading matter, in the form of pamphlets, tracts, or periodicals, to my address here. I will also furnish names to any who desire to send reading direct to them."

OF the work of Elder J. S. Washburn, in Bath, England, the *Herald* of that city (Oct. 31) says: "The very large congregations at the addresses given by Mr. Washburn on the book of Daniel, at the Assembly Rooms, yesterday, evidenced an increasing interest. The special studies were on the insane king, the feast of Belshazzar, with its mysterious handwriting and most tragic end, and the wonderful deliverances from the fiery furnace and the den of lions. One of the special lessons drawn from the latter was that Church and State always flourish best when separate, and that their union only works ill to both, that civil government should not interfere in any way with religion, and that religious tests and enforced religious observances only develop hypocrisy and work injustice."

At Luray, Virginia, Elder T. H. Painter met with strong opposition from the Baptist and Lutheran ministers. They warned their members not to "follow Jews and devils." Brother Painter says: "The preachers and others have warned all who had houses or halls to rent, not to rent to us, and to keep these Jews out of town. We tried to get the schoolhouses, and other rooms that would do to hold our Sabbath school and other meetings in, but we failed."

OF the work in Tabiti Elder A. J. Read writes September 29: "Our first and greatest work is to get a literature into the native language, and, though I have been here only five weeks, yet, by the help of our friends here, we have several Bible readings ready to be printed, and will send them for that purpose by this mail." They are not allowed by law to hold public meetings of more than twenty persons in an audience, therefore the work must be done mainly by personal conversation and the distribution of literature.

BROTHER J. R. MCCOY recently received letters from friends on Pitcairn Island, dated August 26. They report having had abundant rains, and also bear the good tidings that Elder Gates was improving in health. He was conducting a school, in which the principal studies were Bible and grammar. His labors for the benefit of the islanders are highly appreciated. People who are not surfeited with privileges are generally appreciative. The people were preparing to build him a house, and were doing all they could to make him comfortable. He was taking frequent salt-water baths, which appeared to be benefiting him physically.

ADDRESSES OF CANVASSING AGENTS.

F. L. Mead, general agent, Battle Creek, Mich.
E. M. Morrison, 451 Holloway Road, London, N., England.
N. Z. Towne, 451 Holloway Road, London, N., England.
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Charles Michaels, Echo Office, N. Fitzroy, Victoria, Australia.
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S. C. Osborne, Ottawa, Kan.
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W. W. Eastman, Oak Cliff, Texas.
W. J. Keele, 920 W. Sixth Ave., Denver, Colo.

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International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:3

LESSON XI.—DECEMBER 11, 1892.

THE APOSTOLIC COUNCIL.

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

Lesson Scripture—Acts 15: 1-11.

1. And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved.

2. And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3. They therefore, being brought on their way by the church, passed through both Phenicia and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren.

4. And when they were come to Jerusalem, they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them.

5. But there rose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses.

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

7. And when there had been much questioning, Peter rose up, and said unto them, Brethren, ye know how that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe.

8. And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us;

9. And he made no distinction between us and them, cleansing their hearts by faith.

10. Now therefore why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11. But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they.

(MEMORY VERSES, 8-11.)

Golden Text.—"We believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." Acts 15: 11.

SUGGESTIVE QUESTIONS.

1. To what place did Paul and Barnabas return to labor after their missionary trip?—To Antioch, see Acts 14: 25-28.

2. While they were there, what was taught the disciples by men who came from Judea? Verse 1. Note 1.

3. What standing had these men in the church? It seemed good unto us, having come to one accord, to choose out men and send them unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. Acts 15: 25, 26.

4. How did the apostle Paul characterize them? And that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. Gal. 2: 4.

5. How was their work received by Paul and Barnabas? Verse 2, first part.

6. Why did Paul and Barnabas thus oppose them?

To whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you. Gal. 2: 5.

7. Then of what must the teachings of these men have been subversive?

Which is not another gospel; only there are some that trouble you, and would pervert the gospel of Christ. Gal. 1: 7.

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment. Acts 15: 24. Note 2.

8. What would their teaching do for the disciples? Verse 10.

Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls; to whom we gave no commandment. Acts 15: 24.

9. What was finally determined to be done in the matter? Verse 2.

10. Was it the decision of the church alone that caused Paul to go up?

Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privily before them who were of repute, lest by any means I should be running, or had run, in vain. Gal. 2: 1, 2.

