

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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Signs of the Times

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Editorial.

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

THERE are works which will justify the sinner, and only those works will justify, but these works are not his own. They are the works wrought into the character of our Lord Jesus Christ. We may make his works, God's righteousness in him, ours by living faith. Faith lays hold of his righteousness and says, It is mine. Jesus says to the sinner: "The righteousness is thine; accept it. I came to earth, was made sin for you, that you might be made the righteousness of God in me." Why will not all accept of this righteousness?

THE New York *Observer*, in its issue of November 3, says, "The complaint of the misuse and abuse of texts is a just one;" and in the column article which follows the above words, is much good said concerning the use and worth of the word of God. But, say, reader, do you know of any worse misuse of texts than the application of all those passages of Scripture to the first day of the week which refer to the seventh-day Sabbath and it alone? Think of it. What right has anyone to apply the fourth commandment to the first day of the week? There is no sabbath law, injunction, or reference which applies to the first day.

SAYS the Rev. J. H. Hughes, Christian minister of San Jose, in the *Truth* of May 12, 1892:—

It is not "sound Bible form" to say "Sabbath day for Sunday." The day is called the "first day of the week," and, probably, "the Lord's day" once. It is never called the Sabbath, nor is it in any sense a sabbath, for it is neither the seventh day nor a day of rest. It is confusing to "so call it."

And just so it is confusing. He qualifies the Lord's day with a mild "perhaps," evidently himself a little confused. The expression occurs in Rev. 1:10. Compare that text with Ex. 20:8-11; Isa. 58:13, and Mark 2:27, and then say which day is the Lord's day. If Bible truth and "Bible form" were

followed, Sunday would be called neither Sabbath nor Lord's day, for it is neither. Yes, it is; it is the "American sabbath," the "Puritan sabbath," etc., etc., but it is not the Lord's Sabbath. "Let God be true and every man a liar."

NATIONAL REFORMERS—THEIR PURPOSE AND ITS OUTCOME.

THE complaint and purpose of National Reformers are well set forth in the following language from Rev. J. M. Foster in the *Christian Statesman* of October 8:—

But our national Constitution is secular. It does not contain the least reference to God or his law. It is silent as the grave respecting the King of kings. It is a compact of political atheism. And I cannot see how any follower of the Lord Jesus Christ can conscientiously swear to support it. That Constitution is "the supreme law in this land," and ultimately the government will and must be conformed to its spirit and letter. Now the question is, Shall this nation incorporate Christianity and the Author of it in the Constitution, and thus provide a legal basis for our Christian laws, institutions, and usages in the fundamental law in our land? or, Shall the Constitution be left to entirely eliminate Christianity from our government, and completely secularize it? National Reformers cry with one voice, "Amend the Constitution [italics as we find them]."

This is the object of National Reformers, as declared by them for the last thirty years. "But would it not be well to carry out this object?" asks one. "Are not Christ and Christianity to be desired in our Constitution? and would it not be well to have our Christian laws, institutions, and usages placed on a fundamental legal basis?" There are many who sincerely and conscientiously ask this question, and in their own minds answer it in the affirmative. They decide thus because they look only upon the surface of the question.

Jesus Christ cannot be placed in the Constitution of any government by law. His name may be placed there; that document may say we recognize the Author of Christianity as our ruler, but that does not make the government Christian, nor does it make Christ ruler. The Jews declared that they were "Abraham's seed" (John 8:33), but Jesus answered them, "If ye were Abraham's children, ye would do the works of Abraham" (verse 39); and then he told them their true condition and ancestry: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." Verse 44. And yet the Jewish people made high professions of reverence and love of God. His holy name was so revered that they did not utter it; his precepts were written upon their phylacteries; they made many prayers; they fasted; they paid tithes; they kept up

an elaborate form of worship; they professed to be looking for Messiah, the Deliverer.

But all their professions did not change the facts. They did not know how much they were *not* the children of Abraham; but in a little from that it was demonstrated that they were *not* only the children of the father of lies in respect to their false profession, but that they were also children of the "murderer from the beginning;" they put to death Him whom they professed to love, and for whom they were looking for deliverance. But they thought they were doing God's will. And was not Jesus, in their opinion, guilty of blasphemy against God? and was he not therefore worthy of death?

So it was with the apostate church in the Dark Ages. Their laws recognized "Christianity and the Author of it," in order to "provide a legal basis for their 'Christian laws, institutions, and usages.'" Among these "Christian laws and usages" was the sacrifice of the mass, penances, purgatory, transubstantiation, the Sunday, and other things equally unscriptural. And yet they were called "Christian," every one of them. They thought that it was necessary to legalize all these things or Christianity would be eliminated from human governments. They did as they thought to do, and brought into the government, not Christ, but antichrist; not the mystery of God, which is Christ in the heart and life, but the "mystery of iniquity," which is opposed to Christ. And after they had by law acknowledged their perversions of Christianity, in order to maintain those perversions and show due respect to the false christ they had enthroned in the temple of God, they found it necessary to put to death, in every imaginable form, from twenty to fifty millions of the saints of God, who had so much of Christ in the heart that they dared to disregard the false christ in the law.

And this is the kind of government that we will have under the National Reform régime. With Christ and Christianity in the Constitution, human tribunals must decide *who* is Christ and *what* is Christianity. If the human tribunal is Mahometan, Christ will be a prophet; if it is Unitarian, Christ will be a mere man; if it is Trinitarian, Christ is very and eternal God; if Roman Catholic, Christ's representative—vicegerent—is the pope of Rome. According to these same human tribunals, Christianity will mean as many things as Christ does, and Christian laws, institutions, and usages will take as various forms as the church spires which point heavenward. Decided by a Baptist tribunal, immersion alone would be baptism; decided by Presbyterians, sprinkling alone would be baptism. One church

counts marriage a sacrament, another a civil contract. But there is one thing on which all the professed Christian church would agree, and that is the American Sunday. Around that their hosts are gathering. That is the rallying point of their legions, the coat-of-arms on their banner. Having no basis in Scripture, Jesus Christ silent as regards the day, it is substituted for the Sabbath of the Lord, and its term of authority must be held by human laws, because it has naught of divine law. This unchristian institution, it is safe to say, will be one of the "Christian" institutions of the National Reform government, and the false christ whom they place in the Constitution will be the author or promoter of the Sunday, while the Christ of God will be dishonored and rejected. And as the Jews in their zeal crucified Christ, so these people will, in their unwise zeal, put him to death anew in the person of his saints. This will be the inevitable logic of such a government as National Reformers seek, and to which this country is fast drifting. When once religious laws and institutions become a part of the government, they will from their very nature be considered the most important by the partisans of that government; and these religious dogmas will be the very laws which will be disregarded by the honest-hearted Christians who believe in following God's word. The partisans of the government, in order to vindicate their unholy work and uphold the dignity of the government, would be compelled to prosecute and persecute those who for conscience' sake turned from their man-made god and a legal religion.

It may be said that such a government will never be seen in these days. It is already beginning to be seen; and it looks as though an amendment to the Constitution will not be needed, as the Supreme Court of the United States has already declared (February 29, 1892) this to be a "Christian nation," and that the Constitution is in harmony with this. Congress has emphasized this fact by making a national Sunday law.

Yes, the thing will come. How do we know it? Read Revelation 13. God has predicted it in his word. We now see its beginning. The end is not far off. The SIGNS OF THE TIMES lifts a warning voice to every Christian in the land, to have naught to do with the deceiving, baleful movement. Jesus says, "My kingdom is not of this world;" and those who seek to make him king simply enthrone a false christ, and adopt a corresponding christianity. Against this great and world-wide movement, God gives the following solemn warning:—

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. 14:9-11.

Says the Lord by the prophet Amos (3:7): "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?"

OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

61. THE SEVEN THOUSAND YEARS.

What are the grounds on which the position is taken that seven thousand years is the period allotted to time as connected with this earth, as set forth in Elder Haskell's article in No. 47 of the SIGNS?

A. H.

1. We have the general belief of the Christian church throughout the dispensation.

2. The general law of types and sevens of the Bible. Seven thousand years is the great week of time.

3. The chronology of the Bible gives about six thousand years since the creation of man. The evidences of God's word and fulfilling prophecies and signs show that Christ's coming is near. After that the judgment age lasts a thousand years. Rev. 20:1-6.

62. MORMON EVIDENCES.

Is there any ground for the use of Isa. 29:4, by the Mormon, to prove that any writing would be found buried in the earth which would explain any truth not understood in the Bible in connection with the book of Mormon?

A. H.

The text in question has reference to the low state to which Jerusalem (Ariel) would be brought on account of her sins. It reads: "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." It is the last text which we should expect anyone to take to prove a divine or heaven-sent message. Jesus said to the Jews, "Ye are from beneath, I am from above." His messages come down from heaven. "Familiar spirits" are always condemned, and a voice like that of one that had a familiar spirit would of itself be condemned. The verse simply means that Jerusalem, that trusted in her wealth, her allies, and her false gods, would be humbled low in the dust. See context and Isa. 8:19, 20.

63. THE WORM THAT SHALL NOT DIE. ISA. 66:24.

Please explain Isa. 66:24, where it says, "For their worm shall not die, neither shall their fire be quenched."

TRUTH SEEKER AND SUBSCRIBER.

The expression simply means that the wicked will be utterly destroyed; for the worm eats up what it feeds upon, and the fire utterly devours them. See Isa. 51:8; Mal. 4:1; Rev. 18:8, and many others. The text, it will be noticed, does not speak of live men upon which worms feed, but the carcasses, or dead bodies of men. See Isa. 37:36, where the Hebrew word is rendered "corpses," and Jer. 31:40; Amos 8:3, and other places where it is translated "dead bodies," which is what the word everywhere means. The terms "undying" and "neither . . . be quenched" simply indicate that these agents of destruction will not cease until they do their appointed work; for the worm shall eat them up (Isa. 50:9; 51:8), and the fire shall burn up the chaff (Matt. 3:12). For an instance of this use of unquenchable fire see Jer. 17:24-27 and 2 Chron. 36:19, 21. The former text declares that if the Jews would not observe the Sabbath, the Lord would kindle a fire in her gates which should not be quenched. In the latter it states that this fire "burnt the house of God," and "burnt all the palaces thereof with fire," "to fulfill the word of the Lord by the mouth of Jeremiah." The "undying worm" and the "unquenchable fire" are symbols of utter and complete destruction. These arguments will likewise apply to Mark 9:43-48.

64. CHRISTIANITY AND FREEMASONRY.

Is it in harmony with the Scriptures for Christians to belong to the Freemasons?

N. P. S.

No, we do not think it is. Jesus said, "I spake openly to the world; . . . and in secret have I said nothing." John 18:20. He tells his disciples that what they had heard in the ear, the private instruction he had given, "that preach ye upon the house tops." Matt. 10:27. God's wondrous blessings are free to all who by faith will appropriate them. God has especial regard for the poor, the weak, the needy, the infirm, but it is this very class that Free-

masonry prohibits. At the very best it is but a mutual benefit association with a very high premium for possible benefits. Its extrajudicial oaths, with their fearful and unnatural penalties, are contrary to Christianity. Its benevolence, and even its acts of honor, are of necessity only to be exercised to those within, or connected by family ties to, the "lodge," while Christianity inculcates doing "good to all," as opportunity offers. That there are sincere believers in Christ who are Freemasons we would not for a moment deny; but to us it seems that they have an erroneous idea of true benevolence as exercised in these secret orders, and they also have a very low conception of the breadth, scope, work, and spirit which ought to be in and actuate the church of Christ. To turn from the church of Christ, from true union with Christ, to any lodge or organization, such as Freemasonry or Odd Fellows, is like turning from the cool-flowing, life-giving waters of the mountain to the brackish waters stored in the broken cisterns of men.

65. FASTING AS CHRIST DID. MATT. 4:2.

If our Lord and Master fasted forty days (Matt. 4:2), is it not necessary for us to do the same if we follow in his steps (1 Peter 2:21)?

MRS. M. F. B.

The fact that Christ is our example does not mean that we should do just the very identical acts that he did. The suffering that 1 Peter 2:21 has special reference to is the buffetings, revilings, and torture which he bore from his enemies. He is our example in this, as he is in all moral acts and principles. 1 John 2:6. Jesus fasted that he might overcome the power of appetite in the flesh and overthrow the dominion of sin in the flesh. If such a fast as that were necessary for us, if we had to meet all the power of darkness single handed and alone, as did he, the forty days' fast might be necessary. But to fast forty days just to follow him would be works of supererogation not required by God. If we would partake of that fast, let us lay hold of Christ by faith. But is not fasting necessary?—Doubtless it is. Going without physical food for a while makes us weak, clears up the mind, makes us more sensible of our frailty, more susceptible to the impression of the truth of God, and helps us more fully to realize our dependence upon God. We should learn by such fasts that as our bodily powers become weak without sufficient food, so do our spiritual natures unless fed upon God's word. The professed Christian who would enjoin such a duty as a fast of forty days on each disciple of Christ, would do well to feed a multitude of five thousand or raise a dead man, and then be crucified and rise again. Christ is our example in submitting to God's will, in overcoming and walking above sin; and he is also the mighty helper in this work. Let faith lay hold of him, and his fast is ours.

66. WORM DIETH NOT. MARK 9:48.

I would like an explanation of Mark 9:48. I do not understand what is meant by "where their worm dieth not, and the fire is not quenched."

M. J. C.

See answer to question 63. To what we have said there we would add that the term "hell" occurring in Mark 9:43-48 comes from the word "Gehenna," from the Hebrew Valley of Hinnon, south of Jerusalem, "once celebrated," says Bagster's Greek Lexicon, "for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning." And thus it "symbolizes," wherever occurring in the New Testament, as Wilson truly remarks, "death and utter destruction, but in no place signifies a place of eternal torment."

67. PLAYING MARCHES, WALTZES, ETC.

I want to know if it is wicked for Christians to play marches and waltzes? I like to hear them, and it is a great temptation to me to keep from playing them. I have studied a great deal about it; everyone I have mentioned it to says, "Of course it is all right," but I am not satisfied that it is, and I want to know what you people think of it, and then if it is wrong I can more firmly resist it.

M. J. C.

In reply we would say, These questions are difficult to decide. Some Christians play waltzes and marches and do not feel condemned, and it is not for us to condemn them (the Christians, we mean). Personally we believe it better for the Christian to refrain from such things; for (1) the playing of such tunes

generally brings to the mind associations and scenes which do not make for godliness or increase spirituality. Even if they do no harm, what good can they do, unless it be in some simple and proper gymnastic exercise or march for physical good? (2) When Christians are nearest Christ, and have the most of his Spirit, they have little or no care for any of these things. This would show that the persuasion to indulge did not come from God, who called us by his Spirit. (3) If conscience condemns our querist, and she violates conscience, she thus benumbs or sears conscience, so that it is easier to yield next time, and next time, till, at last, nothing would appear sinful. "Whatsoever is not of faith is sin." See Rom. 14:23. (4) The Lord says through an apostle, "Is any merry [Revised Version, "cheerful"] let him sing psalms [Revised Version, "praise"]." James 5:13. (5) Would Christ do it if he were here? Would we do it if his visible presence were by our side? Would to God that his professed people would get so near to him that they could count him and his "altogether lovely." With joy would they then draw water from the wells of salvation, and quaff the nectar of life, instead of seeking happiness at the stagnant pools and broken cisterns of the world. Follow Christ, and find joy in him.

