

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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The Peace of God.—"The fruit of the Spirit is . . . peace." Peace is not a feeling, or an emotion. It has its emotions; but it is itself a condition of being or existence, a cessation of strife. The original word from which it comes in the Hebrew Scriptures—*shalom*—is defined as "completeness, to be safe, to be well, or perfect." The word in the Greek Scriptures—*eirēnē*—comes from a root meaning to join, and is defined as "oneness, peace."

Man Has Not This Peace in himself. It is well expressed by the prophet, "The way of peace they know not," and, "The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." This is not because God does not desire that he shall have peace, but man loves sin better than he does peace, and there is no peace in the way of sin. And yet the greater part of man's efforts in this life are put forth to bring peace. The strivings after riches, power, fame, love; the penances, the scourgings, the pilgrimages; the various systems and theories of false religions, of inward meditations, theosophy, Christian Science, false Christianity,—all are human efforts, or human perversions of divine effort, to obtain a peace which never comes.

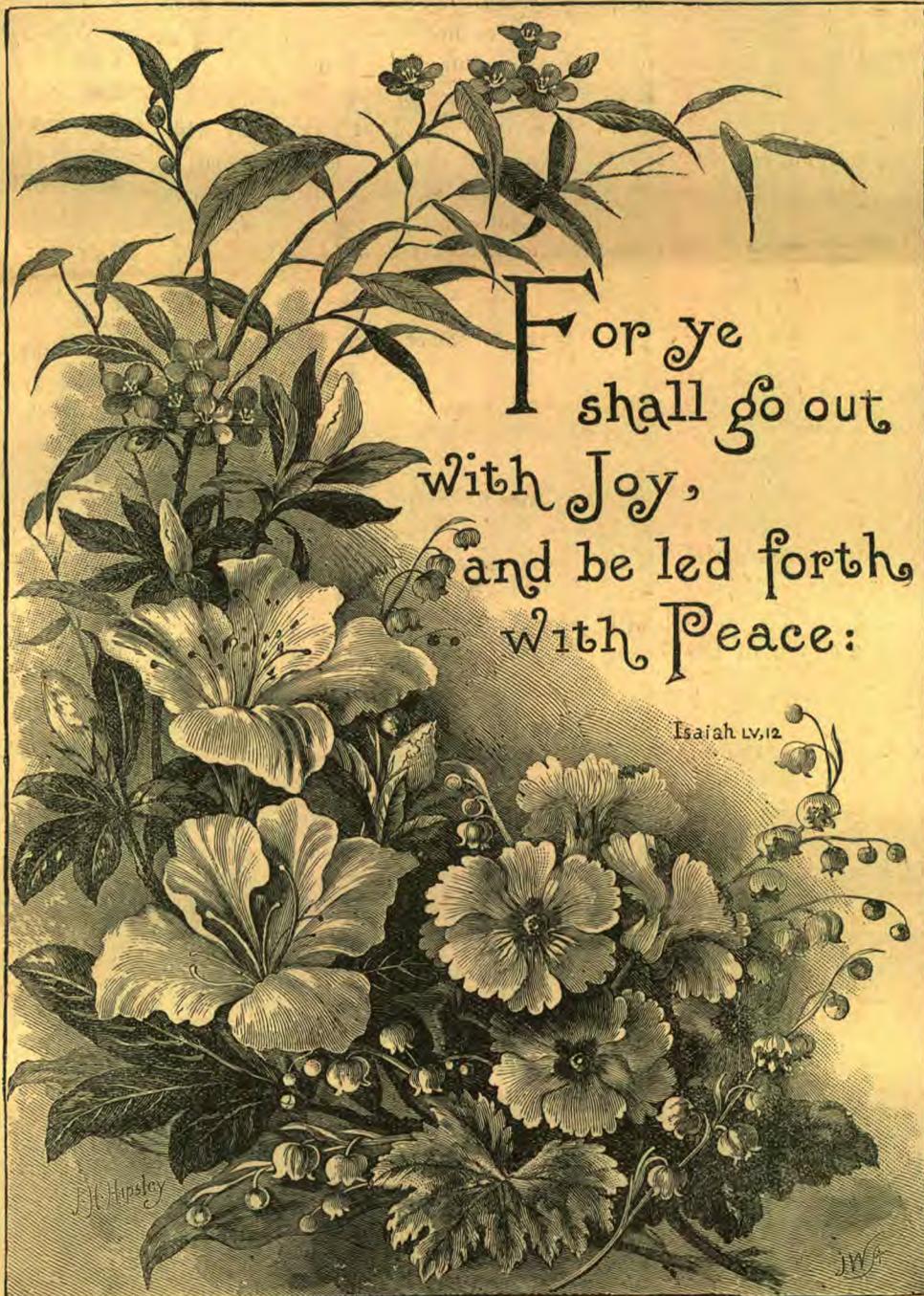
The Existing Strife among churches, societies, nations, and the constant preparations for war, are evidences of what is within the individual human heart. And the ceaseless strife is no nearer ceasing now by human effort than it was a hundred years ago. True, there are truces called; there are patched-up unions, confederations on a half basis or wrong basis, because truth is compromised in the union, but there is no real peace, no genuine "completeness," "oneness," "wholeness." It is sad that it is so, but the best in

turbulent and uneasy as ever, and its ceaseless storms and wails and moans are forever ascending.

The Cause of Human Unrest Is Sin.—It is the sinful, the wicked, who know not the way of peace, who are like the troubled sea. Man has perverted God's way of righteousness; he has transgressed God's holy law. "All have sinned, and come short of the glory of God." All are afflicted with the humanly incurable leprosy of sin. "The heart is deceitful above

all things, and it is desperately sick; who can know it?" (R. V.) "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed [by human effort or skill], neither bound up, neither mollified with ointment." The universal disease pervades the world, and even "the health of the daughter of My [God's] people" is affected. There is no completeness, no wholeness, no rest. Politics can never heal the wounds. Philanthropy is helpless. Human knowledge stands abashed before the awful condition. Is there no healing Balm? Is there no Physician who can cure?

The Great Human Longing and need are met, ay, more than met, in God. He is "the Lord of peace," "the very God of peace," "the God of love and peace." When he gave his only-begotten Son in the beginning, even as at his birth, he proclaimed, "Peace on earth, good-will toward men." In all ages has he declared, "Peace, peace to him that is far off, and to him that is near, saith the Lord; and I will heal him."



church, society, and state recognize and deplore the condition. There is the longing, unutterable longing, for peace and rest, but it comes not. The great sea of human life is as

There is perfectness, wholeness, completeness in God, and he declares it all for man. He gave Christ Jesus, his eternal Son, that we might be made whole. There is Balm in

Gilead; there is an all-sufficient Physician there for all who will come to him, and who will heed his prescriptions and counsel.

The Divine Diagnosis of our disease determines it to be sin incarnate, and by any or all human means absolutely incurable. The Physician declares: "Without me ye can do nothing." "None of these can by any means redeem his brother, nor give to God a ransom for him." It is like the leper seeking to heal himself; or the soldier in battle seeking to restore his right arm, which had been shot away, by grafting upon the stump his left arm, cut off for that purpose. Man can not heal himself. In obtaining peace, he can not bring God to his terms; for "as for God, his way is perfect;" "the law of the Lord is perfect;" "the Lord is righteous in all his ways, and holy in all his works." And man's wretchedness, unrest, sickness, come because he has rebelled against God, and allowed sin to rule in his being. Man has yielded himself, his mind, his strength, to the control of sinful flesh, its multiform passions and lusts. "They that are after the flesh do mind the things of the flesh," and "the mind of the flesh is death;" furthermore, "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 can not please God." (R. V.) It is a terrible truth, God's diagnosis of sinful man, but it is told in love.

The Remedy of the Fearful Disease Is in Jesus Christ.—"Him [Christ] who knew no sin He [God] made to be sin on our behalf, that we might become the righteousness [completeness, wholeness] of God in Him." (R. V.) "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him." And this completeness brings peace between us and God; nay, it is peace. "For He is our Peace, who hath made both one," uniting us with God, who before were at enmity. "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." "As for God, his way is perfect. . . . It is God that girdeth me with strength, and maketh my way perfect." O, there is peace; there is healing Balm; there is a Physician!

The Prescription, the Counsel of the Great Physician, must be followed to make his remedy efficacious. His way is perfect; his counsel could not be otherwise. His directions may seem to be as foolish to our human wisdom as they were to the leper Naaman, when he was told to dip himself in Jordan for the cure of his leprosy, but it behooves the dying to leave all in the hands of the One "mighty to save." It behooves the rebel, starving, sick, hopeless, and helpless, to lay down his arms of rebellion and surrender to Him who has purchased a most honorable and infinitely valuable peace at immeasurable cost. True, he finds us helpless; but he asks only that which we can do. He simply asks us of our own free will to "choose life," that

we may live. With infinite condescension, he says, "Come now, and let us reason together;" the leopard can not change his spots, nor the Ethiopian his skin; nor can you wash away your indelible sins; but I will make the scarlet sins as white as snow, and the crimson iniquities like the whitest of wool. All that God asks is that we yield *all* to him—the carnal heart, the carnal ways, the sin, the selfishness, the all in all of our lives, and accept of Jesus Christ, *his ways, his life.* Let Jesus Christ live his life in us. He would make us entirely *at one* with him; but he must have our all, or he can not do it. If there is any reserve on our part, there is unrest, and perfect peace is not yet. Accept of his prescription, believe his counsel, give all. "Return, ye backsliding children, and I will heal your backsliding." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for he will abundantly pardon." And pardon means peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." If we have surrendered, there is no more war. If we have accepted Jesus Christ as revealed in his word,—and we have not surrendered unless we have,—peace is ours. He is our peace. We have peace *in him*, for "ye are complete *in him*." It matters not what Satan may whisper, what sins of the past he may recall to your mind, there is peace in Jesus Christ. Accept it, rejoice in it, and rest; poor, weary, sin-sick soul, rest in Jesus Christ.