11. What is said of their journey to Jerusalem? Verse 3.

12. What did they do when they got to Jerusalem? Verse 4.

And I went up by revelation; and I laid before them the gospel which I preach among the Gentiles, but privily before them who were of repute, lest by any means I should be running, or had run, in vain. Gal. 2: 2.

13. Did Paul have to learn anything of the apostles and elders assembled at Jerusalem?

But from those who were reputed to be somewhat (whatsoever they were, it maketh no matter to me; God accepteth not man's person)—they, I say, who were of repute imparted nothing to me; but contrariwise. Gal. 2: 6.

For I make known to you, brethren, as touching the gospel which was preached by me, that it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. Gal. 1: 11, 12.

14. When there had been much disputing in the council, to what did Peter call their attention? Verses 6, 7.

15. What had God done for the Gentiles when the gospel was first preached to them by Peter? Verse 8.

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Acts 10: 44.

16. What was it concerning which God made no difference between the Jews and the Gentiles? Verse 9.

Even the righteousness of God through faith in Jesus Christ unto all them that believe. Rom. 3: 22. Note 3.

17. Why does God make no difference between the Jews and the Gentiles in the matter of purifying the heart? Verse 8, first part.

Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God. Rom. 3: 22, 23.

18. What did Peter say would be put upon the disciples, if the teaching of the false brethren was adopted? Verse 10.

19. How only are all men to be saved? Verse 11.

Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus. Rom. 3: 22-24.

NOTES ON THE LESSON.

1. **And certain men.**—It is quite necessary to note the character of the men who made the trouble at Antioch and elsewhere. The apostles and elders at Jerusalem said of them that "certain which went out from us have troubled you with words; subverting your souls; to whom we gave no commandment." Verse 24, Revised Version. It will be noticed that in the Old Version "such" is a supplied word. Thus these men were irresponsible persons who did not represent the church. The apostles were not in sympathy with them. Their work was to subvert souls. This they did by preaching a perverted gospel (Gal. 1: 7), for they were doing the same work that was afterwards done by the men who tried to overthrow Paul's work in Galatia. They professed to represent the church of Christ, but only that they might the more readily gain access to the disciples, to subvert them. They were "false brethren," from whose malice Paul was often in peril. See 2 Cor. 11: 26.

2. **Pervert the gospel—subverting your souls.**—It should be specially borne in mind that the subject of the controversy was the gospel. That was what made the question a vital one. It was concerning how men must be saved. Paul and Barnabas preached salvation by faith; these men taught salvation by man's work. If men must be circumcised in order to be saved, then faith in Christ would be proved to be insufficient. But faith in Christ is sufficient; that comprehends all; therefore something additional for justification was a perversion of the gospel, and also a subverting of the souls of those led away by the delusion. As Paul afterward wrote, "If righteousness came by the law, then is Christ dead in vain." Gal. 2: 21. Moreover, the fact that the gospel was the subject of dispute is shown by Paul's statement that he resisted those men in order that the truth of the gospel might remain with his converts. Gal. 2: 5. These false brethren professed to have the gospel, because they set forth what they claimed was the way of salvation; but there was no truth in their gospel. The truth of the gospel is that "through the grace of our Lord Jesus Christ we shall be saved," and that "there is none other name under heaven given among men, whereby we must be saved." See also Rom. 10: 6-10; Titus 3: 3-6.

3. **Cleansing their hearts by faith.**—Peter declared that in the matter of the cleansing of the heart God made no difference between the Jews and the Gentiles. This is proof of the statement that the subject under discussion was the vital one of salvation. The fact that God "put no difference between us and them" was shown in his giving to uncircumcised Gentiles the gift of the Holy Ghost, even as

he did to the apostles and brethren on Pentecost. And the reason why God thus put no difference between the Jews and the Gentiles, in the matter of justification, was that "he knoweth the hearts." There is no difference between the heart of the Jew and the heart of the Gentile, because all alike have sinned. Rom. 3: 9, 22, 23. Men, judging by the outward appearances, often make a difference between men, but God, who looks upon the heart, knows that all are alike; therefore he puts no difference between men in the matter of cleansing the heart.

RISE AND PROGRESS

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 21.

RELIGIOUS.

—The General Missionary Committee of the Methodist Church has appropriated \$1,310,000 for home and foreign work, besides \$500,000 for women's home and foreign societies.