68. THE SABBATH—ITS NECESSITY AND TIME OF BEGINNING.

Is it to our salvation that we keep the Sabbath? And what time shall we begin to keep the Sabbath?

A SEEKER FOR TRUTH.

1. To the first question we would simply say: God has given the Sabbath as the memorial of himself. He has commanded man to keep it. He has placed that command right in the midst of nine other moral precepts (Ex. 20:3-17), showing the Sabbath to be morally obligatory also. Is it necessary to salvation to keep the first or seventh or tenth commandment? How much God excuses because of the blindness and darkness of men to whom his light has not come we know not. That we leave with God. The real believer in Christ submits to all of God's law, to all that is revealed or that God may afterward reveal. He does not expect that his keeping the fourth commandment will give him life, nor the keeping of the second, or sixth, or all, but loyalty and love for God and Christ demand that he should, in the strength of Christ, do them all. True faith works, not in our way, nor according to our standard, but in God's way, and according to his standard—the moral law as it is in Christ. This brief answer may not be all our friend desires. If he will read the SIGNS the coming year, it will have much more to say on the subject.

2. The time to begin the Sabbath is at the beginning of the natural day. See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32; Matt. 8:16; Mark 1:32; Luke 4:40. Other texts might be given; but the above clearly show that the natural day, as given by God, is composed of two parts, "evening and morning;" that the evening begins at the going down of the sun; that in this way the Jews counted time in their annual feast days, and as regards the Sabbath also. This method of keeping time is known to all; it is not dependent on man or his inventions. The beginning of the Sabbath is, therefore, Friday night at sundown, and it closes Saturday evening at sundown. This is the only Sabbath which God has given.

69. THE BEAST AND HIS IMAGE.

Please give an explanation of the beast and his image and receiving his mark in his forehead or in his hand, as I do not understand that.

MRS. J. S.

See SIGNS of November 28, article beginning on first page, entitled "Prediction—Interpretation—Fulfillment." In a few weeks we will present a series of articles on Rev. 14:6-12, which will more fully and satisfactorily answer our querist.

IF the Lord Jesus were once more to appear amongst us in the flesh, but quite *incognito*, without title or honor, this would be the surer method of discovering who are his. He who then felt the strongest attraction to him, who bent before him in deepest reverence, would belong to him most closely, and would have the truest faith in him.—*Rothe*.

Doctrinal.

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

IN THE SHADOW OF HIS WINGS.

BY MRS. C. W. THAYER.

[Psalm 91; Matt. 23:37.]

In the shadow of His wings will we trust, will we trust.

What harm can reach us there?

What grief can bring despair?

What of evil can befall us, with His protecting care?

Snares will be set in vain,

And fearful terrors reign,

And pestilence and wasting shall follow in their train.

Come they by day or night,

In darkness or in light,

Yet shall we still be covered, protected by His might.

In the shadow of His wings He would see, He would see

Earth's children gathered in,

Cleansed from the stain of sin,

And righteousness upspringing from the new heart within.

As tree by fruit is known,

So love to God is shown

By his commandments keeping, although we stand alone.

And when there is delight

In doing what is right,

Then will each one be covered, protected by his might.

In the shadow of his wings will you come? will you come?

The bread of life is free;

The cleansing stream we see;

It flows for all earth's children; it flows for you and me.

The Spirit and the Bride

Are asking all to hide

Beneath the friendly shelter, extending far and wide.

The storm is gathering dark;

Its onward progress mark.

Oh, will you not be covered? "Come thou into the ark."

JUSTIFICATION.

BY ELDER WILLIAM COVERT.

WE have seen that God placed man in Eden a just being. In no other condition is it possible for him to be retained in possession of God's works. The Lord said, "That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee." Deut. 16:20. Certainly we should not expect God to require less than that which is "altogether just" in those who represent him. There is a kind of justice recognized among men that has for its standard a model man. With men one must come approximately near this standard that he may live without being complained of by the society in which he moves. Measured by this standard many are called good and just men.

But our present urging is concerning how a sinner may be made to conform to that standard indicated by the law of God. Concerning the ruler placed over men the Lord speaks saying, "He that ruleth over men must be just, ruling in the fear of God." 2 Sam. 23:3. When Adam departed from the plane of justice, the Lord removed the diadem from off his head, and placed it upon Christ. • Heb. 2:7-9. There is a beautiful picture of what a just ruler would be to those over whom he presides in 2 Sam. 23:4: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender

grass springing out of the earth by clear shining after rain." David realized that his rule did not meet the standard, and that the blessed result above described had not been realized under him. In humility he said that his house was "not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although he make it not to grow." Verse 5.

The thing that ought to have been seen in his kingdom, is to be brought about through the everlasting covenant. This covenant is "ordered in all things and sure." In this covenant he found all his salvation and desire. The growing of righteousness as the springing forth of the grass after the rain has not been seen in the kingdom of men, but it will come through this righteous covenant.

As to the number of men who are absolutely just it is written, "There is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7:20. "All have sinned, and come short of the glory of God." Rom. 3:23.

Of course if man were in conformity to the commandments of God, he would be just, for the Lord says, "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. But can God in justice make an unjust man just? It would seem impossible that such a thing could be done, yet the apostle speaks of an arrangement whereby God "might be just, and the justifier of him which believeth in Jesus." Rom. 3:26.

To justify a person is to make or declare that person to be right or just. JUSTIFICATION is properly the judicial act which declares the accused to be without condemnation. In human courts the guilty are often declared right in violation of the laws of justice. Isa. 59:14. But the justification of which we write takes a guilty man and conducts the case so as to justify him. This is done also in entire harmony with justice. The reason that earthly courts are so culpable is because of the unfair means used in trying to justify or condemn. But the gospel court has One that presides over its rulings who will not be mistaken, nor do wrong. The prophet says:—

The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. But with righteousness shall he judge the poor, and reprove [or argue or decide] with equity for the meek of the earth." Isa. 11:2-4.

Such a court as this will take no advantage of any case. Although Christ died that he might justify the ungodly, yet he will by no means justify an impenitent sinner. Ex. 34:7; 23:7; Rom. 1:18. Of course this inquest finds all guilty. Rom. 3:9, 19. It further decides that "by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20. The law condemns every soul. No person from any age or any country is clear. There is none righteous, no, not one. All are culprits, and the sentence of death is upon all, for the wages of sin is death. Surely the apostle seems to be presenting rather a hopeless prospect for obtaining an unnumbered throng of righteous ones out of this company.

How can it be done?—It is this way: Jesus was made to be sin for everyone. Says the

apostle, "He hath made Him to be sin for us." 2 Cor. 5:21. The prophet writes: "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. . . . The Lord hath laid upon him the iniquity of us all." Isa. 53:4-6. Paul says this dying of Christ was "for the ungodly." Rom. 5:6. And again, "While we were yet sinners, Christ died for us." Verse 8.

But why did he do this?—"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He saw us condemned. The sentence could not in justice be revoked until the penalty was met. So Jesus paid the penalty himself. "His own self bare our sins in his own body on the tree." Thus he bought us by himself taking our condemnation. He "gave himself for our sins, that he might deliver us from this present evil world." Gal. 1:4.

Thus far the honor of the law is vindicated. One object, as stated above, is that he might "purify unto himself a peculiar people, zealous of good works." Then justification is only declared where it is to be followed by purification and good works. No people could complain of a court in declaring a culprit free if that court did at the same time pay the penalty pronounced by law against the accused and also change him so as to make a law-abiding citizen of him and a valuable acquisition to the commonwealth. In defense of the reconciliation and atonement accomplished through the working of the gospel, Paul says, "God hath set forth [Christ] to be a propitiation through faith in his blood, to declare his righteousness for the remission [or "passing over"] of sins that are past, through the forbearance of God." Thus through Christ the righteousness of God is put in the place of all sins remitted in redeeming man.

There is no laxity or injustice to be seen anywhere in all that is done in redeeming man. Not only is all done in perfect harmony with justice, but infinite mercy and infinite love are clearly seen in it all. In addition to all the glory that is traceable in the transaction thus far elucidated, we notice that the individual becoming a Christian is made the righteousness of God in him (Christ). 2 Cor. 5:21, last clause. The Christian himself is made the righteousness of God in Christ.

Recalling the points cited in Romans 3, we notice the apostle's conclusion, stated in verse 28: "Therefore we conclude that a man is justified by faith without the deeds of the law." Or, as the Revised Version states it, "by faith apart from the works of the law." The righteousness without the law, or apart from the works of the law, is the righteousness of God, or the right doing of God in Jesus Christ. That righteousness becomes the believer's through renouncing himself and receiving Christ. It is both "unto all [or into] and upon all them that believe; for there is no difference." Verse 22. God justifies freely. Verse 24. None are compelled to accept it, while all who will may have it. When Christ is received, he then becomes the just Ruler described by David in 2 Sam. 23:3, referred to above. He is to such an one as the light of the morning, without clouds, after the rain. He will bring his children up to the standard of righteousness "altogether just."

MAN'S SIN AND SAVIOUR. NO. 5.

BY ELDER URIAH SMITH.

New Covenant Sanctuary.

THE language of Paul in Heb. 9:1 shows that the new covenant has its sanctuary as well as the old; for he speaks in the latter part of chapter eight of the new covenant, in comparison with the old, and then in chapter nine verse one says: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." If the old had also a sanctuary, the new has preëminently a sanctuary and ordinances of divine service; for it must be on the strength of that fact that this statement is made.

Christ ascended from this earth a literal, visible, tangible being, retaining even the marks of his crucifixion. We cannot suppose that as soon as the cloud received him out of the sight of the disciples, he immediately vanished into an immaterial nonentity, which can have no place or location. No; Christ, as a literal, personal being, acting as mediator between God and man, must have some literal, tangible location, and the apostle tells us in Heb. 8:1, 2 where and what this is: "Now of the things which we have spoken this is the sum: We have such an high priest [that is, a priest after the order of Melchizedek, not after the order of Aaron, see Hebrews 7], who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The great fact here stated is plain beyond criticism or cavil. Allusion is made to the tabernacle pitched by Moses. That was indeed pitched by man. But there is a sanctuary or tabernacle in heaven which the Lord himself has built; and in this sanctuary in heaven, Christ, as our high priest, offers his gifts, or, in other words, pleads his own sacrifice and offers his own blood in behalf of men. Verse 3.

The apostle proceeds to prove this by the fact that the tabernacle of Moses was made "after a pattern," and that the priests ministered after "the example and shadow of heavenly things." And this rests on the instruction God gave to Moses. "See, saith he, that thou make all things according to the pattern showed to thee in the mount." Verse 5. See on this point Ex. 25:40; 26:30; 27:8; Num. 8:4, and Acts 7:44. The more permanent structure of the temple, like the tabernacle of Moses, was also built after a pattern which the Lord gave to David. 1 Chron. 28:11, 12, 19.

These structures the apostle further calls a "figure for the time then present" (Heb. 9:9), "patterns of things in the heavens" (verse 23), and "figures of the true" (verse 24). And, speaking of the place where Christ now ministers for us, he calls it "a greater and more perfect tabernacle." Verse 11. These testimonies establish beyond dispute that there is a sanctuary in heaven which constitutes the great original, from which the earthly building, in both the tabernacle and temple form, was constructed.

It is now in place to inquire in what the likeness consisted; for the temple was quite unlike the tabernacle in its outward form. How, then, could both be fashioned after one pattern in heaven? The likeness certainly did not consist in the size nor the outward circumstances of material and appearance, for in these respects nothing on earth can compare

with heavenly things; but there was one idea common to all, and in this the likeness must have consisted, and that was a building containing *two apartments*, each designed for a special ministry of the priests connected therewith. In this respect the earthly sanctuary was a "figure" and "shadow" of the greater and more perfect sanctuary in heaven, a celestial structure, pitched by the Lord himself, and not by man, containing two apartments, a holy and a most holy place, in which Christ, as our antitypical high priest, performs his work of mediation for mankind.

Into this sanctuary in heaven, this divine pattern of what was built in type here on earth, John was permitted to look, whilst in the spirit, on the isle of Patmos. "I looked," he says, "and, behold, a door was opened in heaven." Rev. 4:1. He there beheld the throne, and God upon it, the four and twenty elders sitting around it, a sea of glass before it, and lightnings, thunderings, and voices proceeding from it, and he adds, "There were seven lamps of fire burning before the throne, which are the seven Spirits of God." Here we have the antitype of the golden candlestick in the first apartment of the sanctuary.

Again (chapter 8:3-5), he saw an angel ministering at the altar of incense with a golden censer. Here we find still more of the furniture of the heavenly sanctuary.

And finally, he saw the sanctuary itself, the temple of God, and looked into the second apartment, and there beheld the ark of God's testament. He says, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

We thus have before us every class of evidence that it is possible to present to show that there is a sanctuary pertaining to the new covenant, and that this sanctuary is in heaven, with Christ as its minister. First, Moses was shown a pattern, after which he was to make the sanctuary. What Moses erected would therefore be a representative, type, or figure of that which was shown him. This reveals the fact that the sanctuary built by Moses was not an independent, original building, but had reference to something else. Secondly, Paul, instructing the Hebrews in regard to the change of dispensations, and of the priesthood, plainly tells us what is the great original, or antitype, of that which Moses, through the pattern which was shown him, was instructed to build, and that this sanctuary is where "the throne of the Majesty in the heavens" is. He says there is a sanctuary which the Lord pitched, in contrast with that which was pitched by man here upon earth; that the one which Moses built was "a figure for the time then present;" that the holy places here were "patterns of things in the heavens," and "figures of the true." Heb. 8:12; 9:9, 23, 24. And, thirdly, John was given a view of things in heaven, and there saw the sanctuary of God, to which Moses referred as the pattern, and Paul had declared was in heaven; and, with reference thereto, he might exclaim, "Yes, it is so, that the true sanctuary is in heaven, for I saw it there; I saw the candlestick, and the altar of incense, and the censer; I saw the temple itself; and when the inner apartment of that temple was opened, there I saw the ark of God's testament. Rev. 4:5; 8:3; 11:19.

What need we more? How abundant and explicit is the testimony to show what consti-

tutes the sanctuary under both the old and the new covenant! That of Moses constituted the sanctuary of the old covenant; the tabernacle in heaven constitutes the sanctuary of the new covenant. And these two objects, with the exception of a few figurative expressions, constitute the only sanctuary brought to view in the Bible. In the face of this testimony, what folly to claim that the earth is the sanctuary, or that the land of Palestine, or Jerusalem, or the church, or "the heart of man" (as some contend), ever was, or ever can be, the sanctuary of the Scriptures, where a ministration is carried forward for the grand purpose of removing sin from those who seek for pardon!

The texts quoted show not only what the sanctuary is, and where it is, but that Christ is the minister of that sanctuary, and that he has entered therein with his own blood, which is the true sacrifice offered for the world. In the light of these facts it is not difficult to understand the manner in which Christ's work is carried forward. All the separate divisions and every distinctive feature of the sanctuary work in the old dispensation, must find its counterpart in the work of Christ in the sanctuary in heaven.