This Is the Lesson of Many Miracles.—The Israelites in the desert of Edom were bitten with the fiery serpent representing sin. The message was, Look and live. Jesus Christ was lifted in symbol. Looking was faith, faith was surrender, and surrender was peace and life in God. Said Jesus again and again to the disease-laden, sin-burdened souls, "Thy faith hath saved thee; go in peace;" "Thy faith hath made thee whole; go in peace." O soul, there is healing in Jesus Christ; there is blessed peace in surrendering to walk in his paths of peace. Following him, in him, "thy peace shall be as a river," flowing on, never ceasing, bearing blessings all the way. But tho the peace is like a river, yet there will be the peace and the rest of peace, as calm as the placid lake, as firm as the Rock of Ages; for has his Spirit not said of him, "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is the Rock of Ages?" (Margin.) Church of the living God, called-out-ones to his service, trust him. Storms may arise and will arise in the sea of this world's life; the boat may seem frail and certain to go down, but Christ is in the ship. At the right time he will say to the turbulent, angry waves, "Peace, be still," and the storm will become a calm. In the meantime no ship, no soul in which Christ is, which is in Christ, can be destroyed. His message to us is Peace. Our message to the

world is *Peace in Jesus Christ*, peace that the world can neither give nor take away; but that the world needs. Our work here is to be heralds of "peace from God our Father, and the Lord Jesus Christ." There is no lasting peace in the compromise of truth or righteousness. Seek the peace of God. "Let him take hold of my strength," saith the Lord, "and make peace with me, and he shall make peace with me." The peace of God is that of "righteousness and peace and joy in the Holy Ghost." "Great peace have they that love Thy law; and they have no stumbling block." Through all the strifes of earth, all its sadness, its crimes, its miseries, its woes, blessed indeed is the abiding peace of God. Beyond, in the presence of our Lord, is "the abundance of peace." To our readers, yea to all others, for the year

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do we wish that "the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost."

BABYLON IS FALLEN.

What Does Babylon Mean? Where and with Whom Did It Originate? What Is Its Essential Nature? What Are Some of the Salient Points in Its History? What Is Babylon Now? What Is Her Fall? What Is the End? What Shall We Do?

THE purpose of this article, reader, is to set forth in the briefest outline, and yet we hope clearly, what is suggested in the questions above. That the subject is important and vital is indicated by its use and prominence in the word of God from Genesis to the Revelation. In discussing it we deal with principles, to which we, with all others, are amenable. Theories are nothing, opinions are of little worth; what is the truth of the word of God?

What Does "Babylon" Mean?

The word "Babylon" is the Greek form of the Hebrew word "Babel." Its meaning is confusion. (See Gen. 11:9, margin; compare Gen. 10:10, margin.) It implies that there is a condition of things in which there is no confusion. This is precisely the case with God's perfect plan and purpose; "for God is not the author of confusion." God is one, his law is one, his purpose one. He is perfect in all his ways. His object is to make man like himself in character; hence man was created in his image. After man fell, God could not change his law or his purpose. That which is perfect in purpose and design admits of no change. "I am the Lord, I change not;" "with whom is no variableness, neither shadow of turning." "Jesus Christ, the same yesterday, to-day, and forever." This is God's character in love, in precept, in promise, in fulfilment. Confusion is caused by interjecting into God's plan a foreign element, or erecting other standards before men than that of God's.

When and with Whom Did This Confusion Originate?

It antedates our race. Perhaps there is no

better way of showing its origin and revealing its essential character, than to set before the reader the personification of the two great characters which have revealed to the world in themselves the principles of good and evil, the principles of God's purpose and the principles which constitute Babylon.

The first of these characters is the Son of God, he who is in the bosom of the Father, and who in himself revealed or declared to the world the Father's character. (John 1:18.) The other is the one-time Lucifer, or Day Star, of God, who sealed up in himself the sum of all created perfection, who was the brightest angel around the throne.* He is now known as Diabolus, and Satan. He is the primal "king of Babylon," and is so called in Isa. 14:4. That these two characters and the principles which made them may be more clearly seen, we present them in parallel columns:—

Principles of the Son of God, Christ Jesus. **Principles of Lucifer, the King of Babylon.**

"Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." (Phil. 2:5-8, R. V., margin.)

THE RESULT.

"Wherefore also God highly exalted HIM, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Verses 9-11.)

Here we have set in opposition the way of God revealed in the character of Jesus Christ, and the way of confusion revealed in Lucifer, the king of Babylon. In the one is revealed unselfishness, love, self-denial, self-effacement, the utter emptying of self even unto the nothingness of death, that God might be glorified, and man might be saved. This is love. God in his fulness entered the Humble One and revealed himself the God of love, an all-sufficient Saviour; and he who humbled himself was exalted of God, and exalted with him are all those who are his. (See John 17:24; Rom. 8:15-17.) This is faith, love, obedience to the one will of the one God. This is Christianity, and may all be summed up in that faith which lays self upon the altar, and accepts of the will of God as set forth in God's word and in Jesus Christ, as the one supreme standard. Thus "God was manifest in the flesh" of Jesus Christ (1 Tim. 3:16; 2 Cor. 5:19); thus is God through Christ manifest in our flesh (Gal. 2:20; Rom. 5:21; 2 Cor. 4:10, 11); and this is "the mystery of God," "the mystery of godliness," "Christ in you the hope of glory," as opposed to "the mystery of iniquity," which is a characteristic of a fully

*For a description of this wonderful being before and after his fall, see also Eze. 28:12-19, where he is mentioned as "the king of Tyre," the earthly king being mentioned as "the prince." Verse 2.

developed Babylon (compare 1 Tim. 3:15; Col. 1:26-28; 2 Thess. 2:3, 7).

On the other hand is selfishness, self-exaltation, self-salvation, self-glorification, even at the expense of a ruined universe. This is the essential nature of Babylon. It is rarely put forth as rebellion, as direct opposition to God. More often it is but the slightest perversion of God's will, the erection of another standard seemingly like God's will, declared to be God's will, and yet essentially different, in that it creates confusion and glorifies man instead of God. It ever results in putting man in the place of God, and in substituting man's ways, man's traditions, man's theories, man's power, for God's ways, God's word, God's truth, and the power of God's Spirit. This is Babylon, as manifest in its "king," Lucifer; and, as we will see, in its offspring of earth. Wherever we find these principles dominant we find Babylon, confusion. Like causes will produce like results. Environments may retard or accelerate, the great controller may change form or appearance, to deceive, but the essential nature is the same.

Origin of Earthly Babylon.

God designed, alike after the deluge as in the beginning, that man should be like him, and should people the earth with beings of a like character. Thus would man be blessed, and be a blessing. (Gen. 1:28; 8:16, 17.) Against this, selfishness asserted itself as follows:—

"And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." (Gen. 11:3, 4.)

Notice the objects and the antagonism of these objects to God's plan: (1) We will exalt ourselves; we will build ourselves a city and a tower. Instead of God being the center of worship, this city and tower would be. So rebellious Saul set himself "up a place" after God gave him a great victory. (1 Sam. 15:12.) (2) "Let us make us a name." They would honor themselves instead of God. God only has the right to make himself a name by his glorious works (Isa. 63:12, 14), and he will bestow that glorious name upon all who are his (2 Chron. 7:14; Eph. 3:15). (3) They would save themselves from another flood by building a tower whose top should reach unto heaven. And so they called the whole scheme, as the records of the thoroughly burnt bricks declare. They named the city and tower *Bab-il*, the "Gate of God," or "Gate of heaven." That was what they in their selfish blindness thought it would be to all the children of men. (4) By this they also thought they would prevent the children of men from scattering abroad in the earth.

The essential root of it all was selfishness, that which will not mix with God's all-beneficent oil of love. That selfishness was manifest in self-exaltation, a scheme for self-salvation, and finally flat rebellion against God. And yet all the time, blinded by sin, they thought the whole thing to be the Gate of God.

Well, the Lord looked upon the city and the tower, and with divine irony, and language adapted to the children of men, he said:—

"Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth."

And this also is recorded in the monuments. Says Lenormant, in "Manual of Ancient History," volume 1, page 24: "Babylon is often designated in the cuneiform text [on the bricks and tablets] by a symbolic name, ideographically written, meaning the tower of the root of languages." Borsippa, once included within the walls of Babylon, containing the ruins of the tower of Babel, meant in that idiom (Semitic) "the tower of tongues;" and by another meaning, "the tower of the dispersion of tribes."—*Id.*, pp. 24, 482, 483. So Nebuchadnezzar, a later Babylonian emperor, records in a tablet left by him, in which he states that he finished the tower: "Since a remote time people had abandoned it, without order expressing their words."—*Fausset's Biblical Cyclopedia*, art. *Babel, Babylon*.

Nimrod was the mighty rebel, and became one of the first gods under the name Bel, identical with Baal, the Phenician sun-god. Man said that his scheme was the "Gate of God." God named it "Confusion." In it is the very mystery of iniquity, and its inevitable result, destruction.

Some of the Salient Points of History.

We need not pause to tell of how these principles of putting man in the place of God grew. The prophet declares the truth: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken; the nations have drunken of her wine." (Jer. 51:7.) A short time after her origin, largely through her beautiful and licentious queen, Semiramis, the heathen "mysteries" of nature-worship were instituted. Among the rites were the drinking of mixed wine. To drink of "mysterious beverages," Salvarté tells us, was indispensable on the part of all who sought initiation in these mysteries.* The greatest idolatry was that of sun-worship, of all the most abominable and licentious. Sun-worship, and other forms of nature-worship, with all their abominations, spread from nation to nation, until all were drunken of the wine of Babylon.