—A Rome dispatch of the 16th inst. says: "As soon as Mr. Cleveland's administration shall have been inaugurated in Washington, the Vatican will open negotiations for the establishment of a special United States Legation, and the reception at Washington of a Papal Nuncio."

—The leaders of the Salvation Army have called a convention of delegates from all the 1,100 Army posts in the United States and Canada, to meet in New York the present week. There are to be torchlight processions through the streets, and a noonday parade on Broadway.

—A conference of Roman Catholic archbishops of the United States is in session in New York City. A general discussion of the question of education is said to be the main point. At a reception in honor of Cardinal Gibbons and Archbishop Satolli, papal legate from Rome, President-elect Cleveland and Governor Flower, of New York, were present.

—The latest money-raising scheme for religious purposes is an entertainment called "living whist." It was recently played in the Grand Opera House, San Francisco, in aid of a Unitarian Church enterprise. Fifty-two persons represent a deck of cards, and are played by opponents on the same principle, the living cards dancing into position. The participants were dressed in costume, and "prominent society people" took an active part.

—As evidence that "there is no power in the Roman Catholic system of religion to elevate men above their natural condition," the *Converted Catholic* cites the fact that several of the leading pugilists are devout Catholics. The two at the head of the list, whose recent contest eclipsed even politics in popular interest, attended mass regularly while training for the fight, and the Boston representative is said to have put \$50 in the collection plate the Sunday before entering the ring.

—The *Jewish Exponent* of a recent date contains this cutting comment: "There was a time when the synagogue authorities refused to give the Decalogue a place in the ritual lest the Pauline Christians, just coming into prominence, would hold this to be an indorsement of their teachings, and that so much constituted all of Judaism's laws and doctrines. Modern rabbis go beyond the backsliding Jews of that day, for they have no compunction even in making compromises with conflicting creeds."

SECLAR.

—A fire in Tokio, Japan, on the 13th inst., destroyed 600 houses.

—The loss by the great dock fire at Cardiff, Wales, on the 19th inst., is estimated at \$325,000.

—A recent dispatch says that all the trades unions in Buenos Ayres have entered upon a strike.

—Heavy snowstorms are reported in portions of Kansas, Nebraska, Iowa, Wisconsin, and Missouri.

—A commission has been appointed to negotiate with the Nez Perce Indians in Idaho for their surplus lands.

—Five employes in a brush factory in Marco, France, died last week with a mysterious illness resembling the plague.

—The Piedmont Springs Hotel, a suburban resort of this city of twenty years' standing, was destroyed by fire on the 17th inst.

—Two children named Beattle were burned to death last week, near Hiawatha, Kansas, by setting a straw stack on fire with matches.

—At Claribel Station, twelve miles from Modesto, Cal., on the 17th inst., a warehouse and 4,000 tons of wheat were burned. Loss, \$110,000.

—The President has appointed Wm. Potter, of Pennsylvania, minister to Italy, and D. P. Thompson, of Oregon, minister to Turkey.

—Francois, the French Anarchist who is charged with having caused a disastrous explosion in a Paris restaurant, has been arrested in London.

—The International Monetary Conference, which is to assemble in Brussels on the 22d inst., is attracting the attention of the whole financial world.

—Eighteen thousand pounds of dynamite will be used by the government in a rain-producing experiment near San Antonio, Texas, the present week.

—Rev. J. B. Moffet, a Baptist pastor and Prohibition leader, of North Danville, Va., was shot by a political opponent about election time, and died on the 14th inst.

—The Government of France asks the Chamber of Deputies to pass a bill authorizing the suppression of Anarchist papers. The request is causing a sensational discussion.

—The number of Chicago saloon licenses has passed the 7,000 mark, and it is thought that during the World's Fair there will be between 9,000 and 10,000 saloons in full blast.

—A Hamburg, Germany, dispatch of the 17th inst. says: "The police of Altona have arrested twenty-eight Anarchists, of whom seven upon examination have been detained for prosecution."

—On the 6th inst. the convicts in the prison at Tarragona, Spain, overpowered the guards and broke out. The troops were summoned, but the convicts were not secured until nine had been killed and sixteen wounded.

—The little town of Redbud, Ill., was completely wrecked by a tornado on the 17th inst. Three persons were fatally and eleven others seriously injured. Houses, barns, fences, and orchards were all leveled to the ground.