While the first tabernacle stood, or while the old dispensation lasted, the attention of the world was not called to the sanctuary in heaven, and its specific work had not commenced; for thus Paul testifies: "The Holy Ghost this signifying, that the way into the holiest of all [Greek, plural, "holy places," that is, the holy places of the heavenly sanctuary] was not yet made manifest, while as the first tabernacle was yet standing." Heb. 9:8. But when the veil of the temple was rent in twain on the day of the crucifixion of Christ, it signified that the services of the worldly sanctuary were forever ended. And when Christ ascended, the ministration in the heavenly sanctuary began; at what particular point of time is immaterial.

He commenced his ministry in the first apartment of the sanctuary on high; for, as we have seen, the heavenly temple must contain *two* holy places, or the earthly was not that correct shadow of it which Paul says it was. And if it has two apartments, they must both be for ministry, as it was in the type. And the apostle repeatedly testifies that when Christ ascended, it was to minister in the holy places, plural. Proof: The word "sanctuary" in Heb. 8:2, "holiest of all" in chapter nine verse eight, "the holy place" in verse twelve, "the true" (holy places understood) in verse twenty-four, and the "holiest" in chapter ten verse nineteen, are *all in the plural*, meaning holy places; and the testimony is explicit that Christ has entered into these places, that is, that he has a ministry to perform in both of them. He does not, of course, minister in both of them at once, for the priests in the earthly sanctuary did not so do; but he was to perform a service in the first apartment, and conclude his ministry in the second, according to the example and shadow which were set before us in the sanctuary here on earth.

At this point the ideas, even of religious teachers, begin to grow vague and confused. They think and speak of Christ as away in some undefined condition, or region, called "heaven," interposing in some way in our behalf, they know not how, and to continue his work, if it may be called a work, without variation or change, they know not to what end,

nor how long. Such views spring, in part, from the wrong translations noticed above, also from a misapprehension of some passages of Scripture, and especially from losing sight of the plain lesson taught us in the subject of the sanctuary.

Thus, they say Christ has gone into the most holy, for he has gone "within the veil" (Heb. 6:19, 20), and the veil was that which divided between the holy and most holy. We answer that the conclusion drawn from this expression does not necessarily follow, for, as we have seen, the door to the first apartment was composed of "a veil," as well as that to the second; and if the apostle had meant the second veil here, he would have said so, as he does in chapter nine verse three.

Again, it is said that Paul cannot mean that there is a literal sanctuary in heaven; for he says that Christ's flesh is the veil. Heb. 10:20. But Paul does not say this. Read the text carefully and it will be seen that Christ's flesh is not the veil, but the "new and living way" that has been consecrated for us. The sense of verses nineteen and twenty would, we think, be better brought out by a little transposition. Thus: "Having therefore, brethren, boldness to enter, through the veil, into the holiest [plural, holy places] by the blood of Jesus, by a new and living way which he hath consecrated for us, that is to say, his flesh." This brings out the idea more plainly. It is by the sacrifice of Christ, here called "his flesh," who nevertheless still lives, that we now enter to him into the sanctuary above, whether he be in the holy or the most holy place.

Another point is sometimes urged as evidence that when Christ ascended he must have entered at once into the most holy place; for he ascended to the right hand of his Father (Heb. 8:1), and the Father dwells between the cherubim (Ps. 80:1), and the cherubim were upon the mercy seat of the ark, which was always in the most holy place. The answer is, that the nearest representation that could be given to men of the throne of God here upon earth was the cherubim and the shekinah above it, in the most holy place of the sanctuary. And there it may be said that God, for the time being, dwelt. He said, "Let them make me a sanctuary, that I may dwell among them." And it does not appear that David had reference to anything more than this temporary dwelling place of the Lord with his people in the sanctuary. But when we ascend to heaven we find that the throne of God is itself a living, moving throne of cherubim. Eze. 1:15-26; 10:16-22. And this throne, as these references show, being a living, moving throne, occupies different places at different times; and when John had his vision of heaven he saw this throne in the first apartment of the sanctuary, or holy place; for before the throne were seven lamps of fire, the antitype of the candlestick which was in the holy place. Rev. 4:2, 6. There the throne of God was when Christ ascended; and when the time comes for the ministration to be changed to the most holy, this living throne of cherubim can change its position also.

Let this point then be settled, that Christ, when he ascended, began his ministry in the first apartment of the sanctuary in heaven. But it could not continue there forever, for Christ's work as priest must sometime end, and before it closes he must perform a brief service in the most holy place, corresponding to the atonement in the type, on the last day of the sanctuary year.

FIFTEEN FACTS REGARDING THE SABBATH OF THE LORD.

BY ELDER F. M. WILCOX.

1. CHRIST is the active agent in the creation of all things (Col. 1:18; John 1:3; 1 Cor. 8:6); therefore Christ made the Sabbath.

2. Christ rested on the seventh day (Gen. 2:2), thus making it *his* Sabbath, or rest day.

3. The Sabbath was given to Adam, the father of the race, and was thus enjoined upon his descendants, the whole human family. Gen. 2:1-3; Mark 2:27.

4. The Sabbath was given to man in his innocency, and was therefore designed to meet the needs of a holy race.

5. In thus being given before sin entered the world, it therefore bore no relation to the types, ceremonies, or ritual connected with the remedial system of sacrificial offerings.

6. The Sabbath commandment is and was a part of God's law. As such it was observed by Abraham and all the holy patriarchs after sin entered, thus proving it to be suited to the needs of man in all conditions. Gen. 26:5.

7. The seventh day in particular is the specified holy day of the weekly cycle. This is emphasized by the fact that for forty years God rained manna from heaven, to supply the needs of his people for the first six days of the week, and withheld it every seventh day.

8. God is a moral Governor. He has given a law of moral principles for the guidance of man. All moral principles are eternal principles, reflections of the moral character of their divine Author. The Sabbath command was placed in the very bosom of that law of moral principles, thus proving it to be likewise moral in its nature, and as eternal and enduring as the other nine associated with it. Ex. 20:3-17; Neh. 9:13, 14.

9. When Christ, the Lord of the Sabbath, visited this earth, his bearing toward the day he had honored as his own was in keeping with its sacred character. He labored by precept and example to rid its observance of the burdensome traditions of the Jews, and bring it back to the place and use appointed it in the beginning,—a day of joy and delight. Matt. 5:17-19; 12:1-12.

10. It was customary for Christ to use at least a part of the seventh day for the purpose of public worship. Would we follow his example, we will do well to devote a part of it to the same object. Luke 4:16.

11. His most intimate disciples, those who performed for him the last sad rites of burial, understood nothing else from his example and teaching than that they should sacredly regard the day enjoined in the commandment. Luke 23:56.

12. These same disciples regarded the seventh day so holy that they would not perform upon it the work they did without scruple upon the first day of the week. Luke 23:56; 24:1.

13. The apostle Paul, following the example of Christ, by whom he had been instructed in many visions and revelations, used the seventh day of the week as a time for regular public worship. Acts 17:2; 18:4, 11.

14. This he did not alone while laboring for the Jews, but also when preaching to the Gentiles. Acts 13:14, 42, 44.

15. The Sabbath will be observed and regarded as a stated and set time for divine worship by the ransomed of the Lord in the

world to come. Isa. 66:22, 23. Thus does the Sabbath, like a mighty arch, span the gulf of sin, reaching from Eden, the garden of God, to Paradise restored. The design of God in its observance has been turned aside for a time, but not thwarted. In the eternal ages will the Sabbath institution, planted in beauty and holiness, be carried out according to the design of God—an eternal joy, blessing, and delight to the nations of men.

THE LORD'S RIGHTEOUSNESS.

BY ELDER I. E. KIMBALL.

WE have seen that it is in the power of Satan to make wrong seem right to us, and the evil seem good. Thus he "deceived the whole world." But the gospel is to turn us "from the power of Satan unto God," and the gospel "is the power of God." Righteousness comes wholly through this power; hence those who receive "abundance of grace and of the gift of righteousness will reign in life" finally. Salvation is, therefore, by grace through faith, not by the works of the law, for the works of the law are the works of sin without help from God. Salvation and strength are gifts of God. The "washing of regeneration and renewing of the Holy Ghost," is what Paul calls being "saved by grace." The grace of Christ freely provided a ransom for us in the death of Christ. With him we are freely given all things that pertain to life and godliness. The faith of Christ takes hold upon the power of the Spirit of God to save to the uttermost, to give us power over all the power of the enemy, over all impatience, all intemperance, all sour and crabbed feelings, over all high-mindedness, and pride, over sickness, yea, over death itself; for that grace was, and is now, as freely bestowed upon the body as upon the mind and heart. Therefore we are exhorted not to grieve the Spirit, but to follow the Spirit, to be strengthened with might by his Spirit in the inner man; to walk in the Spirit, to sow to the Spirit, to crucify the flesh through the Spirit, to have our minds renewed through the Spirit, "to abound in hope through the power of the Holy Ghost." Our conscience is to "bear us witness in the Holy Ghost." "Praying with all prayer and supplication in the Spirit," and abounding in faith, love, and joy through the Holy Ghost.

In following the eternal Spirit we not only accept the ransom which it brings to us, but we become crucified with Christ and dead forever more to self. Then in losing our life we find it unto life eternal; but henceforth we live, yet not we but Christ liveth in us. The Spirit reigns, willing and doing God's good pleasure. Therefore, as Christ said, "The Father which dwelleth in me he doeth the works." So we may say, and be assured that the righteousness which is of faith is just such righteousness as Christ had. It will lead us to bear the fruits of the Spirit (Gal. 5:22, 23), and to do the works that Christ did (John 14:12). We shall say with Christ, "I delight to do thy will, O my God; yea, thy law is within my heart." The least deviation from the word which we have hid in our hearts will pain our "well-instructed soul."

The Spirit is said to be life to us because it is righteousness to us. So in 2 Cor. 3 our ministration as gospel ministers is said to be to minister the Spirit; for the Spirit giveth life. This is the "ministration of righteousness," as opposed to the ministration of the letter,

which is the "ministration of condemnation." Thus the Spirit is here shown to be justification, righteousness, and life to us. The reason why the ministration of the letter (as contrasted with the Spirit) is condemnation, is that the law of sin in our members will surely remain there and bring forth fruit unto death, until the law of the Spirit of life sets us free from the law. If, then, only the letter of the law be administered to us, and we know not the Spirit, we shall inevitably find that the passions of sin, which are by the law will strive within us. The fleshly lusts will never be fully crucified; hence the righteousness of the law will never be fully met in us.

On this point Paul speaks of the Jews following the law of righteousness, yet never attaining to the law of righteousness, forever remaining "ignorant of God's righteousness," not submitting themselves to the righteousness of God, "for Christ is the end of the law for righteousness." Rom. 9:31; 10:1-4. That is, Christ met the object of the law; Christ revealed such righteousness as the law called for. And why had not the Jews obtained it?—"Because they sought it not by faith, but as it were by the works of the law." Let all the friends of Christ remember this; and while the full righteousness of Christ must be seen in those who would be "without fault before the throne of God," let them seek it by the faith of Jesus. Thus, by keeping the faith of Jesus, they will be able to keep the commandments of God faultlessly.

THAT ROCK. MATT. 16:18.

"AND I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." What is that rock? The Catholics claim that it was Peter, and that their church is built upon him.

In verse 16 we read Peter's sublime response to the question which Jesus had put to the disciples, "Whom say ye that I am?" To this Peter replied, "Thou art the Christ, the Son of the living God." Jesus immediately pronounced a blessing upon him for his discreet answer, and assured him that it was God alone, his Heavenly Father, who had revealed it, that is, this great and sublime truth, unto him. Then Jesus further said, "And I say also unto thee, that thou art Peter [*Petros*, which also means a stone, implying a detached, small, isolated stone], and upon this rock [not *Petros*, a small stone, but *Petra*, a massive solid ledge], I will build my church."

The subject under consideration was the great truth that Peter had uttered: "Thou art the Christ, the Son of the living God." This had called down upon him the blessing. This had been called a direct revelation from God. Peter's name was *Petros*, a stone, but he had uttered a truth which was a great *Petra*, ledge or rock, and upon this *Petra*, said Christ, I will build my church. So the rock was not Peter, but the confession which Peter had made that Christ was the Son of the living God. The truth is the grand foundation of the church. That is the rock upon which it is built.

Then was given to him the keys of the kingdom of heaven, that is, a commission to open to the world the truths of the gospel, so guided in the work by the Holy Spirit that his decisions (the whole church being also included, as stated in other scriptures, see Matt. 18:17, 18), should be in accordance with the will of heaven.—*Bible Echo*.

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.

SCATTER THE SUNSHINE.

BY MRS. L. D. AVERY-STUTTLE.

How little we know of the grief and pain
That hide in our brother's heart!
Oh, little we know of the clouds and rain,
Of the roaring winds and the raging main,
Of the fainting heart and the weary brain,
Of the pain, and the cruel smart!

Ah, how can we tell but the reason why
The poor feet stumble so
Is only because the tearful eye
Is blind to the light of the sunny sky,
And the devious path cannot descry,
Because of the tears that flow!

How little we know, though the face be fair
And the brow be cold and calm!
We see the smile that the features wear,
But see not the heart with its load of care,
Nor dream of the bitterness resting there,
Nor the need of a healing balm.

Then scatter the sunshine of love around;
For many a heart is sad
And bowed to the ground, with a grief profound.
Oh, haste, for the sorrows of earth abound;
Pour oil and wine in the festering wound,
Till the sorrowful heart is glad!

Battle Creek, Mich.

THE CALL OF JOHN THE BAPTIST.

BY ELDER S. N. HASKELL.

THE scriptures concerning the birth of John the Baptist are very brief. Luke gives the fullest particulars. After the angel had appeared to Zacharias and told him that his prayer was heard, and that he should have a son, who should be great in the sight of the Lord, and should drink neither wine nor strong drink, he then makes the wonderful statement, "He shall be filled with the Holy Ghost, even from his mother's womb." He was a child of promise, called to a special work. But was God a respecter of persons in filling this child with the Holy Ghost even from his mother's womb, before he would know to choose the good and refuse the evil? Were all other children left without the influence of the Spirit of God at this early period simply because they were not specially called of God? And, if so, why were they not specially called?

In Jer. 1:4, 5 we have the following: "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Isaiah thus speaks of an individual: "The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name." Isa. 49:1. See also Ps. 139:1-18. Has the Lord selected a few individuals from the human family and given them special privileges over the rest of the race? or are there principles underlying all this, why the Lord called these men before their birth to fill prominent positions in his work? A holy, just, and infinite God has no respect of persons. "But he that feareth him and worketh righteousness is accepted of him." "For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek;

for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:11-13. That God calls all from their infancy is also distinctly stated in Isa. 46:3: "Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb." By Christ all have been redeemed (Eph. 1:7) for "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2:2).

Why, then, should God make particular mention of certain individuals and call them for a special work, and not others. A key to this may be found in the thirteenth chapter of Judges. When the angel of the Lord appeared to Manoah's wife and made the promise that she should bear a son, to her the angel said, "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing" (verse 4); and when the angel appeared to Manoah, and he inquired, "How shall we order the child, and how shall we do unto him?" the angel answered: "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

Here lies the secret of God's setting apart individuals from the womb to do a special work. He takes the children of such parents as will properly train the child. A great duty devolves upon the mother. The mould of character given to the child even before his birth has much to do in the formation of character. "Shall I hide from Abraham that thing which I do?" said God. "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:17, 19. The call of God is universal for all men to serve him. The prophet says, "Look unto me, and be ye saved, all the ends of the earth" (Isa. 45:22); and David says, "All the ends of the world shall remember and turn unto the Lord" (Ps. 22:27); and again, "The gifts and calling of God are without repentance." Rom. 11:29. But the mould of character given to a large proportion of the human family even before their birth, with their early training, is such as to wholly unfit them for positions of responsibility in God's plan of saving souls; for he can do but very little with them.