All this false religion brought in confusion more and more. "Mysteries" multiplied. False gods, and demon-worship—the worship of dead heroes—multiplied. "Confusion worse confounded" resulted. And all this false worship, chief of which was sun-worship, originated with, and may be traced to, Babylon.

Church and State.

Another important fact is that the systems of religion founded upon Babylonian principles, always, when possible, united with the state. She made the nations drunken,

*"Des Sciences Occultes," by Eusèbe Salvarté, p. 259.

that she might as a harlot obtain her hire. Disconnecting from God, that she might follow her own way,—which has ever been God's way perverted,—Babylon was left without power. This she has ever endeavored to supply by enlisting the state in her behalf.

The same pride and exaltation of self manifest in Lucifer and Nimrod, were shown in Nebuchadnezzar (Dan. 4:29, 30), and it resulted in a legal creed, and religious persecution (Daniel 3); but the final result was the destruction of the proud city (Isa. 13:19-22; Jer. 51:29-64). The daughter of Chaldea, or Babylon, "the lady of kingdoms," is represented as "given to pleasures, that dwellest carelessly, that sayest in thine heart, *I am, and there is none else beside me;** I shall not sit as a widow, neither know the loss of children." (Isa. 47:8, R. V.) The result is destruction. (Verse 9.)

It would be interesting to trace the backsliding of Israel in this connection; the apostasy of the nation to Baal, or sun-worship, and captivity in Babylon, but we have not space.†

What Is Babylon Now?

In the days of Christ and the apostles the church of God knew no written or unwritten creed of men. The word of God alone, was its standard. Faith in that word as it is in Christ Jesus was its requirement (Rom. 10:17; 2 Tim. 3:16; Acts 20:32); and this resulted in unity and obedience to all of God's requirements as observed by Jesus Christ. There was no connection with the state; it was forbidden of Christ. (John 18:36; Matt. 26:52, 53.) No temporal judgment or penalty was to be visited upon the sinful (Luke 9:54-56; John 12:47); in matters pertaining to religion God was to be obeyed, not men (Acts 5:29; 4:19; Matt. 22:21).

It is therefore evident that as soon as human creed, human standards, found place in the early church, confusion would result. One man would call here, another there, another elsewhere, and dire confusion would reign. This is just what did occur. The mystery of iniquity already began to work in the apostles' day (2 Thess. 3:7), hindered only by Christ within the hearts of so many; and immediately following that period, we are assured that out of the church would men arise, "speaking perverse things, to draw away disciples after them" (Acts 20:30). Here is Babylon again. And here began the development of modern Babylon.

The mysteries of heathenism, the church historians tell us, crept into the church. The days and times and years of heathenism found place in the Christian calendar. The heathen Sunday pushed up its head as a rival of the Sabbath of the Lord. Faith gave way to crosses, processions, relics, works of supererogation, pilgrimages, and a multitude of superstitions. Men endeavored to crystallize the living word of God into cold,

dead unchangeable creeds in order to erect towers and cities lest they be scattered abroad, and to make themselves names for self-glorification. All this meant confusion, and so Babylon was developed, and called Christian. Yet Babylon had some faith. But cutting loose from God, she lost his power, appealed to the state, and a

Union of Church and State Resulted.

Thus the virgin daughter of Jerusalem turned from her husband, Jesus Christ (Rom. 7:4; 2 Cor. 11:3), and committed fornication with the world. This is the fall of Babylon. The state was put in the place of the executor of God's judgment. The church and its officers in the place of God. Tradition and creed were exalted above the word of God. It was the repetition of the experiment of Babylon of old. There resulted from this union of church and state the persecution of the Dark Ages.

The Reformation

called out on right principles the true people of God; but it did not have all the truth. It did have, however, those principles which would inevitably have led to the whole truth of God's word as it is in Jesus and the unity for which Christ prayed if the principles had been followed. But they were not. The creed power came in. Man exalted his interpretation of the word in the creed above that word in the Book of God. What was the result? The churches of the Reformation became a part of Babylon, daughters of the old mother, because developed by, and following in, the same principles. But as they departed from the word of God and his Spirit,—the only source of divine power,—they turned, as did the church of old, to the state, committed fornication with the powers of earth, and fell.

Out of these bodies of state churches God has called others; but creeds have been exalted instead of the word of God, or that word has been divided, mutilated or destroyed, a part only accepted, the rest rejected. Man's judgment has been set against God, and confusion—Babylon—results. Yet God has been wondrously good. He has wrought through many of these religious bodies to the salvation of many souls; but now he is calling them out of Babylon, back to the one standard of his word. The greater number are in Babylon still, but following in imperfect light the Gospel. But now what do we see? We see representations of nearly all the great churches of Christendom, with their confused creeds, uniting as did the men of old to build a mighty city of organization, great world-wide federations to control the religion and government of the world. The one dogma above all others exalted in this crusade is "the wild solar holiday of all pagan times," the rival of the Lord's rest day, the pogo-papal Sunday, concerning the holiness of which the word of God is absolutely silent. It has no Scripture authority. No two original investigators will agree in its defense with themselves or with each other. And yet this great Babylon of federations, churches, societies, guilds,

leagues, and we know not what, is rapidly uniting to exalt the Sunday in all the nations of earth, and to crush out the only day commanded of God, and hallowed by patriarch, prophet, apostle, and Lord of glory.

O, it is pitiful to see the professed churches and ministers of Christ turning from the word of God, turning from Jesus Christ their strength, and turning to the Assyria and Egypt of politics for aid in religion.

The doing of these very things before constituted Babylon; is it not the same now?

The turning from God to the world, to the powers of earth, constituted spiritual fornication of old; does not the doing of the same thing now mean fornication?

When Israel of old united with Egypt it resulted in her utter defeat and confusion (Isa. 30:1-7), and the fall of Egypt (Isa. 31:1-3); and when the Jewish church chose Cæsar as king instead of Christ, it resulted in their utter destruction as the church and nation of God (John 19:15; Luke 20:13-16); will it not be the destruction of the Christian churches, to turn from God to the powers of earth, and place the power of men in the place of God, the power of force in the place of love, the power of tradition in the place of truth, the power of law in the place of the Gospel? This course will deceive the nations; it will oppress the people of God who follow Christ and obey his word, but it will not deceive God. Its final result will be the everlasting destruction of Babylon and her daughters, Babylon the great, including every organization which has exalted itself against God and his word, and the destruction of every nation deceived by Babylon. This means all except the elect and holy nation, whose king is Jesus, whose law is his word.

What Shall We Do?

What shall we do, fellow Christian, in view of God's solemn warning of history and example, of prophecy and precept? It matters not who you are, to what denomination you belong, what men may call you, with what church you may affiliate; this is not the question. What shall we do with Jesus which is called Christ? with his word? with his truth? with his example? Shall we prefer Babylon with her traditions, her errors, her mysteries, her pomp and display, her wealth and numbers, to Christ and his Gospel? aye, and eternal riches of grace and life everlasting? God has told us what to do with respect to Babylon. Here is his word, and may God help you to obey:—

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:1-4.)

*Compare Isa. 46:9, where the Lord uses this language of himself. Compare the chapter with Revelation 18, of mystical Babylon. Note the likeness.

†Those who desire may find food for thought in 1 Kings 16:30-33; 2 Chron. 33:1-9; Eze. 8:5-16.



"Thou shalt call his name JESUS; for he shall save his people from their sins."

A SAFE RETREAT.

BY MRS. J. B. GOLDSBOROUGH.

THERE is a place we may enter, and shut to the door,
Where the world and its burden can worry no more;

All sadness and sorrow that weigh on the heart
Will vanish like mists and quickly depart;
All omens of ill lose their grim threat'ning form,
For there is safety and peace and shelter from storm.
'Tis the place we unburden the sins that oppress,
And pillow our head on Christ's loving breast.

There the prayer and the promise are blended in one

If the words on our lips are: "Thy will, Lord, be done;"

In those hours of communion with God's living Son

The world is shut out, and heaven has come.
Earth's sneers and its errors lose their hold and their power;

His presence makes holy and sacred the hour;
Bright angels stand awed when heaven bows down,

And mortals, with God, in communion are found.

Doubt, folly, and vice the soul can not reach
Who trusts in *his word* and his Spirit to teach;
When the will of a mortal is willed to the Lord,
Then love, peace and faith are in sweetest accord.
Let us ask for his mercy and strength every day,
Let us enter our closet and kneel down and pray.
The "holy of holies" is the light of his face,—
There is fulness of strength, and fulness of grace.

Minneapolis, Minn.

THE TEST OF CHRISTIAN LIFE.

BY MRS. E. G. WHITE.

THE Bible is an unerring guide for man in every phase of life. In it the conditions of eternal life are plainly stated. The distinction between right and wrong is clearly defined, and sin is shown in its most revolting character, clothed with the robes of death. If this guide is studied and obeyed, it is to us as the pillar of cloud, which led the children of Israel through the wilderness; but if it is ignored and disobeyed, it will witness against us in the day of judgment. God will judge all by his word; according as they have fulfilled or disregarded its requirements, they will stand or fall.

The Bible demands that right principles be observed in all business transactions. In the strongest terms it condemns false dealing, and calls for purity in thought and word and action. "Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his neighbor. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in his heart." "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

"All things whatsoever ye would that men should do to you," said Christ, "do ye even so to them; for this is the law and the prophets." These words are of the highest importance, and should be our rule of life. But do we carry out this divine principle?

Do we, when brought into contact with our fellow men, deal with them just as we would desire them to deal with us in similar circumstances?

God tests men by their daily life. But many who make high professions of service to him, can not bear this test. In their eagerness for gain they use false weights and deceitful balances. The Bible is not made their rule of life, and therefore they do not see the necessity of strict integrity and faithfulness. Anxious to amass wealth, they allow scheming dishonesty to come into their work. The world watches their conduct, and is not slow to measure their Christian worth by their business dealings. God sees their dishonesty, too, and he asks: "Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" "Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works." "A false balance is an abomination to the Lord, but a just weight is his delight."