—The St. Petersburg *Novosti* of the 17th inst. declares the necessity for an international agreement in order that a common stand may be taken against the scourge of cholera. It further states that the disease is increasing there.

—After a few weeks of stormy political times in Hawaii, a new ministry has been selected, that seems to stand the test of opposition, and when the last steamer left Honolulu for San Francisco, quiet reigned in the sunny little kingdom.

—On the 15th inst., eight cases of smallpox were discovered on one block in Brooklyn, N. Y. And in Chicago, on the same day, a young Swedish girl who had just arrived from the old country was found to be afflicted with the disease.

—It is publicly stated that the cotton manufacturers of Blackstone and the carpet corporation of Lowell, Mass., will advance wages on the 5th of December. The advance by the latter will be five per cent., that of the former is not yet announced.

—A disastrous prairie fire was started in Rock County, Nebraska, on the 20th inst. There was extensive destruction of property, and many persons had to seek safety in wells and caves, and other places where the fire could not reach them.

—A large tract of land near Stockton, Cal., has been purchased for a colony of negroes from Tennessee and Georgia, said to number 3,600. The first company passed through Ogden, Utah, on the 15th inst., en route to their new home, and others are soon to follow.

—At a Democratic ratification meeting, held at Mountain View, Ark., on the 16th inst., some fireworks stored in the building exploded, causing the death of four persons. Fifteen others were seriously injured, some of them fatally, and the building was badly wrecked.

—A special agent of the Census Bureau has been discharged for giving to the government false information regarding Bering Sea matters. It is claimed that his reports had been especially misleading in regard to affairs in dispute between the United States and Great Britain.

—A Rome dispatch tells of an exciting Socialist meeting in that city on the 16th inst. At the close of the meeting a procession marched through the streets singing political songs. Meeting a detachment of police, a fight ensued, in which four persons were seriously wounded.

—The Association for the Advancement of Women was in session in Memphis, Tenn., last week. In discussing the prospects, the statement was made that the Jews favored the movement, while the Lutherans opposed it, and the Catholics dampened the cause by neither favoring nor opposing.

—The Order of Railway Telegraphers announce that unless the Queen and Crescent and East Tennessee and Georgia Railways comply with their demand for an increase of wages equal to \$7.00 a month for each man, there will be a general strike of the 1,800 operators employed by those roads.

—Officers of a steamer which arrived in New York, last week, from West Indian ports, report that the Government of Hayti is again called upon to contend with rebellion. This time it is the former supporters of the government that are aiding the cause of the noted revolutionist, Legitime, against his old associates.

—Late advices from Apia, Samoa, show that there is much disquiet in the group. Disturbances have occurred among the natives of the Tutuila Islands, arising from the claims of rival chiefs to the title of Mauguo. Some fighting has occurred at Pago-Pago Bay, where the town was almost completely destroyed.

—The recent explosion of a dynamite bomb in Paris has stirred the Austrian police into renewed activity against Anarchists and Socialists. A large number of arrests of extremists have already been made in this city, Prague, and Gratz. The Berlin and London police are cooperating with the Viennese police in tracking the Anarchists.

—The Skagit River, Washington, is reported to be at flood height. The towns of Mount Vernon, Hamilton, Sedro, Fir, and Skagit City were all under water on the 20th inst. Great destruction of property all along the river is the result, bridges, wharfs, dams, etc., being damaged by floating logs and a rushing current. It is also reported that several lives were lost at Sedro.

—The Amalgamated Association at Homestead, Pa., has officially called off the great strike of the Carnegie iron workers. The strike has continued five months; has involved at times nearly 10,000 workmen; has caused a loss in wages of about \$2,000,000, besides thirty-five lives, and an expense to the State of about \$500,000. The loss to the Carnegie Company is not known.

—Count Tolstoi, in the *Russian Gazette*, calls attention to the continued miserable condition of the peasantry in Russia. He says famine again threatens the already afflicted districts. The rye harvest is as bad as it was in 1891 and oats are an utter failure. There is a complete dearth of material for fires, and the people are exhausted by last winter's misery. The outlook is as black as possible.

—The Board of Supervisors of San Benito County, Cal., have passed an ordinance closing the saloons of the county at 10 o'clock Saturday evening and not permitting them to open until 6 o'clock Monday morning. All entrances must be made of clear glass, affording an unobstructed view from the outside. The provisions are similar to those of the ordinance now in force at San Jose, but the penalties are more severe.