Of Zacharias and Elizabeth it was said before the birth of John, "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." God could intrust to the care of such people a child to be fitted for a special work. They would appreciate the testimony of heaven in the instruction given them both before and after the birth of the child that would fit him for the work God had for him to do.

Of John we read, "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke 1:80. It would, therefore, appear that from the time the promise was made to Zacharias that they should have a son, they regarded the testimony from heaven, and lived in direct reference to the fulfillment

of the promise; and John was shut away from the society of others, where his morals would not be tainted with evil, God being his instructor, until the time of his showing himself to Israel. The Lord, through his parents and his own experience, fitted him for the work he had called him to do.

THE WAY TO CHRIST.

BY MRS. E. G. WHITE.

THE commandments of God are comprehensive and far reaching; in a few words they unfold the whole duty of man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." In these words the length and breadth, the depth and height, of the law of God is comprehended; for Paul declares, "Love is the fulfilling of the law." The only definition we find in the Bible for sin is that "sin is the transgression of the law." The word of God declares, "All have sinned and come short of the glory of God." "There is none that doeth good, no, not one." Many are deceived concerning the condition of their hearts. They do not realize that the natural heart is deceitful above all things, and desperately wicked. They wrap themselves about with their own righteousness, and are satisfied in reaching their own human standard of character; but how fatally they fail when they do not reach the divine standard, and of themselves they cannot meet the requirements of God.

We may measure ourselves by ourselves, we may compare ourselves among ourselves, we may say we do as well as this one or that one, but the question to which the judgment will call for an answer is, Do we meet the claims of high heaven? Do we reach the divine standard? Are our hearts in harmony with the God of heaven?

The human family have all transgressed the law of God, and as transgressors of the law, man is hopelessly ruined; for he is the enemy of God, without strength to do any good thing. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Looking into the moral mirror,—God's holy law,—man sees himself a sinner, and is convicted of his state of evil, his hopeless doom under the just penalty of the law. But he has not been left in a state of hopeless distress in which sin has plunged him; for it was to save the transgressor from ruin that He who was equal with God offered up his life on Calvary. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus was the majesty of heaven, the beloved commander of the angels, who delighted to do his pleasure. He was one with God, "in the bosom of the Father," yet he thought it not a thing to be desired to be equal with God while man was lost in sin and misery. He stepped down from his throne, he left his crown and royal scepter, and clothed his divinity with humanity. He humbled himself even to the death of the cross, that man might be exalted to a seat with him upon his throne. In him we have a complete offering, an infinite sacrifice, a mighty saviour, who is able to save unto the uttermost all that come unto God by him. In love he comes to re-

veal the Father, to reconcile man to God, to make him a new creature renewed after the image of Him who created him.

Jesus is our atoning sacrifice. We can make no atonement for ourselves; but by faith we can accept the atonement that has been made. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." It was through infinite sacrifice and inexpressible suffering that our Redeemer placed redemption within our reach. He was in this world unhonored and unknown, that, through his wonderful condescension and humiliation, he might exalt man to receive eternal honors and immortal joys in the heavenly courts. During his thirty years of life on earth his heart was wrung with inconceivable anguish. The path from the manger to Calvary was shadowed by grief and sorrow. He was a man of sorrows, and acquainted with grief, enduring such heartache as no human language can portray. He could have said in truth, "Behold and see if there be any sorrow like unto my sorrow." Hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world. Guiltless, he bore the punishment of the guilty. Innocent, yet offering himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon himself; for he had become man's substitute. Though the guilt of sin was not his, his spirit was torn and bruised by the transgressions of men, and he who knew no sin became sin for us, that we might be made the righteousness of God in him.

Voluntarily our divine substitute bared his soul to the sword of justice, that we might not perish but have everlasting life. Said Christ: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." No man of earth or angel of heaven could have paid the penalty for sin. Jesus was the only one who could save rebellious man. In him divinity and humanity were combined, and this was what gave efficiency to the offering on Calvary's cross. At the cross mercy and truth met together, righteousness and peace kissed each other.

As the sinner looks upon the Saviour dying on Calvary, and realizes that the sufferer is divine, he asks why this great sacrifice was made, and the cross points to the holy law of God which has been transgressed. The death of Christ is an unanswerable argument as to the immutability and righteousness of the law. In prophesying of Christ, Isaiah says, "He shall magnify the law, and make it honorable." The law has no power to pardon the evil doer. Its office is to point out his defects, that he may realize his need of One who is mighty to save, his need of One who will become his substitute, his surety, his righteousness. Jesus meets the need of the sinner; for he has taken upon him the sins of the transgressor. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The Lord could have cut off the sinner, and utterly de-

stroyed him; but the costlier plan was chosen. In his great love he provides hope for the hopeless, giving his only-begotten Son to bear the sins of the world. And since he has poured out all heaven in that one rich gift, he will withhold from man no needed aid that he may take the cup of salvation, and become an heir of God, joint heir with Christ.

Christ came to manifest the love of God to the world to draw the hearts of all men to himself. He said, "And I, if I be lifted up from the earth, will draw all men unto me." The first step toward salvation is to respond to the drawing of the love of Christ. God sends message after message to men, entreating them to repentance, that he may forgive, and write pardon against their names. Shall there be no repentance? Shall his appeals be unheeded? Shall his overtures of mercy be ignored, and his love utterly rejected? Oh, then man will cut himself off from the medium through which he may gain life eternal; for God only pardons the penitent! By the manifestation of his love, by the entreating of his spirit, he woos men to repentance; for repentance is the gift of God, and whom he pardons he first makes penitent. The sweetest joy comes to man through his sincere repentance toward God for the transgression of his law, and through faith in Christ as the sinner's Redeemer and Advocate. It is that men may understand the joy of forgiveness, the peace of God, that Christ draws them through the manifestation of his love. If they respond to his drawing, yielding their hearts to his grace, he will lead them on step by step, to a full knowledge of himself, and this is life eternal.

Christ came to reveal to the sinner the justice and love of God, that he might give repentance to Israel and remission of sins. When the sinner beholds Jesus lifted up upon the cross, suffering the guilt of the transgressor, bearing the penalty of sin; when he beholds God's abhorrence of evil in the fearful manifestation of the death of the cross, and his love for fallen man, he is led to repentance toward God because of his transgression of the law which is holy, and just, and good. He exercises faith in Christ, because the divine Saviour has become his substitute, his surety, and advocate, the one in whom his very life is centered. To the repenting sinner God can show his mercy and truth, and bestow upon him his forgiveness and love.

But Satan will not permit a soul to escape from the captivity of sin if by any means he can prevent it. Though all heaven has been poured out in one rich gift—for when God gave his Son, he gave the choicest gift of heaven, and the treasures of heaven are at our command—yet to the repenting soul the enemy will seek to represent God as stern and inexorable, unwilling to pardon the transgressor. At different times letters have come to me from persons who were in despair over their sins. One and another have written: "I fear I am past all help. Is there any hope for me?" To these poor souls the message has been given: "Hope in God. The Father has been enough and to spare. Arise, and go to your Father. He will meet you a great way off. He will give you his love and compassion."

When the enemy comes in like a flood, and seeks to overwhelm you with the thought of your sin, tell him: "I know I am a sinner. If I were not, I could not go to the Saviour; for he says, 'I came not to call the righteous but sinners to repentance.' And because I am a sinner I am entitled to come to Christ.

I am sinful and polluted, but he suffered humiliation and death, and exhausted the curse that belongs to me. I come. I believe. I claim his sure promise, 'Whosoever believeth in him should not perish, but have eternal life.'"

Will such a plea made in contrition of soul be turned away?—No, never. By the suffering and death of Christ is proven his boundless love to man. He is willing and able to save to the uttermost all that come unto God by him.

Then as a little child come to God, presenting yourself as suppliant at his feet; for we need not ascend into the heavens to bring Jesus down, nor into the earth to bring him up; for he is ever near us. He says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." How willing is Christ to take possession of the soul temple if we will let him! He is represented as waiting and knocking at the door of the heart. Then why does he not enter? It is because the love of sin has closed the door of the heart. As soon as we consent to give sin up, to acknowledge our guilt, the barrier is removed between the soul and the Saviour.

HIS MASTERPIECE.

BY REV. W. T. HELMS.

WHOSE masterpiece? not mine; not man's, in fact;
But his, that Wicked, who, to counteract
The work good men, God helping, here have done
In building up our land of Washington,
Transforms himself, the artful prince of night,
Into a day god, decked in starry light,
And champions the cause of Liberty and Right.

Your fathers, says he, built a temple grand,
A home for the oppressed of ev'ry land;
But in their building strangely left unset
A central pillar—you must have it yet.
God in your Constitution recognize;
Your nation "Christian" hasten to baptize;
For surely here alone your path of safety lies.

See how the wily serpent works his plan,
Bad men controls—the good where'er he can;
His logic, subtle poison, down they quaff,
And angels weep, but demons only laugh
To see how well their chieftain's masterpiece
Works on the public pulse. Enough of these,
And Congress to his pleasure bends its pliant knees.

You who to heed this leader are inclined,
Not wisting what he is, and what behind
The show of good of evil lies concealed,
Or what, the false light gone, would be revealed,
Oh, think to what proportions we have grown!
A fraction late, this continent we own;
The path of wisdom is, Let well enough alone.

Let no hand move to mend what has been done
By patriot hands, approved by Washington.
How can a soulless thing a Christian be?
Is't not enough to boast that we are free?
God asks for hearts to recognize his claim,
For holy lips to spread abroad his fame,
And men, not kingdoms now, to wear the Christian name.

—The Cottage Pulpit.

OUR Heavenly Father does not willingly afflict or grieve the children of men. He is not the author of sickness and death. He is the source of life; he would have men live, and he desires them to be obedient to the laws of life and health, that they may live. . . . Our workers should use their knowledge of the laws of life and health. They should study from cause to effect. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth.—Mrs. E. G. White.

SPIRITUAL BLINDNESS.

BY ELDER G. E. FIFIELD.

THE spiritual, and on some points it would seem even the intellectual, blindness of the popular clergy is a matter of marvel. Surely that is fulfilled which was spoken by Isaiah the prophet. Wherefore saith the Lord: "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

Last evening the writer attended one of a series of meetings of a missionary conference, holding in the First Baptist Church of Springfield, Mass. The meeting was one of more than ordinary interest, and a deep spirit of earnestness seemed to pervade the whole service. Dr. Gordon, of Boston, first spoke, showing that modern missions had from their very beginning been under the special guardian care of the Holy Spirit, even as were the first missionary efforts of the early church. He said the record of the founding of modern missions was only one of the latest chapters in the Acts of the Apostles. After this the audience joined in silent prayer for a few minutes, during which a number of young men went forward and voluntarily consecrated their lives to the work of missions.

After this Dr. R. S. MacArthur, of the Calvary Baptist Church of New York City, gave the principal address of the evening, on the subject of "Our Present Duty in Relation to the Work of Missions. The speech was a master effort from beginning to end. The writer was thrilled with its truth and apparent earnestness. The duty in maintaining in all their mission work the distinctive doctrines which had made the Baptists a separate denomination, was earnestly urged. Among these distinctively Baptist doctrines were enumerated the following: The word of God as the all-sufficient guide to faith and practice. A baptism which must be preceded by repentance—a baptism which really means a death to the world and a resurrection to a new life, and which is, therefore, the only possible door of entrance into the church; and last, but not least, the doctrine of the total separation of Church and State. This last the speaker said the Baptist denomination had given to the world. "Nevertheless," he said, "there is at the present time a great reaction against this doctrine."

Many influences are at work in our land which constantly tend to bring Church and State nearer together. We may, in the near future, have to stand up again for this doctrine, as did the Baptist of old.

Then most earnestly and eloquently the reverend doctor exhorted the congregation if such necessity did come, to stand up nobly and manfully for the doctrine of soul liberty. Imagine my surprise, after listening to these words from Dr. MacArthur only last evening, to discover this morning an extract from a recent *Examiner*, the Baptist organ of New York City, which reads as follows:—

A mass meeting, as previously announced, was held in the Calvary Baptist Church of this city on Friday evening last, to give expression to the approval with which Christian people everywhere received the action of Congress in regard to the Sunday closing of the World's Fair. The meeting was presided over by Colonel Elliott T. Shepard, the president of

the American Sabbath Union, an organization which has played a leading part in bringing public opinion to bear on Congress, and in persuading, or, to be more accurate, in compelling, that body to make the appropriation of \$2,500,000 conditional on the observance of the Christian Sabbath. The speakers included several prominent men of various denominations in New York, among them Dr. R. S. MacArthur and Major General O. O. Howard.

So it seems that this very man who sees that there are influences at work toward a union of Church and State in this land, and who exhorts others to stand manfully against them,—this very man has not only not stood manfully against them, but he has opened his church for a mass meeting in their favor.

This mass meeting was presided over by Colonel Elliott F. Shepard, the president of the American Sabbath Union, who is himself at the very head of the allied forces of these who are fighting for a union of Church and State and a subversion of our Constitution. Dr. MacArthur himself was one of the prominent speakers in this mass meeting, in support of the object for which it was called. This is the more remarkable when we remember that this very guarantee of liberty in our Constitution, for the subversion of which this mass meeting was called, was the result of the heroic work of the early Baptists in favor of liberty; and that one of the reasons why Roger Williams was so cruelly banished in the dead of winter from the colony of Massachusetts, was because that, as a Baptist, he taught the total separation of Church and State, and denied to the theocratic magistrates the right to enforce Sunday laws. Banished thus from Massachusetts, then under the rule of the theocracy, Roger Williams became the founder of Providence, which was the city of refuge for all persecuted sects; he also was the leader and founder of the Baptist Church in America.

How can Dr. MacArthur imagine he is standing by the early principles of the Baptist Church when he thus espouses the very principle for the protesting against which the early Baptists were banished? And why this inconsistency and blindness? Why but that the Baptist Church has not made the word of God its all-sufficient guide to faith and practice? Why but that it has taken into its creed and religious practice an institution that not only is not founded on the word of God, but that, while resting solely upon human tradition, is in open opposition and defiance to that word? If this man-made institution is not preserved in a mock sanctity which God never gave to it, but which comes first from the Roman Catholic Church, and, secondly, as a heritage from the gloomy theology of a Puritan ancestry, they fear that the church will be disabled, and the nation go to ruin. And for this they abandon, while professing to reëspouse, the very principle for which their fathers toiled and suffered. Surely, as the text saith, their blindness is because that even their fear toward God has come to be taught by the precepts of men.

GOD'S ARM IS LAW.

"ANSWER me this question," says Dr. Guthrie: "Is it not as easy for the sea to carry the bulkiest ship as the seaweed or foam it flings on the shore?" Is it not as easy for the affluent sun to battle a mountain as a molehill in the light? Is it not as easy for this vast earth to carry on its back an Alps as a grain of sand? Just so, believer, it is as easy for God to sup-

ply thy greatest as thy smallest needs, even as it was as much within his power to form a system as an atom—to create a blazing sun as to kindle a firefly's lamp.—*Ram's Horn.*

HOPE.

BY H. V. ADAMS.