God's children should remember that by their conduct in business deal they are deciding whether or not they are entitled to be called his sons and daughters. We determine the character of a tree by its fruits, and Christ said of men: "By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." If we allow unfaithfulness to characterize our work, we are bearing briars and thorns. While we continue in this way, we can not truly serve the Lord, and we can never hope to enter his kingdom.

It is not the greatness of the offense that makes it wrong in the sight of God. He has established principles of justice which he can not change without changing his whole nature; and the least departure from truth and rectitude is looked upon as a transgression of the law of God. The man who will overreach his fellow man in small matters, will, under stronger temptation, overreach him in greater matters. By continued indulgence in petty sins, men become accustomed to wrong-doing. In their eyes, sin loses its exceeding sinfulness; but holy angels, whose work it is to watch the development of character, and weigh moral worth, make a record of every transgression in the books of heaven. In the day of judgment many will be shut out of the city of God by sins which they supposed to be unworthy of notice.

When pecuniary gain is involved, one act of dishonesty is not thought to be so sinful. But those who secure property by false representation bring condemnation on themselves. And the Bible always tells the same story. With it sin is always sin, whether committed by the possessor of millions or by the beggar in the streets. Better a life of deepest poverty crowned with God's blessings, than all the world's treasure without it. We may be very rich; but unless we have the consciousness that God honors us, we are poor indeed.

Men may claim to be true servants of God,

but if they swerve from the path of uprightness, deformity and impurity still exist in their character. They may try to appear what they are not; they may talk of the mercy and love of Jesus; but their words are as "sounding brass or a tinkling cymbal." They may be blinded to the guile in their hearts, and may think themselves righteous; but in the eyes of a holy God they are in the bonds of iniquity.

Christ defined an honest man as one who would manifest unbending integrity in all his business transactions, whether his course brought loss or gain to him. And the man who is indeed connected with God, who keeps his law in truth, also keeps his life pure. His plans are in harmony with the lessons of Christ; his words and actions are approved by a just God; for all his dealings with his fellow men show uprightness. His principles are based upon the sure foundation, and his conduct in worldly matters is a transcript of the principles that govern him. His unbending integrity shines forth as a light in the moral darkness of the world.

He who would be a faithful servant of Christ, must listen to the instruction of the greatest Teacher the world has ever known. His ideas and principles must be kept pure by the power of God. Every day he must learn to become more worthy of the trust committed to him. His mind must be quickened by divine power; his character uncontaminated by worldliness. At times he must turn aside from active life to commune with God, to hear his voice saying, "Be still, and know that I am God." The truth as it is in Jesus must be brought into his place of business; its searching maxims must try the purposes of his soul; its principles must be applied to every transaction. The Christian who is thus sanctified to God can take Jesus with him wherever he goes. No guile is found in his mouth; for his affections are placed on things above; not on the things of this earth. He is indeed a light in the world, a living epistle, "known and read of all men."

Ever be true to right principles. Do not disconnect from them for a moment; if they are inwrought with all you do, they will be life to your soul, abiding with you in all your difficulties, witnessing to all your business transactions, guiding you in all the relations of life, controlling in places where no eye but God's sees, no ear but God's hears. If you hold fast your integrity under all circumstances, you may know that God's signature is upon your work.

Then, tho you may hear of wars and pestilences, of thefts, robberies, and bankruptcies, you may rest in the assurance that you possess true riches; for your treasure is laid up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

THE MISSION OF LOVE.

THE Great Sculptor made a beautiful image in clay. And when it was finished Necessity pressed upon it and Toil bent it down. Famine pinched it, and Tyranny hammered it, and Monopoly cast it out from the place which the Sculptor had ordained.

It lay in the kennel, rejected and unclean. Theology passed by on the other side, and said: "See how depraved it is—it is fit only to be cast into the fire."

But Love lifted the figure up and wept over it; and as her tears fell upon the clay it

softened in her arms, so that she smoothed out the bruises with her hands.

Then Justice set it again in its place, and men said: "Behold, it was made in the image of God!"—*The Kingdom.*

THE SIGNS OF THE TIMES.

BY PROF. W. W. PRESCOTT.

What They Are, and What They Indicate.

In his dealing with this world it has pleased the Lord to fix upon some events in its history, and certain special experiences of the church and society, as signs which would serve as waymarks toward the setting up of his own kingdom in the earth, which at the same time might mark the nearness of occurrences of unusual importance. Christ himself was set "for a sign which shall be spoken against" (Luke 2:34), and the circumstances of his birth were used as a sign by which his first advent to this world might be known (Isa. 7:14). In his sermon on the day of Pentecost, the apostle Peter quoted a prophecy from Joel, in which the Lord had said: "I will shew . . . signs in the earth beneath," as the true explanation of the wonderful things which the people had witnessed on that day.

To say that the signs which the Lord himself had established can not be understood and correctly applied is to say that the Lord has failed in his purpose to "do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. To refuse to accept and act upon that application of these signs which is consistent with itself and with the whole teaching of the Scripture upon the subject under consideration, because some professed interpreters of the word of God persist in urging an application which is *not* consistent with itself or with the whole teaching of the Scripture upon the subject under consideration, is to reject the light simply because some are putting darkness for light. Only things of real value are counterfeited, but wise men do not reject a good note simply because a counterfeit is known to be in circulation.

In our study of the real significance of the downfall of Turkey, as shown by the prophecies in the eleventh chapter of Daniel and in Revelation 8 and 9 and 11:14-19, we have found that *the crisis of the ages is just upon us*, "a time of trouble, such as never was since there was a nation even to that same time" (Dan. 12:1), a time of which the prophet said, "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1). Compare Rev. 11:18 and Rev. 15:1. These events bring us to the second coming of our Saviour, the resurrection of the dead, and the reward of the saints.

But the downfall of Turkey is not the only indication that these things are just at hand. Our Lord said: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," etc. (Luke 21:25, 26); and when the disciples asked him, "What shall be the sign of thy coming and of the end of the world?" he gave a brief outline of leading events from that time until his return to this earth. See

Matt. 24:4 to Matt. 25:13. His reply was given to them, and put on record for us, in order that we might know "the times and the seasons," and make the special preparation needed to meet him in peace. These signs have been seen, and repeatedly recorded.

Furthermore, the Scripture mentions some special characteristics of the days just preceding the second coming of Christ and the end of all things of this world. There will be heaping up of treasure through the oppression of the poor (James 5:1-4); but those who suffer these things are urged to "be patient . . . unto the coming of the Lord" (verse 7).

There will be "perilous [hard] times," and men will exhibit the most unchristlike characters while professing to be religious, "having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5.

There will be the spirit of violence throughout the earth. Compare Matt. 24:37 with Gen. 6:11.

There will be a departing "from the faith." 1 Tim. 4:1. The very idea of the return of the Saviour to this earth, and especially that we should be able to know anything concerning the time of his return, will be held in derision, and the "scoffers" will be saying, "Where is the promise of his coming?" Read the third chapter of the second epistle of Peter, and note the great force of this sign. Upon those who thus scoff and reject the light, "the day of the Lord will come as a thief in the night" (verse 10); "but ye, brethren, are not in darkness, that that day should overtake you as a thief" (1 Thess. 5:4).

A careful observer of current events can not fail to see the fulfilment of all these signs at the present time. It is only in the light of the various Scriptures to which we have referred, that we can understand the meaning of the present situation of affairs throughout the world. We are even now in the beginning of the end, and "the mournful roll of war, revolution, plague, drought, famine, explosions, railway accidents, and shipwreck," which is appalling many hearts in the world, is but an indication of what is coming.

But we can fix no definite date for the close of this world's history, for the same Saviour who said, "When ye see all these things, know ye that he is nigh, even at the doors," said also, "But of that day and hour knoweth no one." Matt. 24:33, 36, R. V. So while we do not attempt to fix any date for this great event, yet we know that "he is nigh," and we can say, "Yet a little while, how short! how short! the Coming One will be here, and will not delay."

These are times of great solemnity. It becomes each one to inquire, Am I ready for the "time of trouble such as never was"? and, Shall I be "accounted worthy to escape all these things that shall come to pass and to stand before the Son of man"? He who accepts the salvation which is so freely offered in Jesus Christ, has no cause for fear; for "at that time thy people shall be delivered, every one that shall be found written in the book."

Those who really love the Lord Jesus and have experienced the joy of his presence in their hearts, will be glad to know that his own words, "I will come again, and receive you unto myself" (John 14:3), are soon to be fulfilled. Those who know more of this world than of Christ as a living Saviour, will say, "My Lord delayeth his coming." "Today, if ye will hear his voice, harden not your hearts." "Except a man be born again,

he can not see the kingdom of God." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

EVERLASTING PUNISHMENT.

BY C. A. WYMAN.

Parable of the Rich Man and Lazarus. Continued.

SUMMING it up briefly, the parable is made to teach what the word of God denies, namely, that man is immortal, and that there is now a burning hell, into which the wicked are plunged at death. This teaching is false, and impeaches the wisdom and mercy of God, as shown by the following counts:—

1. The judgment of the wicked *must precede* their punishment.
2. This judgment is still future.
3. *All* the faithful in Christ *take part in that judgment.*
4. Satan is not in torment.
5. Hell is this earth.
6. The resurrection of the wicked *alone* brings them forth *to be punished.*
7. And upon this earth fire comes down from God and devours them.

Application of the Parable.

The language was addressed to the Pharisees, who were "covetous" and who "derided Him," neither would they hear Moses or the prophets. Luke 16:14, 29-31.