—At a meeting of the presidents of all seaboard trunk lines, doing business to the West, held in New York, last week, it was decided that the only way to prevent the demoralization of rates was to return to the old plan of pooling the business, pure and simple, as was done before the Interstate Commerce law made it illegal. It is no less illegal now, but the officers saw no other way out of the difficulty, and evidently resolved to take chances that the law will not be rigorously enforced against them.

—Spain and Portugal are "Christian nations," according to popular theory and popular jurisprudence; but their crowned heads enjoy the bullfight entertainment. The king and queen of Portugal recently paid a visit to the capital of Spain, and among the festivities in their honor was a bullfight. "The show was a great success and was thoroughly enjoyed," says a press dispatch, "and the king of Portugal, in a moment of enthusiasm, threw his diamond scarf pin at the feet of the *torador*."

—France is on the eve of a great sensation. The chief justice, M. Ricard, has ordered the prosecution of the administrators of the Panama Canal. The figures which serve as a basis for the prosecution show that out of 1,300,000,000 francs only 471,000,000 francs were used properly. The remainder disappeared. Some went to the newspapers, which received 20,000,000 francs, and some to the politicians, who received 8,000,000 francs. The contractors are to be prosecuted as accomplices, for they expended on the work only 7,000,000 francs out of 25,000,000 francs. It is now quite clear that the canal will never be completed as a French enterprise.

—The powder house of a firm of street contractors, located in the suburbs of San Francisco, was blown up on the 19th inst. with a dreadful shock, which was felt for miles around. One of the employes went to the house to get some giant powder to put in a blast hole that had been dug in a neighboring bank, and it is said he went in with a pipe in his mouth. He had just stepped inside when the explosion occurred, and, although the structure was entirely demolished, the man himself was thrown sixty feet away with but little injury. The buildings occupied by the grading camp were wrecked, together with two adjacent cottages, and every house within three blocks was more or less damaged. The foreman and cook of the grading company were seriously injured, as also an old lady who lived in one of the wrecked cottages.

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

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BIBLE QUESTIONS AND ANSWERS CONCERNING MAN. By Alonzo T. Jones. *Bible Students' Library*, No. 76. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 28, 1892.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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A LARGE number of questions on hand await answer. Will our querists be patient?

We commend the article entitled "The Bread and the Wine," on page 57, to our church officers. There will be plenty of time to prepare this before our next quarterly meeting. It is just as well to be right in all these matters.

We are brought in the study of "Man's Sin and Saviour" this week to the ministration of the earthly priests. We hope our readers will put earnest study upon the subject. It will well repay it, and the Bible is full of it. In fact, the Bible was given to reveal man's sin and Saviour.

SEVERAL calls have been made for articles on the three messages of Revelation 14. We have a series of articles on hand which will soon be published, and will present more fully than space would permit in this number the evidences that this country is symbolized by the two-horned beast of Revelation 13.

THE newspapers tell of "a sweet-faced, blue-eyed boy whose locks of gold the wind of but eleven summers has tossed," living in Colorado, who in the beginning of this month murdered a man in cold blood, robbed him of watch and revolver, and then, with a smile of innocence, told his mother all about it. He did not seem to know that he had committed a crime. What must his education have been? How much does the thirst for human gore, called in modern parlance "love of athletics," have to do with such conscienceless education.

The Keeley Gold Cure.—Much has been said pro and con, during the last few months on the Keeley gold cure for drunkenness. By some Keeley is exalted as a saviour and benefactor of the race, and many men exploit their own once enslaved condition to appetite, in order to make clearer and more potent the "great good" Keeley has done. On the other hand, some of our best physicians, chemists, and medical journals denounce the proprietary cure as a humbug, some of the drugs in its composition as decidedly deleterious, and the effects of the "cure," if its use is long continued, upon some constitutions, at least, as worse than drunkenness. However that may be, we leave the chemists, the physicians, and

this same Dr. Keeley to fight it out, and may the right win.