"HOPE unto the end." "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." A great many things are written about hope, and many more things said about it, and yet there is much more that might be written and spoken. But what is it?—It is a great desire, with strong expectation of receiving the thing desired. That is hope. Now a man may have a great desire, yes, a good many desires (and most men do), but if he cannot or does not expect to realize them, then he has no hope. There are a great many things in the world which pass for hope, but which are as far from really being hope as an ant-hill is from being a mountain. They are not hope at all, although called hope.

Many Christians profess such hope, so called, the result of which is constant discouragement to the professor; and that because the essential quality—strong expectation—is lacking. They have what they think is hope, but when tested it does not, it will not stand. There is no expectation, and that because the man has no reason for his professed hope. When a man has that hope for which he can give a reason, then he is of good courage—he expects fruits. The Christian's hope begets praise and courage. "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:3-5. Thus we can rejoice in hope.

Have you a hope? Well, what are your reasons for it? Be ready to give them. If you can do this, you can expect to receive fruition. Farmers cannot hope for good crops when they have no reasons to expect them. You cannot hope your boat will run up stream without your rowing. So if you have hope in God, and know your reasons, be ready to give them. You will find them in God's word. Search for them. Dig till you get some, and then dig for more. You can never exhaust the treasure. As you get those precious reasons—God's immutable promises—your hope will blossom with praises and joy, and men will see the blossoms. They will ask you where you got them. They want just such—have been hunting them all their life. They have seen so much that is called hope that is nothing but sheer presumption, and which bears only discouragement and doubt, that they have concluded they really don't know as they care for such a hope. And no wonder. The one who has it don't want it either, but is superstitiously afraid to let it go. But hope that produces joy and praise they want. So do you.

And how long shall men hope?—Until you get what you hope for—"unto the end." There is too much spasmodic hope—hoping five minutes, or a day, or a week, and then no hope. And this away-up and away-down experience continues until the individual gives up in despair, completely worn out. The vibration was too wearing, the transition from

one to the other too vexatious for the man. But, brother, if you have a hope in God, stick to it. "Hope unto the end."

WHO ARE RESPONSIBLE?

BY ELDER L. A. HOOPES.

Who are responsible for the lax observance of the Sabbath? The day of final reckoning will reveal the correct answer to all such questions. In this life we are not permitted to judge the motives of our fellow-men. When Christ was on the earth he judged no man. John 12:47. He did not judge after the seeing of his eyes, neither reprove after the hearing of his ears (Isa. 11:3); and, if we are followers of him, we shall not judge any man. It is enough for us to take the words of Holy Writ and there learn our duty. We all exert an influence, either by precept or example. If we are walking in the truth of Scriptures, then our influence is what God designs it should be.

We are to be witnesses for Christ. He was a standing rebuke against all manner of sin. In other words, Christ kept the law. He constantly held up before the people that which condemned every sin. If we are followers of Christ, we shall do likewise. But if we teach the abrogation of the law, then that which convinces and convicts of sin is taken away, and the consciences of sinners are at ease. The worst thing that we can do for a sinner is to teach the abrogation of God's law. For said Paul, "I had not known sin, but by the law." Rom. 7:7. "For by the law is the knowledge of sin." Rom. 3:20. All must be brought to the conviction that they have sinned and come short of the glory of God (Rom. 3:2), for when man once realizes his sinfulness and utter helplessness without a Saviour, he will flee to Christ, his only rescue (1 Tim. 1:15). Then let us forever hold up before our eyes that great moral mirror, the law of God. James 1:23-25.

If we desire that our example shall not lead others to disregard the Sabbath of Jehovah, let us be careful that we do not teach that the fourth commandment, the only Sabbath law given by God, is abrogated or nailed to the cross. For where there is no law, there is no transgression. Rom. 4:15. For when we teach that that commandment—the only Sabbath law—is done away, do we not say to all that it is no harm if we work every day? Who, then, is responsible for the impression that is out "that it makes no difference if no day is kept for the Sabbath"? Let each one answer for himself. In the light of the following scriptures, which is safer to follow, the man who ignores the law of Jehovah or the man that keeps the commandments and teaches men to keep them?

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2:10-12. And it is easier for heaven and earth to pass than one tittle of the law to fail. Luke 16:17.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven [or "of no esteem in heaven"—*McKnight*]; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Matt. 5:19, 20.

"THE devil never feels that he has lost the day when he can manage to get a couple of God's people mad at each other."

The Home Circle.

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

WHEN NUTS ARE RIPE.

THE frost king comes by stealth at night,
Painting the leaves in colors bright.
With magic wand, in impish glee,
He breathes upon each shrub and tree;
O'er hickory, walnut, and the oak,
He sheds a variegated cloak,
And as they open their sleepy eyes,
His breath comes thick from chilly skies.

The morning sun, in mild reproof,
Sweeps from the fences and the roof
The crystal footsteps of that raid;
He smiles upon each leaf and blade,
And welcomes to his genial rays
The friendship of a mystic haze,
While voices through the hill and dell
Echo clear as silver bell.

Glad, golden days! O mystic haze,
And all the swelling symphonies
Of ringing shout and childish mirth,
The brown nuts pattering to the earth,
The scolding of a saucy jay—
Ah, glories of an autumn day,
Of earthly paradise a type,—
The frost-crowned woods, when nuts are ripe!
—*Good Housekeeper.*

RESPONSIBILITY OF MOTHERS.

BY MRS. M. A. HUMESTON.

As the different nationalities become merged in one to form our peculiar American people, the nervous type sooner or later gains ascendancy in nearly every family. No matter how stolid the race from which we originally sprang, in the commingling of bloods we eventually lose our coolness and become hasty and irritable, to a greater or less degree, according to the power of our wills to control these feelings or the manifestation of them.

We seem to have gotten into the habit of laying our blunders and sins at the door of "nervousness," deeming that a sufficient cloak for all, and going right on our way in a rapid, nervous fashion, as if we were in haste to commit some mistake more grievous than any in the past. Is it not time to inquire if our life in this world could not be made to yield us more serenity and enjoyment?

If too late to benefit ourselves—which can scarcely be true—may we not find how to add to the health and comfort of our children?

Our moral and physical natures are so interdependent upon each other that it becomes a perplexing and entangling subject to handle in detail. There is a responsibility laid upon mothers which they cannot avoid, however much they may desire. If they seek to evade it, they meet with a moral loss, and their children suffer, both morally and physically.

The nature and disposition of a child should be an especial study, not alone to give proper bent and direction to the mind, but also to send the physical forces in the right paths. When, upon the occasion of a slight accident or ailment coming upon a child, the mother becomes nervous and perturbed and sends for a doctor, when it is all unnecessary, she is trying to shift her responsibility to the physician's shoulders. But she really weakens her child's confidence in her judgment and opinions when they may be both sensible and just. Physicians are very good in their place, but their place is much too large in a majority of American families.

Children should be taught to control themselves, their appetites, passions, and desires.

They should be taught that disobedience to God's laws inevitably brings suffering.

The man, or woman, of healthy body and properly cultured mind we find cool, clear-headed, unbiased in judgment, and capable of forming just opinions. He has wholesome appetites for plain, nourishing food, with no morbid craving for dainties. He is a cheerful, untiring traveler, and a comfortable individual to meet in all the walks of life. He is possessed of a "sound mind in a sound body," but, alas, how rarely is he met with!

The noticeable national habit of forcing ourselves to the utmost limit of our powers, both physical and mental, is having its effect, not only upon ourselves, but upon those coming after us. We lose in concentration of thought and purpose, and scatter when we wish to gather and hold. As a consequence of all this the coming generations must succeed to an inheritance of weakness, or at the best to a lack of balance. If the strength of mind and body be given to the cultivation of one talent, how is it possible for a just mental and moral equipoise to be maintained? Mother of a gifted child, you are running a great risk when you cultivate one gift at the expense of the rest.

Much the safest and happiest way is to seek the healthy action of every faculty of both mind and body; then the especial talent will develop in a manner that will give you satisfaction and pride, without fear of ignominious failure or crushing defeat when your dear ones go from your sheltering care to the battle of life.

The health of a people depends more upon its mothers than upon its medical men, and it becomes a study to give thoughtful attention to the subject in all its bearings.

Let us have a plentiful supply of pure air, pure water, pure lives, pure conversation, and pure thoughts. Let there be clean bodies, clean clothing, clean hands, and clean hearts.

Let us moderate our desires, and attempt only the attainable; then we shall have fewer blunders and crimes to lay at the door of "nervousness," and we will also gain in individual and national strength and happiness.
—*The Voice.*

A GIRL'S DRESSING ROOM.

"A GIRL'S dressing room is a sure index to her character and habits. A clever woman asserted lately that she could gain a better knowledge of one of her own sex by an inspection of her dressing room than after a casual acquaintance of years," says the *New York Press*. "In fact," she continued, "when one of my sons announces his engagement, I leave no stone unturned to have the girl under my eye for her morning and evening toilet. She is judged accordingly, and from what I see I can pretty well guess the sort of wife she will make. How so? Because we women think a thousand times more of such details than you men, and every thrifty or slovenly trait is sure to crop out then. Why, I could make a black and white list for my marrying men friends, after this method, that would prove a safe guide to future happiness in wedlock. For instance, the girl's own room is almost an infallible indication of her tastes and necessities. I do not mean silver-mounted toilet articles, a lace-draped dressing table, or full-length mirrors. They are well enough if she can afford them, but the first thing to note are her books and pictures, her sewing basket, her toilet articles. It is worth while catching a glimpse of her closets and drawers, as they speak volumes for or against their owner's tidiness. When gloves are rolled in a hard knot, veils jammed under salve pots, ribbons tumbled in with powder and hairpins, beware. That kind of thing is eloquent of curl papers at the breakfast table, muddy coffee, and cold biscuit to come."—*Christian at Work.*

A DEAR BARGAIN.

"It is a jolly knife," said Ted, admiringly. "There are three blades besides the corkscrew," said Tom; "it could not have cost less than half a dollar."

"What made him give it to you?" said Ted. "I wish he had taken it into his head to give it to me."

"Why, I'll tell you," said Tom, laughing. "He's so green, you know. I gave him my red alley for it, and the medal I picked up in the road; and I told him the medal was silver, and the alley was real marble, and worth a lot of money, and he thinks he's got a great bargain."

"Oh," said Ted, "that alters the case! I would not have it at that price if you gave me a hundred pounds as well."

"Why not," said Tom, "if he's such a softy as to believe everything you tell him?"

"He's welcome to sell his knife how he likes," said Ted, turning on his heel, "but I would not sell my character for all the knives in the world."—*Boys' and Girls' Companion.*

THREE PAIRS OF SHOES.

THERE they are in a neat little row under the mantel in the children's bedroom, a pair of twelves, a pair of nines, and a tiny pair of fives belonging to baby.

They are all more or less wrinkled and worn, and the pair of twelves have holes in the toes which caused me to say a little while ago to the sturdy wearer of them that there was no sense in his kicking out shoes like that, and if he were not more careful he would just have to go barefooted. He heard me with the utmost indifference, as I know from the fact that the threat was hardly out of my mouth when he asked me if I knew whose little boy he would have been if I had never been born.

"You might have been the little boy of some papa who couldn't have bought you any shoes at all," I said reproachfully.

"Oh, well," he said calmly, in the fullness and beauty of his childish faith, "God has millions and trillions of shoes, and I could just ask him for a pair whenever I wanted them! Don't you see, papa?"

Three pairs of shoes! Three pairs of tender little feet upon the untried border of life's mysterious land!

I sit and look at the little shoes, wondering where the feet that wear them will be led in time to come, the little feet that

"Through long years
Must wander on 'mid hopes and fears."

How much I would give to know the future, that I might stand between them and the temptations so sure to assail them, that I might guide their feet aright, that I might shield them from pain and sorrow if I could!

There is something strangely appealing and half pathetic to every loving father and mother in the sight of a row of little shoes like those before me now. They arouse the tenderest instincts of one's nature. I don't know why.

The wearers of the little shoes may have been very fretful, or mischievous, or trying all day. You may have been "all out of patience" with them. You may have whipped the little hands, or put the rebellious little ones to bed, declaring that they were "worrying the life out of you;" but they are not "worrying" you any now, and you go about picking up a little stocking here and a little skirt there, with nothing but tenderness in your heart toward them.

You think only of how precious the wearers of the little clothes are, and there is no melody on earth one-half so sweet to you as the music of the baby voices when they knelt around you a little while ago, saying, "God bless mamma and papa, and keep us all safely

through the night." You will hear no sweeter music than that this side of Paradise.

You reproach yourself for your lack of tenderness and patience as you look at that little row of shoes, and sometimes you fall to thinking of the unutterable sorrow that would fill your heart to breaking if the wearer of any one pair of the little shoes would wear them no more—if you should awaken some morning, as heart-broken fathers and mothers have sometimes awakened, and find that the wearer of one pair of the little shoes had gone from you in the night to wear the garments that wax not old.

Three pairs of little shoes! There are tears in your eyes as you look at them now; and perhaps you steal softly to the bedside of the little sleepers to make sure that they are sleeping sweetly and safely, and to touch their little hands or their cool, moist brows with your lips, your heart filled with tender memories, with hopes and fears, with unspoken prayers.

Three pairs of little shoes! Three little pilgrims setting out on the voyage of life, their frail barks as yet untouched and unharmed by adverse winds and waves. God bring them all to port.—*Selected.*

TABLE TALK.

A SULLEN, silent meal is a direct promoter of dyspepsia. "Laugh and grow fat" is an ancient adage embodying good hygienic doctrine. It has long been well understood that food digests better when seasoned with agreeable conversation, and it is important that unpleasant topics should be avoided. Mealtime should not be the occasion to discuss troubles, trials, and misfortunes, which rouse only gloomy thoughts, impair digestion, and leave one at the close of the meal worried and wearied rather than refreshed and strengthened. Let vexatious questions be banished from the family board. Fill the time with bright, sparkling conversation, but do not talk business or discuss neighborhood gossip. Do not let the food upon the table furnish the theme of conversation; neither praise nor apology are in good taste. Parents who make their food thus an especial topic of conversation are instilling into their children's minds a notion that eating is the best part of life, whereas it is only a means to a higher end, and should be so considered. Of all family gatherings the meals should be the most genial and pleasant, and with a little effort they may be made most profitable to all. It is said of Dr. Franklin that he derived his peculiarly practical turn of mind from his father's table talk.

Let themes of conversation be of general interest, in which all may take part. If there are children, a pleasant custom for the breakfast hour is to have each in turn relate something new and instructive that he or she has read or learned in the interval since the breakfast hour the previous day. This stimulates thought and conversational power, while music, history, adventure, politics, and all the arts and sciences offer ample scope for securing interesting items.

Another excellent plan is the selection of a special topic for conversation for each meal or for the meals of a day or a week, a previous announcement of the topic being made, that all, even the youngest, may have time to prepare something to say of it. The benefit from such social intercourse around the board can hardly be overestimated; and if thus the mealtime is prolonged, and too much is taken out of the busy day, be sure it will add to their years in the end, by increasing health and happiness.—*Science in the Kitchen.*

"He only is worthy of reverence who has been ennobled by suffering. God cannot show his own children a higher honor than by allowing them to suffer."

Health and Temperance.

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

BIBLE WINES.

BY ELDER W. H. WAKEHAM.