It was a parable, for "without a parable spake he not unto them." Matt. 13:34. Things which "are not" were spoken of "as tho they were" (Rom. 4:17; 1 Cor. 1:28), carrying their minds forward to the time when *they* should see Abraham and Isaac in the kingdom of God, and they themselves thrust out (Luke 13:28).

Pleading indeed was the voice that then addressed that people, telling them that now was the day of their salvation. In all fulness God was showing them that he had raised up that prophet, one among them, like unto their brethren (Deut. 18:15), and that "whosoever would not hearken to that prophet should be destroyed from among the people" (Acts 3:23). If these things, nor Moses and the prophets, would not move them, neither would they be persuaded "tho one rose from the dead." Luke 16:31.

With the earth as the *place* of hell; with the devils not in "torment;" with all the wicked reserved unto the *day of judgment* to be punished; with that day of punishment at the resurrection of the unjust; it follows that the "torment of hell" in the parable, must be *when they* "shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God," and they themselves "thrust out." The wicked will then behold the city and its inhabitants, and seek to take it. Rev. 20:9. The righteous then "behold the reward of the wicked." Ps. 91:8. The life of the wicked will be sufficiently prolonged that all may fully understand "the sinfulness of sin, and that sin, when it is finished, bringeth forth death." James 1:15.

Eternal Fire.

"Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7.

Upon those corrupt cities there fell *fire and brimstone from the Lord out of heaven*. Gen. 19:24. The same fire comes down at the close of the thousand years of judgment, upon Satan and all the wicked. Rev. 20:9.

The apostle calls that *eternal fire* that befell Sodom and Gomorrah, yet who would contend that those cities are still burning. But if that "eternal fire" ceased with the destruction of the cities of the plain and their wicked inhabitants, who shall say that with the final destruction of *root and branch* the "everlasting fire" shall not cease?

Unquenchable Fire.

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that *never shall be quenched*." Mark 9:43.

"But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:27.

Thus, for Sabbath-breaking, the city of Jerusalem was burned with *fire that should not be quenched*, and yet Jerusalem is not now burning. The fire that God had kindled, neither men, nor devils were able to quench it; yet having done its intended work to *devour*, the fire ceased to be.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire*." Matt. 3:12.

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be *stubble*; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them *neither root nor branch*." Mal. 4:1.

The wicked shall be consumed as "the *chaff*" (Isa. 5:24), as the "*stubble*" (Nahum 1:10), as the "*fat of lambs*" (Ps. 37:20), as "*tow*" (Isa. 1:31). Certainly the Lord does not mean that the wicked can be *enduring* when he likens them to such combustible materials as these.

"And they shall go forth, and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched." Isa. 66:24.

The worm is a destroyer. Job 17:14; Acts 12:2. It is not the fire devouring and "tormenting" the *worm*, but *their worm* and *their fire* devouring the *carcasses* of the men that have transgressed against God. There is a time, prolonged "according to their deeds," in which the righteous "behold the reward of the wicked." Ps. 91:8. The city with its ransomed throng dwells, as we have seen, in "everlasting burnings," unharmed. Isa. 33:14, 15. With no eternal life or immortality, with no power to quench *their fire*, the destroyer goes on till *root and branch* are consumed.

Seeing that "eternal," "everlasting," and "forever" are sometimes positively limited in the Scripture as to *time*, the question may naturally arise, How can we determine the true meaning of these terms? As applied to created beings, it is obvious that the character held determines the destiny of each. As *life* is *inherent* only in God and Christ (John 5:26), as they *alone* possess inherent immortality (1 Tim. 6:16), it follows that to all other beings life and immortality are *gifts* bestowed only upon condition that they seek for them, and that too, with all the heart (Rom. 2:7; 6:23).

As all sin originates in the mind and is of the mind (Matt. 15:19), it follows that to be

sinfully minded is death (Rom. 8:6), and that *life* and *peace* only are for the spiritually minded. "Enmity" towards the law of God, refusal to keep in love its requirements, brings death to that mind in which sin is; for that which sins "shall die." Eze. 18:20.

Kind reader, we have sought candidly, scripturally, and logically to examine the doctrine of "eternal punishment." If you have thought that somewhere in the dominion of God there is a burning hell, into which the wicked are plunged at death, doubtless in your perusal of the foregoing there are some thoughts new and strange to you, by which your former ideas are found to be at discord with the Scriptures, the mercy and justice of God.

Summed up in brief, these thoughts are largely:—

1. That the wicked will not have eternal life to *endure* eternal suffering.
2. That the devils themselves are not in torment.
3. That the *place* of hell is this earth, where devils are.
4. That the righteous *only* can dwell in "everlasting burnings."
5. That the earth is the place of final reward of both righteous and wicked.
6. That the inheritance of the earth by the saved is not until the wicked are in ashes.

If you have believed in the doctrine of "eternal torment," your belief has been based upon the premise *alone* that "the soul of man is immortal," and you now see that "the soul that sinneth it shall die."

You also perceive that the logic of the immortality-of-the-soul doctrine *upholds and necessitates the perpetuity of sin*, by which God himself will be unable to suppress it, or secure a punishment equivalent to the deed; for the sinful mind, heaping up its load of iniquity, and punished "according to its deeds," would make the strife between God and sin of such magnitude that the infinite God *could not* punish "according to the deeds;" for whatever punishment was inflicted, there would still *remain unsatisfied justice*.

Do you not see that the same being that has created, can for sin "*destroy both soul and body in hell*?" Matt. 10:28.

Can you not see that God had a clean universe once, and that *it is not planned* by the infinite mind to *perpetuate* the horrible rebellion of Satan against his law and government?

Can you not see that it is Satan *alone* who promises life in sin, saying, "Ye shall not surely die?"

With all the number of times that ministers and writers say that "the soul is immortal," does it not seem strange that God has never said so *once*? The word "immortal" is but once used, applying to God *only*. 1 Tim. 1:17. And immortality is also *inherent in him alone*, and comes to us only at the resurrection. 1 Tim. 6:16; 1 Cor. 15:53.

He who *upholds, believes or teaches* the doctrine of the "immortality of the soul" and "rewards and punishments," logically *upholds and teaches* the *perpetuity of sin* and the utter incapacity of God to cope with it by punishment, and nullifies the "judgment," the "return of our Lord," and the resurrection.

With these thoughts we leave the subject with you, praying that the God of all grace may help you to "adorn the doctrine of God our Saviour," by the revelation of, and obedience to, his righteous will.

THE SABBATH COMPLETE IN JESUS.

BY WILLIAM COVERT.

THERE is nothing more clearly taught in the Bible than that Jesus is everything to the Christian. He is "all in all," and that which is not found in him does not belong to the child of God. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10.

This fulness includes every part of creation. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. . . . For it pleased the Father that in him should all fulness dwell." Col. 1:16, 17, 19.

In redemption we receive the fulness which is in him (John 1:16); our life is in him (Col. 3:3); and in him we are rooted, and grounded, and built up, and established in the faith (Col. 2:7). To us he is "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. "As he is, so are we in this world." 1 John 4:17.

This completeness is as truly met and enjoyed by the Christian, in devout Sabbath observance, as in the fulfilment of any other requirement. And certainly it should be so, for Jesus is as much the Author of the Sabbath for man as he is the Creator of man. With the Father, Christ was associate Creator. The apostle says God "created all things by Jesus Christ." Eph. 3:9. Through the word of creative power Jesus now upholds all things. Heb. 1:3. The creative word still gives and sustains life through Jesus Christ. "For he spake and it was done; he commanded, and it [the world] stood fast." Ps. 33:9. By the commandment of creation the world still is kept and life maintained.

The Sabbath to man is therefore a memorial and sign of what Christ is to his people. It is to man a holy keepsake, which speaks of Christ's love both as Creator and Redeemer. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Every person who faithfully observes the Sabbath commandment knows by experience the significance of the above. But he that opposes the Sabbath by habitually transgressing this commandment, places himself where he can not know the sweets of Jesus' presence through this heaven-blest memorial.

In his personal teaching the Saviour said he was Lord of the Sabbath, and that it "was made for man." Mark 2:27, 28. In his prophetic word this significant statement is made: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. In this scripture, man is promised the knowledge of the Lord and also of sanctification through the Sabbath. There is much in this promise; for Christ is made unto us sanctification. See again 1 Cor. 1:30. *Question*—What is it to know him? *Answer*—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

CHAPTERS IN UNITED STATES HISTORY.*
NO. 9.

BY PROF. CHARLES MORRIS.

Paul Revere's Ride.

Mysterious Movements in Boston—The Signal from the Church Spire—On the Road to Concord—The Messenger's Escape—The Alarm Given—Paul Revere in Lexington—Hancock and Adams Warned—Dr. Prescott Told the Story—Concord Alarmed—The British at Lexington—First Shots of Revolution—The Stores Saved—Terrible Retreat of the British—The War Begun.

On the evening of April 18, 1775, strange events were taking place in Boston. From certain streets of that town came unwonted sounds; the tread of marching feet, the occasional click of steel, low tones of command. Later there might have been seen on Boston Common, ranks of armed men, who had been marched thither quietly under cover of the night. Evidently something of importance was afoot, some mysterious expedition which it was desired to keep secret from the citizens.

But the patriots of Boston were not easily to be deceived. They were alert to every movement of the British troops, and were by no means all in their beds, as General Gage had hoped. While the soldiers were gathering on the Common, and all the avenues leading from the town were watched by guards, with orders to arrest any one who should attempt to leave, steps were taking to defeat the British plans. Late at night a small boat, carrying a patriotic citizen, was rowed heedfully across Charles River in the darkness, passing perilously close to a British man-of-war. Hidden in the deep shadows which lay on the water, the rower passed unseen, and quickly landed on the shore of Charlestown, a suburb of Boston. Here, in a retired spot, a swift horse awaited him, and he stood expectant of a promised signal, with his eyes fixed on a distant spire, whose slender length was dimly visible in the starlit night.