There is, however, another side to the question. A genuine benefactor, even if he thought it wise to preserve the compounding of his medicine a secret, would not put its price so high that but comparatively few of the poor miserables which it might benefit could secure it. If he were able, it would be in harmony with the gospel of Christ to administer to the needy freely. If he were not able, he should put it at the lowest possible cost consistent with Christian justice and mercy. By the way, we have just received a letter from a lady in Chicago, which we give for what it is worth, not holding ourselves responsible for the formulæ of the compound, nor for the prescription for the patient. Will some of our medical readers tell us what it is worth? The letter appears to be honest. It is as follows:—

MR. EDITOR: So much has been written regarding the Gold Cure for drunkenness that we all know of the great good accomplished. My husband, who was a wreck for years, took treatment at an institute over three years ago, and has no desire to taste liquor since, but it cost us over \$500. I have a brother-in-law, a chemist, a slave to drink, but too poor to take treatment; he analyzed the medicine my husband brought home, and cured himself. Four of our acquaintances got the prescription and cured themselves. The following is the prescription: Electrolyzed gold, 15 grains; muriate of ammonia, 7½ grains; comp. fluid extract of cinchona, 4 grains; fluid extract of coca, 1½ ounces; glycerine, 1½ ounces; nitrate of strychnia, 1 grain; distilled water, 1½ ounces. Take a teaspoonful every two hours when awake for two or three weeks. After the second or third day, there will be no desire for drink. Medicine to effect a cure will not cost over \$3.50. I think every paper should help the poor by publishing this prescription.
MRS. WM. CARTER.
Chicago, Ill.

LET US GIVE THANKS.

WILL our readers please note this fact, that on the twenty-fourth day of November, 1892, "in the land of the free and the home of the brave," while hymns of praise and thanksgiving, prayers, and sermons are sounding out from thousands of churches for the freedom granted us under the Stars and Stripes, there are fourteen good souls indicted as criminals under the laws of the commonwealth of Tennessee, against whom no charge can be brought save that of working quietly and to the disturbance of no one on the first day of the week after having rested on the Sabbath day according to the commandment? Four of these men have just finished a sentence for this same "crime," in the chain gang. These men are said to be, even by their prosecutors and persecutors, good citizens. They are said, by their first-day acquaintances, to be good neighbors and honorable men. The Constitution of the State of Tennessee is violated by their arrest and incarceration, but judges of the Supreme Court of the State and of the District Court of the United States have approved the law and confirmed the penalty. At the same time men who keep no sabbath, great corporations of various kinds, and parties of sport, "desecrate" Sunday unmolested by law. These men were put in jail, these men are now indicted, because they keep the Sabbath of the Lord. We do not wish to take from the fervor of a single prayer or song, but it is well to remember these facts.

Yet is there reason to be thankful November 24 and all days. Great blessings are enjoyed in this "land of liberty." God has given abundantly of the good things of earth, and kept from us war and pestilence. In most parts of the land he has given the privilege of worshiping him according to conscience, and Jesus Christ is Saviour over all, rich unto all who call upon him.

Are we complaining for the sake of our brethren in Tennessee?—Not at all. They have more blessing than those who placed them there. Says Jesus: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Let all give thanks. Let our persecuted brethren give thanks. They have special reason. They have the word of God. They have the promise and presence of Christ.

"PREDICTION—INTERPRETATION—FULFILLMENT."

WE call the attention of the reader to the article with the above title found in the first pages of this issue. We have said again and again in the SIGNS OF THE TIMES that the very things which we see coming to pass relative to Sunday laws, and the religious persecution made possible by them, were predicted more than forty years ago. In fact, they were predicted by the Seer of Patmos eighteen centuries ago. Based upon his inspired prediction it was said more than twoscore years ago that the Sunday question would become the leading question, the Sunday would be legalized, and that persecution for conscience' sake would result because of this. This was said when there were no outward indications in the political atmosphere that such would ever be the case. It was said in the face of scornful silence, reproach, and ridicule. This week we give part of what was then said. The article is long, but the facts are of intense interest. We ask the reader to ponder them. Inspiration said eighteen centuries ago that the evil legislation and persecution were coming. Faith said more than twoscore years ago that they were coming in our generation. Sight says to-day that the beginning of that legislation, that persecution, is here. Loyalty to God and love to our fellow-men bids us lift warning voice to all the world: Worship not the beast or his image or receive his mark. May God guide our readers; may they stand where God can guide them.

PLEASE RESPOND AT ONCE.

OUR own Sabbath-school lessons will be printed in the SIGNS the coming year. The International Sunday-school lessons will be on different subjects, but we will print the Sunday-school lessons also, or notes upon them, if a sufficient number of our readers desire them. Please respond at once.

SCIENCE in the KITCHEN

By MRS. E. E. KELLOGG, A. M.,

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