It is generally assumed by the "one-wine" theorists that the wine made by our Saviour (see John 1:10) contained alcohol. The only reasonable basis for such an assumption is the supposition that no other kind of wine was in common use in those days. But the fallacy of that position has been shown in the preceding article. We wish now to inquire into the stated object of Christ's mission, to see whether the manufacture and distribution of 120 gallons of fermented wine is in harmony with it. In Luke 4:18 we are told that Christ came to "heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 19:10 states that "the Son of man is come to seek and to save that which was lost." Christ's mission was to "heal the broken-hearted." Fermented wine has broken millions of hearts. He was to "deliver the captives." Alcohol has bound and kept in chains of abject slavery more of the sons of Adam than all the tyrants of history, from Nero down to the present czar of Russia. Christ came to "save the lost." Think of trying to save a lost man by giving him fermented wine! These considerations alone, it seems to me, are sufficient to show that the only kind of wine Christ could consistently make is that characterized by the ruler of the feast as "good wine," i. e., unfermented grape juice.

That the fresh juice of the grape is called wine in the Scriptures, and that another kind of wine is brought to view the effects of which never follow the use of fresh grape juice, and the use of which is prohibited in God's word, is susceptible of the most positive proof. In Gen. 49:11 we read: "He washed his garments in wine, and his clothes in the blood of grapes." Also in Deut. 32:14 (Revised Version) is found this expression: "And of the blood of the grape thou drankest wine." Fermented wine is in no sense the "blood of the grape," but fresh grape juice may very properly so be termed, and inspiration here calls it "wine." More positive still is the statement found in Isa. 65:8: "As the new wine is found in the cluster." No chance for alcoholic fermentation here. Alcohol is never found in such wine, but "a blessing of the Lord is in it" (see Codex A in LXX). Again, in Isa. 16:10, wine is the term applied to the fresh juice as it comes from the press: "The treading shall tread out no wine in their presses." This is the kind of wine that receives the sanction of the word of God, and that is classed with nutritious articles of food, and recommended to Timothy.

On the other hand, another wine is brought to view in the Scriptures, evidently for the purpose of showing its pernicious effects, and warning against its use. Its effect upon the mind is presented in the following scriptures: "It is not for kings, O Lemuel, it is not for kings to drink wine; . . . lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. 31:4, 5. "Woe unto them that are mighty to drink wine, . . . which justify the wicked for reward, and take away the righteousness of the righteous from him." When we remember the exceeding common use of this kind of wine by lawmakers and jurists, we do not wonder that the prophet, in describing these last days, exclaims, "Judgment is turned away backward, and justice standeth afar off." Isa. 59:14. This may explain some remarkable court decisions that have been rendered quite recently.

In Prov. 20:1 Solomon tells us that "wine is a mocker," and that "whosoever is deceived thereby is not wise." How does fermented wine deceive?—By paralyzing the nerve centers it benumbs the sensibilities, thus making one think he is warm when he is cold. It makes him think he is strong when he is weak; it makes him think he is rich and happy when he is poor, and miserable, and forsaken, and degraded. One more text, Prov. 31:6, 7, claims our attention here, first, because it is in perfect harmony with the above citations, and simply shows the mental effect of the use of fermented wine; and, secondly, because it is supposed by many to afford some evidence in favor of the use of intoxicants. While a casual reading of this text might seem to give countenance to such a supposition, the general teaching of the Bible forbids it; and the text itself does not necessarily show that the use of intoxicating beverages is good under any circumstances. Understand the verbs "give" and "let" used conditionally, not imperatively, as: "If strong drink is given unto him that is ready to perish," etc., the result will be that it will cause him to "forget his poverty, and remember his misery no more." In short, it will blind him to his own true condition, destroy his consciousness of his needs, and thus place him beyond the reach of help. Such usage is found in all languages. We often hear: "Give him an inch and he'll take an ell." "Give a beggar a horse, and he'll ride to perdition." No one misunderstands such expressions, nor do they need mistake the import of the scripture under consideration.

In Isa. 55:1 wine is used as a symbol of gospel blessings, and in Rev. 14:10 it is used to represent the wrath of God. Would the same substance be used to symbolize both a blessing and a curse? Solomon says, "Look not upon the wine when it is red." Paul said to Timothy, "Use a little wine for thy stomach's sake." Did Paul contradict Solomon? The Lord by the prophet said, "Woe unto him that giveth his neighbor drink," etc. The Lord Jesus Christ made wine for a whole wedding party. Can anyone with any just appreciation of the work of Christ, believe that the kind of "drink" he made was the same as that against which the "woe" is uttered? All of these seeming contradictions vanish when we admit the "two-wine theory."

A word concerning 1 Cor. 11:21, as it is the only text which contains even the semblance of an argument in favor of the assumption that the communion wine of apostolic time was fermented. But the Greek word here rendered "drunken" may mean simply to be filled, whether with food or drink must be determined by the context. Satiety, not drunkenness, is the antithesis of hunger. The Imperial Dictionary renders it as follows: "One is famished, another is surfeited."

The people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. *One was hungry, and the other was drunken, Methuei, was filled to the full;* this is the sense of the word in many places of Scripture. A. Clarke, on 1 Cor. 11:17-21.

Dr. Macknight renders *Methuei*, "is plentifully fed." And Dr. Lees says that "the great majority of expositors join in ascribing to the apostle's words a charge of selfish repletion, but not of intoxication." Thus 1 Cor. 11:21 gives no reasonable basis for an argument in favor of fermented wine.

LAST year the inhabitants of Germany drank 52,304,000 hectoliters of beer, an increase of over 7,000,000 over the quantity imbibed in 1890. If they would abstain from lager, the occupation of the Socialists would be gone, for so many of them would be so far on the road to a moderate prosperity that they would have no temptation to covet their neighbor's goods. In poverty is anarchy bred, and alcohol is the mother of poverty and crime.—*Catholic Review.*

Mission Fields.

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

TRUE BLESSEDNESS.

It is not blessedness to know that thou thyself art blessed;

True joy was never yet by one, nor yet by two possessed.

Nor to the many is it given, but only to the all;
The joy that leaves one heart unblessed would be for mine too small;

For when my spirit most was blessed, to know another grieved

Would take away the joy from all myself received.

Nor would I seek to blunt that pain, forgetting other's woe;

From knowledge, not from want of thought, true blessedness must grow.

For blessedness I find this earth of ours is then no place,

Where still the happiest man must meet his brother's grieving face.

And only in one thought I find a joy I never miss,
In faith to know all grief below will grow to final bliss.

And he who holds this faith will strive with firm and ardent soul,

And work out his own proper good in working for the whole.

God only sees this perfect good; the way to it is dim;

God only then is truly blest, man truly blest in him.

—*Ruckert's Wisdom of the Brahmins.*

THE MISSIONARY METHODS OF THE MORAVIANS.

Two weeks ago we presented an extract from a book entitled "Christian Missions," by Rev. E. S. Todd, D.D. (publishers, Hunt & Eaton, New York), in which was discussed the relative success of the two principal missionary methods which have obtained in the Christian church. These methods the writer calls stipendiary, in which the missionary is assured a certain stipend, or salary, by a mission board or society, and the martyr method, in which the individual, feeling called of God and burdened for soul, goes out trusting in Providence to supply him. Dr. Todd gives as examples of the latter method the work of the church in the first three centuries, the work of Columba and his colaborers from Iona in the sixth and seventh centuries, and the still later work of the Moravians. Of this latter movement he says:—

It was not simply begotten by the Moravian Church—it was the church. As usual, the movement was great in proportion as the agents that carried it on were poor and obscure. The Moravian Church numbered only 600 poor despised exiles when they commenced to go abroad. So late as 1886 the home churches of Europe and the United States were only able to raise £16,803, though the proceeds of industrial enterprises and of schools connected with the missions brought up the sum to £50,000. This shows that the stipendiary plan, if adopted, must have dwarfed their undertaking to a point beneath the notice of history. Moravian missions are historic mainly because they were martyr missions. With such poverty and paucity of numbers they were able in nine years from the beginning to send missionaries to Greenland, St. Thomas, St. Croix, to Surinam, Rio de Barbice, to the blacks and Indians of

North America, to Lapland, Tartary, Algiers, Guinea, Cape of Good Hope, and Ceylon.

In the year in which Perry gained his great victory on Lake Erie, a review of the past showed that, with 157 missionaries in the field, they had won a greater victory at 33 different points, where they had enrolled 27,400 converts. The method adopted for carrying on this work was essentially that of self-support. The missionaries were at liberty to state their wants to the home church, which supplied such of them as their limited means would allow. For the balance they depended on themselves and God.

Christian David, the pioneer of the movement, wrote concerning his departure on this work:—

"There was no need for much time or expense for our equipment. The congregation consisted chiefly of poor despised exiles who had not much to give, and we ourselves had nothing but the clothes on our backs. Being accustomed to make a shift with little we did not trouble our heads how we should get to Greenland or how we should live in that country."

Yet they were not without plans for the future, for when asked how they intended to support themselves, providing they succeeded in reaching there, they answered that they intended to build a house and cultivate the land by the labor of their hands, that they might not be burdensome to any. When told that there was no wood in that country, they replied, "Then we will dig in the earth and lodge there." They proved their scheme to be feasible by carrying it out and making the Greenland mission a grand success.

Leonard Dober, who had it on his heart to go to St. Thomas, said, "If no other way offers I will sell myself as a slave there." He commenced work at St. Thomas by hiring out as a steward to a planter. When the way opened, he devoted himself wholly to his chosen work, and won the praise of Bryan Edwards, the historian of the island, who testified to the sound judgment, evangelical spirit, and great success of Dober and his companions.

Of the work of the brethren in South America, whither some of them went in 1738, we read: "After working some time in the company's plantation they took a piece of land on the borders of the colony and cultivated it on their own account, in the hope of at length finding an opportunity to make known the gospel among the pagan inhabitants."

Others in 1847 established a mission among the Tartars, going first to St. Petersburg and then two thousand miles overland to Czarizin. "Here they began to erect the buildings necessary for their accommodation, to cultivate the land, and to work at their respective trades, with a view to the support of the colony."

A physician of their number undertook the establishment of a mission in Persia in 1789. "His plan, which he carried out, was to practice as a physician in Cairo; to learn the Arabic language; to establish a correspondence with the patriarch of the Copts, and through him to form an acquaintance with the Abana himself."

The leader of the company that in 1752 went to Labrador had before visited that region several times as mate of a fishing vessel. Small wonder that with such a practiced man in the lead "they took a house ready framed, a boat, various kinds of implements and seeds for the cultivation of the ground." The inability of the home church to supply the wants of those who went out made it necessary that they should be men who had had experience in the practical affairs of life and had some trade by which they could live. Aside from this it was the settled belief of this community of missionaries that the habits of a student were not so well calculated

to form a person for that work as those of a mechanic.

In 1795 thirteen single brethren left for Tranquebar, an island in the Bay of Bengal, where, "having purchased a piece of ground about a mile from the town, they built themselves a house, together with some workshops and outhouses, wrought at their trades, and met with good sale for the articles they made."

The Cape of Good Hope was visited by George Smitd in 1736, who, on his arrival, after the manner of others, "fixed a spot for settlement and proceeded to build a hut and plant a garden."

The method adopted by these remarkable men in their work is thus beyond question. It was essentially the same in all the three great missionary epochs. The revival of spiritual religion under Whitefield and Wesley was brought to this country in a like manner. A carpenter who wrought at his trade, a captain in his majesty's service, and a farmer were the earliest agents in this work.

The self-supporting plan for missions is as old as Christianity, and the church has won all its great triumphs in the past by the use of this method.

He then argues that the present method of stipendiary missions could, according to the present ratio, never evangelize the world nor arouse the spirit of sacrifice in the church, as the missionaries thus sent out were generally provided with "comfortable homes" (a very proper thing for the mission boards to do for their faithful men), and their "lot no longer calls forth special commiseration among the well informed." He closes this interesting chapter thus:—

Christianity needs heroes and martyrs in the missionary work to inspire the self-sacrifice of the church, and this martyr missions can supply. The day is, perhaps, not far off when the voluntary and the self-supporting method by which the church has won most of her missionary success in the past will again take its place as the plan chiefly relied on in the last great struggle with paganism and antichrist.

And we say, Amen.

THE Romish Church is reënforcing her missions in the Kongo Free State. The Trappists are to start an agricultural establishment near the Falls the present season. Another Catholic order is increasing its industrial facilities at Bangala.

THE Protestant missions among the lepers in India are now working in nineteen different centers, and in connection with twelve different missionary societies. Great success is said to attend the work, not only in mitigating the sufferings of the afflicted, but in evangelizing them, and in limiting the spread of the disease.

ANOTHER outrageous attack on Christian missionaries in China is reported, this time from Kien Yang, in Fukien. Rev. H. S. Phillips took up his residence there last year. There was the usual trouble about leasing ground, and when a house was being built, the masons were beaten by a mob. The mandarin made no attempt to punish the offenders. On October 8, soon after Mr. and Mrs. Phillips had moved in, placards were posted on the city gate, "Drive out the devil." The same day a crowd attacked the house, threw filth over everything, beat Mr. Phillips' native servants, and then set fire to the house. The missionary and his wife escaped to the mandarin's yamen, but they lost all their effects. A powerful family in the city have sworn to eject the missionaries, and the mandarin seems unable to cope with them.

Our Work and Workers.

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

SATISFIED.

BY BERTHA C. BURNHAM.

ONE day I sighed, for I had toiled so long, yet taken naught,
And then at last, in grief and pain and woe, His side I sought.

"And dost thou love Me?" I could only weep.
"Yea, Lord," I answered him; he smiled, "Then feed my sheep."

And yet again I toiled, both long and late, and rested not

Till, wearied with my labors, I rebelled against my lot.
"They will not feed upon the mountains steep."
He smiled and said: "Child, lov'st thou me? then feed my sheep."

"O Lord, thou knowest that I love thee more than all beside;

Thou knowest all things. Search thou my heart," I sadly cried.

"See if there is in me one desire
Unsanctified this day by pentecostal fire."

He heard my prayer and softly whispered: "Yea I know thy love,
And I will help thee now and evermore thy love to prove.

My lambs are starving; bring thou them to me.
I am sufficient, child, to feed both them and thee."

And so I'm bringing all the lambs to him; and at his hand

Both they and I receive our daily food. Our pasture land

No longer is the barren mountain side,
But heights of glory; there we both are satisfied.

Lynn, Mass.

FIELD NOTES.

ELDER O. A. OLSEN left Oakland, Cal., on the 24th inst. for the East, going by way of Portland, Oregon, and Walla Walla, Washington.

ELDER H. J. FARMAN baptized eight persons at Providence, Rhode Island, November 5, seven of whom united with the church there.

SEVENTEEN accessions to the faith is the result of meetings held in Boone County, Ark., by Brethren J. A. Sommerville and W. F. Martin.

ELDER F. M. ROBERTS reports the organization of missionary societies, taking clubs of our periodicals, at New Lebanon and Chapel Olivet, Indiana.

AT Padua, Illinois, as a result of school-house meetings conducted by Elder E. A. Merrell, seven began the observance of the Lord's Sabbath.

THE increase of the German work in Kansas has necessitated the selection of a Conference secretary who can speak and write both German and English.

IN connection with meetings held at Coleta, Illinois, by Elder L. D. Santee and Brother G. B. Thompson, eight were added to the little company scattered about in that vicinity.