The watcher was Paul Revere, a man whose name has become famous in history. The purpose of the midnight expedition was no secret to the patriots. At Lexington, thirteen miles from Boston, were two prominent leaders of the people, Sam. Adams and John Hancock, whom the British authorities desired to arrest. At Concord, twenty miles away, was a collection of military stores, made by the provincials, and which General Gage proposed to seize. These stores had been gathered from various sources, even from Boston itself. Cannon balls and muskets had been carried from the city under the very eyes of the guards, covered by loads of manure. Powder had been conveyed by market-women in their panniers, and cartridges had been taken from the city concealed in candle boxes. The material thus painfully collected was of high value to the patriots, who were bent on resisting the British even to the point of war, and they watched the movements of the garrison with a keenness that was not easily deceived. In some way they had become aware of the secret purpose of General Gage, and were taking active measures for its defeat. Dr. Warren, an active patriot, had directed Paul Revere to proceed to Charlestown in the manner described, and to take to the road as soon as signaled of the movement of the troops.

As the minutes passed, the solitary watcher stood in impatient expectation. Suddenly a double gleam of light shot from the distant spire on which his eyes were fixed. Two candles had been placed in the belfry window of the old North Church. It was the signal agreed upon. Those far-off candle gleams were the beacon lights of the American Revolution. Springing gladly to his saddle, the messenger of hostile tidings gave his uneasy horse the rein, and in a minute more the hoof beats of the mettled steed rang like hammer strokes of destiny in the streets of the sleeping town.

Revere had been bidden to be on the alert, as a force of mounted officers had been sent out to patrol the roads and prevent any one from leaving the town to give the alarm. The need of caution and alertness was soon evident, for he had not long passed Charlestown Neck before two British officers appeared in the road before him. They were part of the mounted patrol.

"Who goes there? Halt!" came the stern challenge.

Paul Revere looked keenly at his challengers. Should he seek to dash by them? No; they were armed, and his errand was too important to take the risk. He had just passed the entrance to another road. Here was an opportunity to pass his opponents. Turning his horse quickly he dashed

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back, heedless of a loud cry of "Halt, or we will fire!"

His horse proved superior in speed to those of the officers; and in a few minutes he was in the Medford Road, and off again at full speed towards his goal. One of the pursuers, thinking to cut off the flight of the fugitive, turned his horse into the fields between the two roads. But he soon found himself floundering in a clay pit, while Revere shot past with a cry of triumph.

On went the midnight messenger, at the full speed of his well-chosen steed, giving the alarm as he went. At every wayside house he stopped and aroused the inmates by a thundering rap upon the door. As they looked with alarm from the windows he shouted, "Up, up, the regulars are coming," and was away again, while they digested the startling news.

About the time the clocks of Boston town were sounding the hour of midnight, the assembled troops left the Common and marched as noiselessly as possible toward the Neck, on their supposed secret errand. At the same hour many of the dwellers along the road to Concord were up and arming, and shortly after the stroke of midnight, the bearer of evil tidings rode at undiminished speed into the quiet streets of the village of Lexington, within which the patriot leaders, Adams and Hancock, had taken refuge from their royalist enemies. They were sleeping within the house of the Rev. Mr. Clarke when Revere rode headlong up. Eight minute men had been stationed around the house as a guard, and they started hastily to their feet on hearing the sound of rapid hoofs. Hancock and Adams were aroused.

While they eagerly questioned him as to what was afoot, another horseman rode up to the door, and a second messenger, William Dawes by name, entered the house. He had left Boston at the same hour with Revere, but had followed a different route. Adams was by this time aroused, and the patriot leaders, not doubting that their capture was one of the objects of the expedition, prepared in all haste to leave Lexington in search of some safer retreat. This service rendered, Revere and Dawes joined company and took to the road again, riding toward Concord, and continuing to give the alarm at every house they passed.

Meanwhile the quiet of Lexington had been effectually broken. Before many minutes men with arms in their hands began to appear, and by two o'clock 130 minute men were gathered upon the village green. But as no foe appeared, and the night was chilly, they were soon dismissed to their beds again, with orders to be ready to assemble at beat of drum.

Revere and his companion meanwhile hastened along the Concord road. They were not destined to reach the goal of their journey, but by a fortunate incident they succeeded in forwarding their message of alarm. They had not got far from Lexington when they overtook Dr. Samuel Prescott, a resident of Concord, who was taking a late ride home from a visit to a Lexington friend. As they rode on together, the messengers told him of the march of the regulars and its probable purpose. After a brief companionship, the envoys pushed forward again, leaving the doctor to jog on his homeward way more slowly. They had not gone far before their journey came to an unexpected termination. They rode unawares into a group of the British officers, who had been sent out to patrol the roads. Revere, who was in advance, found himself seized before he could make a movement to escape. Dawes, who was riding on rapidly behind him, was also taken prisoner. Fortunately for Prescott, he had dropped some distance in the rear. He was near enough to see the capture of his companions, and at once made his horse spring over the roadside wall, and hasten through the fields from the vicinity of the foe. He reached Concord in safety, and told there the story which he had so opportunely heard.

When the news spread from mouth to mouth that a force of British regulars was on the march to seize precious stores, which had been gathered from all sides, active measures were at once taken for their removal. Men and women together gave their earnest aid, carrying muskets, cartridges, and ammunition in all haste to the nearest woods. Some of the cannon balls were buried in quickly-dug trenches, and over these a farmer ran his plow to give the place the appearance of a freshly-plowed field. To the people of Concord were quickly added reinforcements from the neighboring villages, to which the alarm had spread. By break of day a large body of men had gathered, while most of the precious stores had vanished from sight.

John 17:3. Thus it is shown that the knowledge of God and sanctification is only for those who truly become Christians. *Conclusion*—Therefore, the person who properly understands and enjoys the Sabbath according to the Scriptures, shows by so doing, that he knows God and is sanctified through the Lord Jesus Christ. This attitude further shows that the righteousness of Christ has been imputed to this same person and he has thereby been made righteous.

But the righteousness of Christ embraces his obedience to the commandments. "I have kept my Father's commandments, and abide in his love." John 15:10. "So by the obedience [the keeping of the commandments] of one [Christ] shall many be made righteous." Rom. 5:19. "Surely, shall one say, in the Lord have I righteousness and strength. . . . In the Lord shall all the seed of Israel be justified." Isa. 45:24, 25. "This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6. "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. 54:17. The keeping of the commandments by Christ was the obedience which he rendered for his people. It is that obedience which is imputed to them for righteousness when they believe. "Even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. 5:18.

The obedience of Jesus to all his Father's commandments includes his keeping of the Sabbath. This Sabbath obedience is imputed to every one who truly believes in Jesus for salvation. It is Christ's obedience to the Sabbath day described in the commandments, which is imputed to the Christian for Sabbath observance. It can not possibly be otherwise if he receives righteousness through Christ. The righteousness must be that which is found in the life of Christ. The true Christian does not look to the works of some one else apart from the Saviour, to find righteousness for himself. He must find it all in Jesus. "Ye are complete in HIM," not apart from him, not in the Virgin Mary, not in the "Christian Fathers" (?), not in Mohammed. It is not in self nor in our own works that we may do that we are complete. The Christian's righteousness is none of these. It is in Jesus, ONLY JESUS. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

The Christian's Sabbath-keeping is not found in the keeping of a day that Jesus never kept, approved, nor commanded. It is not service rendered to an institution which grew up from the worship of the sun, and whose rootlets drink from the befouled waters of idolatry. But true Sabbath-keeping must grow up in the obedience of the Son of God, and flourish in the power and life of him who alone can save from sin, and whose righteousness is perpetually imputed to him that is constantly willing to be swallowed up in it.

Milton Junction, Wis.

Don't spend a minute in trying to count the hypocrites in the church. Better try to count the mercies of God.—*Ram's Horn*.

"If you have any regard for that invitation and command which nature and creation are uttering day by day, and night by night, cultivate a spirit of cheerfulness."

While the good people of Concord were thus occupied, events of the highest import were taking place at Lexington. There the first shots of the Revolution had been fired, and the first blood spilled; a new doorway in history had been opened. The troops came within sight of the town about four o'clock in the morning, in full confidence that the inhabitants would be taken by surprise. But the sound of clanging bells told a different tale. Colonel Smith, in command, alarmed by these sounds, sent a messenger in haste to Boston for reinforcements, and ordered Major Pitcairn to push on, with six companies, to Concord, and secure the bridges.

The critical moment was at hand. The scarlet-coated regulars soon entered Lexington, and there saw before them about a hundred militiamen, drawn up upon the green. Pitcairn's orders were to advance. Should this handful of villagers dispute his road? Throwing all thought of consequences to the winds, he galloped forward, sword in hand, and cried:—

"Disperse, you rebels! Throw down your arms and disperse!"

Not a man moved. The patriots stood firm. Turning to his men, Pitcairn bade them advance and surround the rebels. As they obeyed some shots came from their ranks. They were instantly answered by the minute men. Pitcairn discharged his pistol.

"Fire!" he cried to his troops.

Instantly a volley of musketry rang out, before which four of the patriots fell dead. The others fled. A second volley followed, and more of them fell. The remainder hid behind walls and buildings, and returned the fire with some effect. This was the finale of the colonial policy of the British king, these shots the tocsin peal of the Revolution, these victims the martyrs to a great cause, that of American liberty. From the soil fertilized with their blood the greatest of modern nations was to arise.

Elate with their success, the troops pushed on, hoping to reach Concord in time to seize the stores. It was about seven in the morning when they entered that town. By that time most of the material of war had disappeared. They found some sixty barrels of flour, whose heads they knocked in, injured three cannon, threw about five hundred pounds of balls into wells and the mill-pond, and set the court-house on fire. The flames were extinguished by Mrs. Moulton, a dame of Concord, before they could spread.