ELDER W. D. CURTIS, who spent six years in Australia and returned to America on the *Pitcairn*, left Oakland on the 27th inst. for the Illinois field. He was accompanied by his family.

SARAH L. POTTS, Montesano, Wash., desires papers and tracts with which to supply a distributor at the railroad station. There is no society there from which the one family, mother and two children, can draw reading matter. Although alone in the place, they desire to work for the Master, and their efforts should be encouraged. Send all matter postpaid.

ANYONE knowing the address of A. B. Hodges, a member of the S. D. A. Church of Los Angeles, Cal., will confer a favor by making it known to Walter T. Knox, 525 South Pearl Street, Los Angeles.

ELDER G. C. TENNEY writes to the *Review* from Melbourne, Australia, that "our canvassers in New South Wales have lately found several who are keeping the Sabbath as the result of reading 'Great Controversy.'"

BROTHER E. M. MORRISON, who has labored in the work of instructing canvassers in America, Australia, South Africa, Europe, and Great Britain, has returned to South Africa, to look after the book interest in that field.

THE *Bible Echo* reports that the health of Mrs. E. G. White has been improving since her sojourn in Adelaide, and it is hoped she will be able to return to Melbourne in time to attend the Conference, which will be held during the holidays.

A SECOND course of meetings at Huntsville, Alabama, by Brother A. P. Heacock, brought six more members into the fold. One colored brother there is canvassing with good success. At Athens Brother Heacock was allowed the use of the Christian Church in which to hold meetings.

ELDER C. P. HASKELL reports a successful series of meetings at Conneaut, Ohio. Thirty had accepted the faith, and a Sabbath school of forty members had been organized. The fact that a Methodist minister had spoken against the work had the good effect of helping it along.

THE missionary ship *Pitcairn* is now at the shipyard at Benicia, California, undergoing some alterations. The foremast is being square rigged, and the vessel, instead of being a fore-and-aft schooner, as heretofore, will be what is known as a hermaphrodite brig. The forecabin is also being enlarged. It is expected that the *Pitcairn* will start on her second voyage about January 1.

BROTHER H. CLAY GRIFFIN, secretary of the Arkansas Tract Society, writes: "As this society is recognized by the Post Office Department as a news agency, which gives us pound rates on all periodicals, and as there is a vast field for missionary work in our State, we respectfully solicit copies of any and all S. D. A. publications for free distribution. Send postpaid, to my address, Van Buren, Arkansas." [Review and Sentinel please copy.]

AT Rock Hall, Maryland, November 13, a Methodist minister entered complaint against Brother Judefind for husking corn on Sunday. The defendant was fined \$5.00 and costs. The case was appealed, and will come before the County Court in April. This minister could have found plenty of other people working on the same day, among them some of his own church, but he didn't want to prosecute anybody but those who kept the seventh-day Sabbath.

ELDER C. McREYNOLDS and BROTHER F. I. ROFFE report to the *Review* an encouraging season at Ava, Perry County, Arkansas. Nineteen persons signed the covenant to keep the commandments of God and the faith of Jesus. Among this number were two Freewill Baptist ministers and a justice of the peace. One of these ministers had been preaching some of the doctrines to his people previously, and himself kept the seventh-day Sabbath. Some copies of "Bible Readings" had been sold in that place a year before, and had created considerable interest. These brethren had some rather romantic experience in traveling through the mountainous regions of Southern Arkansas. About seventy miles were traveled in an ox wagon, and one frosty night they were compelled to camp in the mountains.

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

LESSON XII.—DECEMBER 18, 1892.

BONDAGE AND FREEDOM.

[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.]

NOTE.—Instead of the regular Sunday school lesson, which is a review, we give this week a supplementary lesson to that of last week, which we believe will be of more profit to the pupil. It presents true freedom in Christ.

MEMORY VERSE.—With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage. Gal. 5:1.

Golden Text.—If therefore the Son shall make you free, ye shall be free indeed. John 8:36.

SUGGESTIVE QUESTIONS.

1. What was the cause of the trouble that arose while Paul was preaching in Antioch?

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. Acts 15:1. Note 1.

2. Tell what steps were taken to settle the dispute.

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. Acts 15:2.

3. What was the standing of the men who made the trouble? Acts 15:5; Gal. 2:4.

4. What effect was their teaching having? 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.

5. Did Paul regard circumcision as a sin? And he came also to Derbe and to Lystra; and behold, a certain disciple was there, named Timothy, the son of a Jewess which believed; but his father was a Greek. The same was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek. Acts 16:1-3.

Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God. 1 Cor. 7:19.

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love. Gal. 5:6.

For neither is circumcision anything, nor uncircumcision, but a new creature. Gal. 6:15.

6. Then why did he so strenuously oppose the teaching of those men?

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. 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. Acts 15:2, 5.

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. Note 2.

7. What was that really saying of the sacrifice of Christ?

I do not make void the grace of God; for if righteousness is through the law, then Christ died for naught. Gal. 2:21. Note 3.

8. When only is circumcision profitable?

For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. Rom. 2:25.

9. What is real circumcision?

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God. Rom. 2:29.

For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh. Phil. 3:3.

10. Of what was circumcision a sign?

For circumcision indeed profiteth, if thou be a doer of the law; but if thou be a transgressor of the law, thy circumcision is become uncircumcision. If therefore the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfill the law, judge thee, who with the letter and circumcision art a transgressor of the law? Rom. 2:25-27.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them. Rom. 4:11.

11. Where must righteousness be of any value?

Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart. Deut. 6:4-6.

Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Ps. 51:6.

12. Who only can put righteousness in the heart? But this is the covenant that I will make with the house of

Israel after those days, saith the Lord; I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. Jer. 31:33.

13. Then from whom alone must true circumcision come?

And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. Deut. 10:6.

In whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ. Col. 2:11.

14. Of what could circumcision in the flesh only, performed by man, be the sign? Ans.—Of the righteousness of the flesh.

15. What is the righteousness of the flesh?

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God. Rom. 8:5-8.

Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revelings, and such like; of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God. Gal. 5:19-21.

16. Therefore, what is done for men when they are led to trust in circumcision, or works of obedience, for salvation?

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? Acts 15:10. Note 3.

17. Was the service which God required of his people grievous or burdensome?

For this is the love of God, that we keep his commandments; and his commandments are not grievous. 1 John 5:3.

And the king, and all Israel with him, offered sacrifice before the Lord. And Solomon offered for the sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and an hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord. The same day did the king hallow the middle of the court that was before the house of the Lord; for there he offered the burnt offering, and the meal offering, and the fat of the peace offerings; because the brazen altar that was before the Lord was too little to receive the burnt offering, and the meal offering, and the fat of the peace offerings. So Solomon held the feast at that time, and all Israel with him, a great congregation, from the entering in of Hamath unto the brook of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had showed unto David his servant, and to Israel his people. 1 Kings 8:62-66.

O Lord, truly I am thy servant; I am thy servant, the son of thine handmaid; thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. Ps. 116:16, 17.

18. Who only are in bondage?

Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond servant of sin. John 8:34.

For we know that the law is spiritual; but I am carnal, sold under sin. Rom. 7:14.

19. As the Jews had perverted the religion of the Lord, what did their zeal for the law result in?

And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? This people honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. Matt. 15:3, 8, 9.

Thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles because of you, even as it is written. Rom. 2:23, 24.

And he said, Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Luke 11:46. Note 4.

20. What does Christ give?

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28.

If therefore the Son shall make you free, ye shall be free indeed. John 8:36.

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. Rom. 8:2.

NOTES ON THE LESSON.

1. Except . . . ye cannot be saved.—That is ever the cry of the gospel of self. With these Jews it was, "Except ye be circumcised after the manner of Moses, ye cannot be saved," not realizing in their selfishness that in thus saying they declared that Christ was not sufficient. The real cause of the trouble was that another gospel was being preached, which was not the gospel, but which made of none effect the gospel. It is just as true of anything else which comes in as a matter of justification; it makes Christ of none effect, and as Christ is the only Saviour from sin, it therefore leaves man in bondage.

2. Needful to circumcise.—It was circumcision as a condition of salvation that Paul objected to. For the simple act itself he cared nothing one way or the other. Circumcision was a sign of righteousness. Rom. 4:11. But there can be no real righteousness except that which comes by faith. See Rom. 9:30-32; 10:1-4, 10; Phil. 3:9; Heb. 11:6; Rom. 14:23; John 6:29. Therefore the man who had no faith had no righteousness, and consequently his circumcision was a sham. The sign of circumcision was given to Abraham, not to make him right-

eous,—not as a condition of salvation,—but as a sign of the righteousness which he already had by faith, as a token of the saved condition in which he already was. The Jews who broke the law were uncircumcised, while the Galatians who, through faith, kept the law were circumcised. See Rom. 2:25, 29; Phil. 3:2, 3; Acts 7:51-53. To say to the disciples, "You must be circumcised—or you cannot be saved," was to teach them that they must trust in the law for righteousness, and that was to say that Christ had died in vain.

3. Then Christ died for naught.—When the false brethren said to the disciples, "Except ye be circumcised, ye cannot be saved," they were teaching them that their faith in Christ was not sufficient for salvation. That same teaching is common even to this day. Many who profess faith in Christ still say, "It is all right to believe in Christ, but that alone will not save you; you must keep the commandments too." Let us see what this really means. It is a fact that faith in Christ brings him into the heart and life. Eph. 3:17; Gal. 2:20. Therefore, when one says that in addition to believing on Christ we must keep the commandments, he virtually says that Christ's life is not in harmony with God's law. He really, although unconsciously, accuses Christ of sin. It is a dangerous position for one to take to presume to add to God's word, which says that men are saved by faith, and that Christians are wholly the workmanship of God. Eph. 2:8-10. Faith works by love, and love is the fulfilling of the law; therefore he who has faith in Christ keeps the law of God; he walks even as Christ walked, for it is by Christ's obedience that he is made righteous. Rom. 5:19. "Whatsoever is not of faith is sin." But he who thinks that he must keep the law in addition to faith in Christ, thereby shows that he does not have faith in Christ's righteousness. The obedience which he proposes to add to his faith is the obedience that comes from self-righteousness, or sin. But sin is bondage. Rom. 7:14. Therefore the teaching of false brethren was leading souls into bondage—putting a grievous yoke upon them. See Rev. 3:17.

4. Transgress the commandment of God because of your tradition.—It should not be forgotten that "the Jews' religion" (Gal. 1:13, 14) was vastly different from the religion of God, as given through Moses. It consisted of traditions. Those traditions were the invention of the "fathers" (not Abraham, Isaac, and Jacob), to insure that the law should not be broken. Trusting for salvation only in the law, and knowing that the law required perfect obedience in every detail, they naturally set themselves to find out the utmost details of the law. So they kept adding burdensome ceremony to burdensome ceremony, until it took a lifetime even to know what the traditions were. But all this was to no purpose, for their fine-spun traditions concerning the law were only the product of their own sinful minds; their most scrupulous service was only the service of the flesh, without the Spirit of God, and hence was sin. Thus they made void the law of God by their traditions. While trusting in the law, they broke the law. From all such slavish services Christ delivers us. See Rom. 7:6. He gives rest to the heavy laden, and makes the soul free indeed.

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News and Notes.

FOR THE WEEK ENDING NOVEMBER 28.

RELIGIOUS.

—Rev. J. Herndon Garnett, pastor of the First Baptist Church, San Jose, Cal., has tendered his resignation to the church and declared his intention to renounce the Baptist faith and become a Unitarian.

—Two more Protestants have been imprisoned in Protestant(?) Germany for writing and publishing strictures upon Catholic methods. This time it was the "holy coat" fraud and the bishop under whose auspices the crusade was conducted that were criticised.

—The *Christian at Work* notices a retraction on the part of Herbert Spencer of the charge that the apostle Paul was lacking in veracity. He had based the charge on statements in verses 4 and 7 of the third chapter of Romans; but he now acknowledges that he misunderstood the thought of the apostle.

—A London dispatch says: "The Theosophist Society is going to send propaganda missionaries all over the world. Annie Besant will go to America; Secretary Walsh, an old and wealthy enthusiast, will go to India, and Mrs. Oakley will go to Australia. Mrs. Besant means to work chiefly in the West, from Seattle to San Diego."

—The London *Daily News* publishes the statement that Catholic authorities have closed the Methodist Church in Vienna and forbidden the congregation to worship, either in public or private, because they do not believe in the sacrifice of the mass. Their Sunday school was closed because a little girl repeated, in the hearing of a priest, a verse of Scripture which she learned at the school.

—The last General Assembly of the Presbyterian Church gave all ministers to understand that if they didn't like the faith and practice of the church as it was they had better go elsewhere. Now the *Occident* says: "Several ministers have left our denomination since our General Assembly pointed to the door. . . . The last is in New York. He believes that the Bible contains the word of God, but declines subscribing to human creeds, rejects such titles as reverend or doctor, and objects to denominations."

—"If Christians were not very much in earnest in questions concerning religion, would there be so much controversy in council, convention, conference, and assembly? There is a quietude that presages death. Where there is fermentation there is life."—*Christian at Work*. That sentiment hardly agrees with the words of our Lord, "A house divided against itself cannot stand." The effectual activity of Christians is not manifested in contentions with each other, but in united effort to give the gospel to the world.

—A Mexican Aztec under sentence of death for a heinous crime at El Paso, Texas, renounced the Catholic faith and became a Baptist. He was taken to the water and baptized in chains. This gained for him numerous friends, who interceded with the governor for a commutation of his sentence to imprisonment. The governor respited him for one week, but he would do no more. Then the fellow denounced the Baptist faith, sent for the priest, made confession, and once more became reconciled to Catholicism.

—Reports from Rome are to the effect that the pope is likely to come to the front as an arbitrator among the nations. It is said that communications are received at the Vatican from the German and Austrian Governments, aiming to obtain the influence of the Holy See in interposing between France and Russia. It is also rumored that the pope will be called upon to decide the question of disarmament and rapprochement between France and Germany. It is also reported that Grand Duke Sergius has arrived in Rome to see the pope and try to induce him to support a combination in the interests of Russia and pan-Slavism.

—N. S. Ravlin, who as a Baptist minister preached Swedenborgianism until he became a full-fledged and outspoken Spiritualist, now propounds this rather hard question in the *Progressive Thinker*: "Why is it that so many who are really Spiritualists are ashamed to be known as such?" Inasmuch as the popular churches are full of people of that class, we suppose there are many answers not promulgated. But the true answer is, This is an age of deception, and many who cling to the root principle of Spiritualism, inherent immortality in man, are blind to the fact that they are parties to the gross manifestations that naturally spring from the corrupt fountain.

SECULAR.

—A six-story iron and stone building in New York City, occupied by Otis Corbett as a furniture house, was destroyed by fire on the 23d inst. Loss, \$250,000.

—The National Grange has passed resolutions opposing the Sunday opening of the World's Fair.

—The burning of a large brewery at Faribault, Mich., on the 24th inst. caused a loss of \$300,000.

—Eighteen miners were killed on the 26th inst. by a cave in the Borda mine at Pachuca, Mexico.

—Admiral Gherardi, with the cruisers *Charleston*, *Baltimore*, and *San Francisco*, arrived at Callao, Peru, on the 26th inst.

—The large pressed brick and tile factory at Kreickerville, Long Island, was burned on the 23d inst., the loss being estimated at \$175,000.

—Hostile factions in Samoa are again at war. The fighting, at latest reports, was confined to the island of Tutuila, where two villages had been destroyed.

—At Lynchburg, Va., on the 24th inst., a fertilizer establishment, a sash and door factory, and two tobacco factories were burned, causing a loss of \$150,000.

—A Milwaukee paper tells of the recent burning of Staadt's lumber camp at Marshfield, Wis., together with the fatal burning of three employees. Two others were so badly burned that their recovery is doubtful.

—By the last steamer from Australia there arrived at San Francisco two emus, a present from the Sydney Zoological Society. They are fine birds, and will have a place among the attractions at Golden Gate Park.

—In the Lithuania country, Russia, recently a lot of peasants surrounded the house of a man suspected of horse stealing, and set fire to it. The entire family, consisting of husband, wife, and five children, were burned to death.

—The Secretary of the Interior has appointed a commission to negotiate with the Shoshone and Arapahoe Indians of Wyoming, and the Flathead and confederated tribes in Montana, for the purchase of certain portions of their lands.

—Lieutenant Peary has received leave of absence from the U. S. Navy for three years in order to engage in a second Arctic expedition by way of northern Greenland. He goes under the auspices of the Philadelphia Academy of Science.

—One result of the election in Kansas will probably be the extension of woman suffrage to all State officers, as both the Republican and People's platforms were pledged to that measure. The women already vote for municipal and county officers.

—The Northern Pacific train was held up at Hot Springs, Wash., on the night of the 25th inst., by three men, who went through the Pullman car, robbing passengers of money, watches, and jewelry. This is said to be the first train robbery in the State.

—Burglars forced a bank safe with dynamite, at Liberty, Missouri, last Saturday night, and secured something over \$12,000. The walls of the building were considerably cracked. They then stole a carriage and pair of horses, and escaped. The team was found at the Missouri River, badly jaded.

—From the large cities come numerous reports of gorgeous Thanksgiving feasts for the poor by charitable people and societies. Remembering the poor is proper thanksgiving, but if the great expense of a single gorge could have been scattered over a week's supply of plainer food, it would have been far better.

—A Polish nobleman, who some years ago had his estates confiscated and was himself exiled for participation in rebellion, has recently had his estates restored to him. At the time of his restoration to favor at home, he was an obscure resident of Cleveland, Ohio. His property in Poland is valued at about \$2,700,000.

—A Baltimore dispatch of the 26th inst. says: "At a meeting of spinners of the Blackstone Valleys district to-night, reports were received from a majority of the mills stating that an increase of seven per cent. in wages would be made December 5. The increase at J. & P. Coates, limited, at Pawtucket, will be from ten to fifteen per cent in all departments."

—The regular fall fiestas (bullfights) took place last week at Arteago, a mountain town in Mexico. At the entertainment on the 26th, four infuriated animals broke through the inclosure into the audience. In the excitement the seats gave way, and fifty people sustained broken limbs and other serious injuries. The bulls killed one man and wounded ten others.

—A disastrous fire occurred on October 11 in a part of Wuhu, China, inhabited by the boating population of that port, and destroyed upward of one hundred houses. A temple in the neighborhood was also burned down. It is curious to note that this temple belonged to the god of fire, and the deity who is supposed to have control over this element was also reduced to ashes. That the deity should bring this calamity upon his own temple and himself is certainly remarkable in the extreme. On October 14 the dwelling houses of nearly two hundred families were also consumed by the flames at Szeyu.

—At Goschen, N. Y., on the night of the 21st inst., Miss Martha Avery, aged 17, was marching in a political procession, when some fireworks prematurely exploded. Someone foolishly told her that her father was killed, when the sudden shock caused a hemorrhage of the lungs. She was immediately taken home, and died in a short time afterward.

—Since the great strike at the Carnegie iron works at Homestead, Pa., has been declared off, there has been a great rush to secure old situations. And after securing them there was much depression over a notification of material reduction in wages. There is also great depletion in the public treasury of the town, because of the inability of the striking population to pay their taxes.

—A Columbia, S. C., dispatch says that the constables who went to Washmassaw to arrest some colored men for attempting to force open the election polls, found themselves confronted with fifty or sixty armed sympathizers with the accused. The sheriff has taken the matter in hand, and will call on the State authorities for help, if necessary. Washmassaw is the "Dahomey" of South Carolina.

—The Chinese residents of the United States are almost unanimous in their disposition to ignore the Registration Law. There is a prospect of a lively time next spring should the government undertake to send them all back to China. The passage money alone would cost several million dollars, to say nothing of probable diplomatic complications, and the cost of legal and other proceedings to enforce the expulsion.

—Simultaneously with the appearance of several comets (visible only by telescope), there come reports of grand meteoric displays in various localities. An exceedingly brilliant display is reported to have occurred in the vicinity of War Eagle Mountain, Idaho, on the night of the 25th inst. It is said to have lasted about eighteen minutes, and at times was so brilliant that the mountain tops were highly illuminated.

—Some of the great college sporting contests of the day have become little else than slogging matches. A football game at Detroit between the Cornell and Ann Arbor teams resulted in a fight in the midst of the game. Two men had to be carried off the field, and another was ruled off for slogging. Another rough game took place at Kansas City between the teams from the Kansas and Missouri Universities, in which three men were disabled.

—Miss Merres, a nurse at Swinburne Island, makes serious charges against the New York health authorities on account of maltreatment of patients during the cholera quarantine. Patients had to remain in bed for twelve days after they were able to get up, for want of clothing. Supplies which were ordered by the commissions never reached the island. She also alleges drunkenness and gambling on the part of male nurses when they should have been caring for the sick.

—The International Monetary Conference, called at the instance of the United States, met at Brussels, Belgium, on the 22d inst. Montefiore Levi, of Brussels, was chosen president. It is not expected by anybody that the conference will amount to much, as it is generally understood in this country that the call was merely a means of quieting the silver discussion in the last session of Congress, and in Europe it is looked upon as a scheme for the disposition of the silver product of America.

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Signs of the Times

OAKLAND, CAL., MONDAY, DECEMBER 5, 1892.

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RESPOND AT ONCE.

IN 1892 the Sabbath school lessons of this denomination for the advanced divisions of the schools were based on the same lesson scriptures as those of the international Sunday school lessons. The Signs published these lessons, and will publish the Sabbath school lessons for the year to come. It will also publish the Sunday school lessons, or notes on the same, if a sufficient number of our readers and subscribers desire it. But this we must know at once. Please respond.

We hope that the good articles in our Health and Temperance department for the preceding number and this present issue will receive careful reading. They present valuable testimony on Bible wines.

THE "Spiritual Blindness" of many at the present time is well illustrated by an article with the above words for a heading, found in another column. Why cannot Baptists see that the battle fought by the Lord Jesus Christ and his apostles, and by Roger Williams, is to-day being fought over again. It is not now between Romanism and Protestantism so called, but between Rome and Romanizing principles in the great "evangelical" churches on the one hand and the purity and freedom of the gospel of Christ on the other. Baptists are not simply departing from Roger Williams, but from a higher than Roger Williams—even Christ.

HE IS A SPIRITUALIST.

THE Los Angeles Express of November 21 gives a report of a sermon by Dr. J. S. Thomson, at the Church of the Unity, on "Saul and the Woman of Endor," from which is taken as proof as usual that the dead are conscious. Of course, if the parable teaches the conscious state of the dead, it teaches Spiritualism. So Dr. Thomson says:—

I am not a Spiritualist; I never was and never will be a Spiritualist. At the same time Spiritualism has revealed facts, and has been a genuine revelation to many. . . . There was a wave of materialism setting in several years ago that threatened to sweep

away and destroy the churches and Bibles. Just at that time the thing called Spiritualism started up. There was a terrible battle, and notwithstanding free love and 95 per cent. of fraud, Spiritualism won the day. Through this system of belief thousands have been brought back to a sense of immortal life, and the black ocean of materialism has been changed into paradise. I don't owe a single thing to Spiritualism, for I never needed it; others did.

Again he says:—

The strongest statement in the Old Testament of the reunion of friends beyond, is found in this story: "To-morrow you and your sons will be with me."

Dr. Thomas is a Spiritualist. He may not belong to any circle or association, but he is a Spiritualist, nevertheless, holding confessedly to all their cardinal points of belief. The evilence of familiar spirits, of demons, is taken by him in preference to that of God's word. The simple facts concerning Saul and the witch of Endor are these: Saul had departed from God, so that the Lord answered him no more in his appointed ways; God rejected him as king; Saul then went to this woman, who had a familiar spirit, and this familiar spirit simulated Samuel. Yet modern divines would have us believe that what God would not do by prophet or Urim, he did do by a woman belonging to a class the very existence of which among his people God had prohibited, and for consulting which he slew Saul. See 1 Chron. 10:13, 14. Another fact is that the spirit, representing himself to be Samuel, lied when he said, "To-morrow shalt thou and thy sons be with me;" for Saul was alive when the morrow passed. Read Isa. 8:19, 20. Truly "His watchmen are blind."

An Oft-Repeated Error.—Good speakers, and fairly good scholars, often call the word spelled "r-e-r-e-w-a-r-d" just as though it was written reward, meaning to reward again. The word is really the old English spelling for "rearward," and is so spelled in the Revised Version. Says the Lord: "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward," a wall of glory which shall shut out enemies even as did the pillar of fire the Egyptians. The margin reads, "Shall gather thee up." Boothroyd reads, "Shall bring up thy rear." Those who have Christ's righteousness will not need to say, "See how righteous I am going to be;" their righteousness goes before; the glory of God follows in the rear. See Isa. 52:12. God guards his people before and behind; he compasses them about. Ps. 5:12.

LITERARY NOTICES.

We have received from the General Conference Association of Seventh-day Adventists, Battle Creek, Mich., a nicely printed octavo book (illustrated) of about 400 pages, entitled "Rise and Progress of Seventh-day Adventists, with Tokens of God's Hand in the Movement, and a Brief Sketch of the Advent Cause from 1831 to 1844." The book is written by one of the oldest pioneers in the work, Elder J. N. Loughborough, who is yet doing active service in the cause. The work contains twenty-nine chapters, some of the chief headings of which are as follows: God's Hand in the Advent Movement; Extent of the Advent Proclamation; The Tarrying Time; The Midnight Cry; The Second Angel's Message; The Disappointment; The Bitter Book; Fresh Tokens of Divine Guidance; Perils, Reproaches, Victories; Truth Advancing under Difficulties; New Features in the Work; The First Seventh-day Adventist Printing Press; The Trial of Faith—the Work Advancing; Organization; The Civil War; Health Institutions, etc.; California and Switzerland; Closing Labors of Elder James White; Truth Advanced Even by Opposites, etc., etc. We bespeak for the book a wide circulation among our people. As a work of history it should be in every family, and from God's blessings of the past fresh courage should be gathered to "go forward." For sale by Review and Herald, Battle Creek, Mich.; Pacific Press, Oakland, Cal., or 43 Bond St., New York. Or it may be obtained of our Tract Societies. Price in cloth, plain edges, \$1.25; gilt edges, \$1.50.

From John D. Wattles, Philadelphia, we have received two little booklets. The first is "Two Northfield Sermons;" the first, "Moral Color Blindness," preached at Northfield, Mass., June 30, 1888; the second, "Our Duty of Making the Past a Success," preached July 3, 1892, both by Rev. H. Clay Trumbull. Both good, but the first is worthy of special mention and careful reading. Price, thirty cents.

The second booklet is by the same author, entitled "Light on the Story of Jonah," republished

from the *Journal of Biblical Literature*. The "light" which the author presents is the fact that the miracles, message, and repentance recorded in the book of Jonah are, according to Assyrian life and history, every way reasonable. Price, twenty cents. Address as above.

"Peloubet's Select Notes," by Rev. Dr. F. N. and M. A. Peloubet. 340 pages. Illustrated, cloth, 12mo. Price, \$1.25. Boston, W. A. Wilde & Co. For sale by Am. Tract Society, San Francisco. This commentary on the international Sunday school lessons for 1893, like its eighteen predecessors, bears evidence of the widest research on the part of its compilers into every field of Christian literature. Its exhaustive quotations, excellent suggestions to teachers, helpful anecdotes, and admirable notes, are well adapted to impress upon the mind the salient points of each lesson.

The library references are particularly full and a great convenience to the busy worker who desires to study in detail from original sources, of the times, places, personages, and secular as well as the sacred history of the events and peoples mentioned in the lessons.

In authentic colored maps, appropriate original illustrations, and general mechanical make-up, the present volume excels all previous issues, and this is praise enough. Specimen pages are sent free by request. Will any of our readers who make such request please mention this paper. Address as above.

The *California Illustrated Magazine* for December shows in its two first articles the abrupt and striking contrasts of Christmas in this wonderful State, from the snowy scene in the Yosemite in the frontispiece to the "California Wild Flowers," an article by Bertha F. Herrick. Dr. Remondino discusses various portraits of Napoleon. Thomas Crawford Johnson has a concluding article on "Did the Phœnicians Discover America?" connecting them with the Aztecs. Dr. Hirst writes on "Methodism in California." There are other excellent articles, which space will not permit us to mention. The *California Illustrated* is the great magazine of the West, and, like the West, is constantly and rapidly improving. For sale at all news stands.

The *Cosmopolitan* for November is well up to its usual high standard. It has for the frontispiece a fine engraving of Mr. Gladstone. Japan Revisited, by Sir Edwin Arnold, A Cosmopolitan Language, by M. Q. Holyoake; The City of Hamburg, by Murat Halstead; Aerial Navigation, by John P. Holland, are a few of its principal articles. The magazine is well illustrated. Price, 25 cents. For sale at all news stands.

Astronomy and Astro-Physics for November is just such a number as will interest students in astronomy. The principal papers are: The Probable Origin of Meteorites, by George W. Coakley, professor of mathematics and astronomy, University of New York; The Motion of the Solar System, by J. G. Porter; Stars Having Peculiar Spectra, by M. Flemming; The Nebular Hypothesis, by Professor James E. Keeler (formerly of the Lick Observatory); The Lunar Atmosphere and the Recent Occultation of Jupiter, by Professor W. H. Pickering, in which the author calculates that the density of the moon's atmosphere at the surface cannot exceed one-fourthousandth that of the earth; the pressure at the surface of the moon should be about equal to, but not much exceed, that at forty-five miles above the surface of the earth; A Large Southern Telescope, by Professor Edward C. Pickering; The Yerkes Observatory of the University of Chicago, and very much more of interest. Price, \$4.00. Published at Northfield, Minn.

The *Good Citizen* is a new magazine, the organ of the Columbian College of Citizenship, with headquarters at Columbus, Ohio. Its object is to discuss on broad lines what its promoters believe will tend to develop good citizens. The Central College has its subordinate district colleges, while these in turn have their branch local colleges. The organization is designed not only to be national, but international. It has great possibilities for good or evil. We shall be glad to see on which side of the great "reforms" it ranges itself. Price, \$2.00 a year, Columbus, Ohio.

The *Health Exponent*, published monthly at Mount Vernon, Ohio, at seventy-five cents a year, is a bright, crisp, and helpful little magazine, just like a good hygienic dinner. It is conducted by Dr. O. G. Place and wife.

"Road making As a Branch of Instruction in Colleges, and the Betterment of Our Highways," from Mr. Albert A. Pope, Boston, Mass. It is not the province of this paper to discuss public roads, but if this country does not have better roads in the future, it will not be the fault of Mr. Pope.

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.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.