All this took time. Meanwhile the militia were gathering from all sides. About ten o'clock a force some four hundred strong attacked the enemy on guard at the North Bridge and drove them from their post. Some men fell on both sides. Colonel Smith was in a quandary. Much as he despised the provincials, they were gathering in dangerous numbers, and, if he stayed, he might be caught like a fox in a trap. At length, about twelve o'clock, he gave, with great reluctance, the order to retreat.

The march back began in order; it ended in panic and route. The story of Lexington had spread far, and from every quarter revengeful colonists were hastening to the scene. Hid behind houses, barns, and walls, they poured a galling fire upon the troops, who had to run the gauntlet of a deadly fire of bullets over those dreadful six miles between Concord and Lexington. Numbers of them were slain. It is doubtful if one of them would have reached Boston alive but for the reinforcements which Colonel Smith had ordered. These reached Lexington about two o'clock, barely in time to rescue the remnant of Colonel Smith's command. These were so worn out with fatigue that they threw themselves upon the ground to rest, while their tongues hung from their mouths through drought.

The journey from Lexington to Boston was made through as hot a fire as before, which the troops answered as well as they could. Their situation grew more and more critical, for their ammunition was rapidly running out, while strong forces of minute men were hastening from all sides to the attack. Luckily for them, they reached Charlestown before they could be cut off, and here the pursuit ceased. They had lost nearly three hundred in killed, wounded, and missing during the terrible march. The American loss was about one hundred in all.

Thus ended the first chapter in the series of events that were to convert the British colonies into the United States of America. That midnight ride of Paul Revere was big with destiny. It formed one of the principal turning-points in the history of mankind.

Question Corner.

No. 448. Spirits of Just Men Made Perfect.

KINDLY explain Heb. 12:23, "Spirits of just men made perfect." J. MCK.

We do not know what the brother wants explained. The apostle is naming the blessings of faith as contrasted with those of sense and sin. Sight and hearing quailed before Mt. Sinai. Faith brings us to Mount Zion, where our Surety sits as priest (Heb. 8:1); to the angels that minister to the heirs of salvation (Heb. 1:14); to the general assembly and church of the first born, of which we by faith are a part (James 1:18; Luke 10:20); to God the Judge of all, a fact especially true in these last days (James 5:9); and to the spirits of just men made perfect. To all this faith has come, here, now. We "are complete in Him," "washed," "sanctified." Col. 2:9, 10; 1 Cor. 6:11. The term "spirits" simply relates to the men, no longer earthly, but spiritual.

No. 449. Delivered unto Satan.

WILL you explain 1 Tim. 1:20? J. MCK.

Alford translates: "Among whom is Hymenæus and Alexander; whom I delivered over unto Satan, that they may be taught by chastisement not to blaspheme." The text evidently refers to church discipline, which was carried out through the apostle when he was at Ephesus. Compare 1 Cor. 5:1-5, 11-13; 2 Thess. 3:6, 14, and others. When men pursue the course spoken of in 1 Tim. 1:19 they take themselves off from the ground where they can claim God's blessing. The discipline, or chastisement, whatever it was, seems not to have been effectual in their case. See 2 Tim. 2:17; 4:14. What the apostle did was doubtless to declare the Lord's sentence.

No. 450. Solomon's Repentance.

ON what is the statement of Solomon's repentance based? SUNDAY SCHOOL TEACHER.

(1) It seems to us that God's mercy to Solomon, David's seed, is indicated in 2 Sam. 7:13-15. (2) That God's chastening was effective in restoring him seems to be shown by the book of Ecclesiastes. This was in all probability written by Solomon, and after he had tried all the pleasures of life a vain world could give. He had found them "all vanity and vexation of spirit," but he had found that it was good to "fear God and keep his commandments." See Eccl. 12:9-14. He only is truly wise who is connected with God. Solomon must therefore have become restored to God's favor.

No. 451. Christmas and Its Origin.

WILL you kindly inform me of the meaning of the word "Christmas"? and when the festival originated? H. R. W.

"Christmas" comes from "Christ" and "mass," Christ's mass, the latter word referring to the celebration of the Lord's supper in the Roman Catholic Church, considered by them a sacrifice. As often as celebrated, according to this view, the sacrifice of the Lord is literally repeated, a scripturally erroneous doctrine.

It is held by many in commemoration of the birth of Christ. But it is generally conceded now that whatever time of year Jesus was born, it was not in December. The day or the month was not given in the Scriptures, nor are we required to observe it. The first mention made of the day of Christ's birth is by Clement, in the third century. It was then celebrated by the eastern Church January 6, under the name *Epiphania*, but this was not long held.

Its true origin is doubtless the old pagan festival, the *Saturnalia*, which came, at that time, in December, characterized by feasting, drinking, giving presents, etc. The Yule-log is an old remnant of Teutonic nature-worship. In England, previous to 1555, an abbot of *misrule* (in Scotland, of *unreason*) in every large household, was appointed, says Schaff. The backslidden church adopted the old pagan *Saturnalia* and called it Christian in order to win the pagans. But the day is kept now practically after the heathen order. To the genuine Christian it is not for a day a year that he rejoices that Jesus is born, but every day continually. Its feasting and gluttony, its giving of gifts to those not needy, are not of Christian origin, but come from paganism. If we must give, let it be to the poor and needy (Luke 14:12-14), or to the precious work of God's Gospel.



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

MY GUEST.

BY LUCY H. WASHINGTON.

I SAT alone and I pondered
Upon the Holy Word,
When my heart and soul within me
Were strangely, deeply stirred.

"Fear not, I am with you alway,"
The words that met me there—
Not heard in the thronged temple,
But in my quiet chair.

"Alone," did I say? Nay, Master,
Alone I can not be,
Since faithful is his promise
To come and sup with me.

O soul of mine, be watchful;
Door of my heart, swing free,
Lest the Master be kept waiting
When he comes to sup with me.

—Union Signal.

STEPS TO HEALTH. NO. 5.

BY E. H. MATTHEWSON, M.D.

Bathing.

BATHING is essential at all seasons for cleanliness. The skin is well supplied with nerves, and a bath rightly taken will stimulate and tone up all parts of the body. A warm bath for cleanliness should be taken at least twice a week, and it would be well if all accustomed themselves to a cool sponge bath each morning. Living in an atmosphere of frequent and marked changes of temperature, we may thus be able to keep the skin toned up so that the circulation may be quickened and equalized. During the night the circulation of the blood is largely internal, but a bath of this kind upon rising will restore a proper amount to the surface, and we will feel its invigorating effect all day. The skin contains small muscles, and when these are contracted its appearance is commonly known as goose-flesh. If we are suddenly exposed to a draft or change of temperature, and these muscles do not contract, the blood is chilled and driven internally, causing a congestion of the membranes of the nose, throat, or lungs, which we call a cold. A cool bath, followed by a brisk rub, exercises these muscles, so that when we are thus exposed they do their work promptly, and we are less liable to suffer these effects.

The small blood-vessels of the skin also contain minute muscles in their walls, and if kept in a good healthy condition by properly caring for the skin, they will work automatically when we are exposed to different temperatures, and so prevent any chilling of the system.

Experiments show that baths are powerful curative agents. Daily bathing may stop the spread of a fever in a family, cool bathing may cure anemia. In this disease the blood-cells are decreased in number, the patient is pale, especially the ears and lips, there is, therefore, a great loss in vigor, and digestive disorders are common. Frequent cool baths, with friction, will bring the blood to the surface, quicken its flow, and with fresh air and sunlight, combined with mod-

erate exercise, the morbid conditions disappear.

True curative agents are those things which are really essential in preventing sickness. Health is but a relative term. Hundreds of people consider themselves fairly well, tho in a condition where work is not a pleasure, yet not sufficiently low to call a physician's aid. Many believe that it is necessary to take some drug internally before they can regain their health. It is this feeling, on the part of many patients, that fairly compels the doctor to prescribe drugs when he knows they are not essential. How wise it would be on our part to study ourselves and the laws that govern us, and thus, instead of seeking the doctor on small pretexts, know for ourselves the cause of the trouble and the remedy.

The Work of the Kidneys.

The kidneys work to the same purpose as the skin by throwing out of the system those matters, liquid and solid, which are a hindrance to us. Few baths, little exercise, and little fresh air, throw a large amount of material upon these delicate, but important, organs.

Tho unable to see the kidneys or bathe them in the same way we do the skin, they surely deserve and need as much attention. These two organs secrete as much fluid as the entire skin, and they need to be thoroughly cleansed by the same means—water. When poisons are thrown upon the kidneys they need plenty of fluid in which to dissolve them. Three-quarters of the weight of the body is water, and so both inside and outside of the body need a good supply of this important agent. Fluid is necessary to dissolve the poisons and to dissolve the food that circulates through the body. If the kidneys for some reason do not work, it is usual to seek for some drug, known as a diuretic, that the kidneys may be compelled to go on as before. When we do this, we simply put into our system an extra amount of poison, which either forces the kidneys to overdo or may stop their work altogether. If the kidneys are inflamed or otherwise unable to dissolve the poisons lodged there, how sensible it would be to help the skin, bowels, and other organs to increase their work, and thus relieve the kidneys; and at the same time to drink plenty of fluid, that the body may be able to dissolve these substances and wash out and lessen the inflammation that may be present in these important organs. These methods are now practiced by the best of physicians, and the sooner we follow rational methods in treating all disease, and guarding ourselves against it, the better it will be for us.

Chicago Sanitarium, Chicago, Ill.

THE GREAT MASTER.

"I AM my own master," cried a young man proudly when a friend tried to persuade him from an enterprise which he had on hand. "I am my own master."

"Did you ever consider what a responsible post that is?" asked a friend.

"Responsible, is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout

against obstacles and accidents, and watch that everything goes straight, or else he will fail."

"Well?"

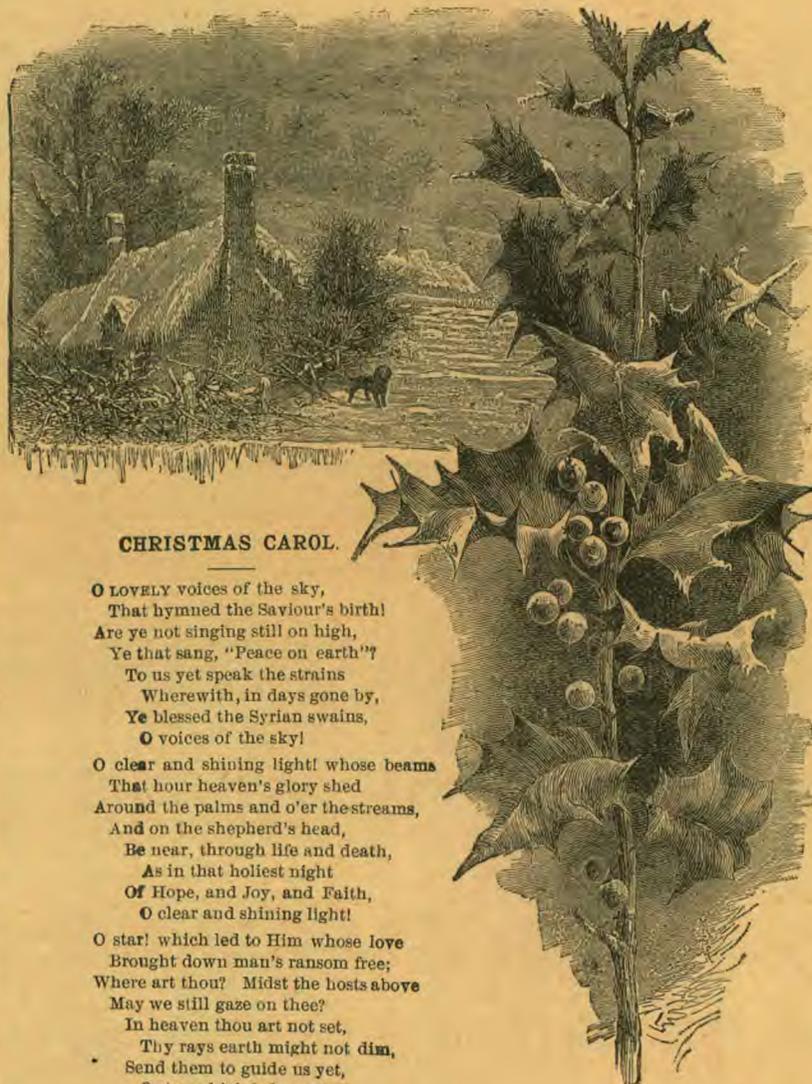
"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend, "I should fail sure if I did. Saul wanted to be his own master, and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master all goes right."—*Selected.*

LESSON OF THE BLEMISHED ONYX.

ONE of God's methods is to bring good out



CHRISTMAS CAROL.

O LOVELY voices of the sky,
That hymned the Saviour's birth!
Are ye not singing still on high,
Ye that sang, "Peace on earth?"
To us yet speak the strains
Wherewith, in days gone by,
Ye blessed the Syrian swains,
O voices of the sky!

O clear and shining light! whose beams
That hour heaven's glory shed
Around the palms and o'er the streams,
And on the shepherd's head,
Be near, through life and death,
As in that holiest night
Of Hope, and Joy, and Faith,
O clear and shining light!

O star! which led to Him whose love
Brought down man's ransom free;
Where art thou? Midst the hosts above
May we still gaze on thee?
In heaven thou art not set,
Thy rays earth might not dim,
Send them to guide us yet,
O star which led to Him!

—Mrs. Felicia Hemans.

of evil. But this is not a license to us to do evil that good may come, for it takes the skillful hand of God to work this miracle.

A lapidary brought a large and beautiful onyx to a distinguished artist for whom he had obtained many precious stones for carving.

"See how clear, pure and transparent this stone is," said the lapidary; "what a fine one for you to exercise your skill upon were it not for this one fatal blemish!" And he pointed out in one spot an underlying tinge of iron rust, which, as he said, "ruined the stone."

But the artist, with far-reaching sight, seized upon the onyx, and, having examined it attentively, purchased it. With matchless skill and delicacy, he wrought upon the stone, carving the graceful form of a lovely goddess. And by a wonderful exercise of ingenuity, by sharp cuts of his engraving tool, and by light and patient touches, he

fashioned the spot which had been thought an irreparable blemish into a leopard skin, upon which rested the foot of the goddess—the contrasting colors enhancing the beauty of the lovely cameo.

As the artist, by patient skill and labor, changes the unsightly spot on the onyx into a beautiful decoration, so sometimes does God work upon his children. He sees in them some fault, some evil passion which blemishes the whole character, and he begins to use the discipline to give that moulding which, by slow processes it may be, will change the blemish into something lovely.

He may use sharp tools, and the work may be tedious and trying; but if we submit ourselves to his hand, and especially if—unlike the passive onyx—we ourselves, being conscious of our faulty character, use our own earnest endeavors, latent graces will gleam out where only blemishes were seen.—*Selected.*

A HOT PLACE TO LIVE.

Their Needs Supplied.

THE hottest region on the earth's surface, says the *Christian Work*, is on the southwestern coast of Persia, on the border of the Persian Gulf. For forty consecutive days in the months of July and August the mercury has been known to stand above 100 degrees in the shade, night and day, and to run up as high as 130 degrees in the middle of the afternoon. At Bahrein, in the center of the most torrid part of this most torrid place, as tho it were nature's intention to make the place as unbearable as possible, water from wells is something unknown. Great shafts have been sunk to a depth of 100, 200, 300 and even 500 feet, but always with the same result—no water. This serious drawback notwithstanding, a comparatively numerous population contrives to live there, thanks to copious springs which burst forth from the bottom of the gulf more than a mile from the shore. *Machadores* (divers), whose sole occupation is that of furnishing the people of Bahrein with the life-giving fluid, repair to that portion of the gulf where the springs are situated, and bring away with them hundreds of bags full of the water each day. The water of the gulf where the springs burst forth is nearly 200 feet deep, but these *machadores* manage to fill their goatskin sacks by diving to the bottom and holding the mouths of the

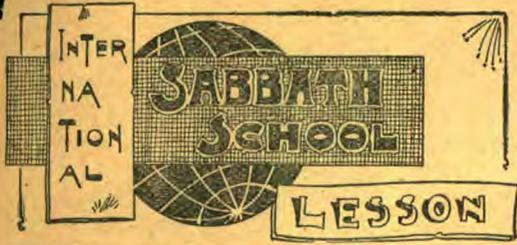
bags over fountain jets—this, too, without allowing the salt water of the gulf to mix with it. The source of these submarine fountains is thought to be in the hills of Osmond, 400 or 500 miles away. Being situated at the bottom of the gulf, it is a mystery how they were ever discovered, but it is said that they have been known since the dawn of history.

"GROWTH in grace is often helped by having the grace to say no."

"THE wages of sin is death, no matter how promptly we pay our pew rent."

"WHEN praise is going up, showers of blessing are sure to be coming down."

"CONSIDERING what God has done, will soon lead us to rejoice in what he will do."



"Study to show thyself approved unto God."

LESSON III.—SABBATH, JANUARY 16, 1897.

THE SICKNESS AND DEATH OF LAZARUS.

Lesson Scripture, John 11: 1-16, R. V.

1 "Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, Let us go into Judea again. The disciples say unto him, Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake he; and after this he saith unto them, Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep. The disciples therefore said unto him, Lord, if he is fallen asleep, he will recover. Now Jesus had spoken of his death; but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas therefore, who is called Didymus, said unto his fellow disciples, Let us go also, that we may die with him."

QUESTIONS.

- 1. Who was sick? Where did he live? How was the town known?
2. Through what event was the family well-known?
3. What message was sent to Jesus?
4. When Jesus learned of the condition of Lazarus, what did he say?
5. In what way is the affliction of Jesus for the family mentioned?
6. In what way did he apparently disregard the message which had been sent to him?
7. How did he respond to it afterwards?
8. How did his disciples attempt to dissuade him from his purpose?
9. With what question did Jesus reply to them?
10. What is true of one who walks in the day? Why?
11. What is the experience of one who walks in the night? Why?
12. What statement did Jesus then make concerning the condition of the sick man?
13. What was the purpose of his going to Judea?
14. What reply did the disciples make?
15. What did they understand from his statement?
16. How did he make his meaning perfectly clear to them?
17. How did he feel about his absence from the scene?
18. What was the purpose of all this? What course does Jesus now urge?
19. How did one of his disciples respond?

NOTES.

1. "THE eleventh is in some respects the great central chapter of this Gospel of life—even as it does indeed happen to be also literally the central chapter." "The ten chapters which precede have served to indicate how Jesus revealed himself to the Jews in every aspect that was likely to win faith, and how each fresh revelation only served to embitter them against him, and harden their unbelief into hopeless hostility."
2. "WHEN Mary and Martha sent to Jesus, their message was—not, Lord, he who loveth thee, but—'Lord, behold, he whom thou lovest is sick.' It is not my imperfect love to him which comforts me, but his perfect love to me."
3. "THE Lord loves thee, and yet he tarries with his consolation! Be still, my soul, for thou shalt yet praise him for having refused thee a smaller boon, that he might bestow upon thee a greater." "The persuasion of Christ's love must be graven in our hearts so deeply that no semblance of indifference on his part will ever make the slightest im-

pression upon us. 'This is the victory that overcometh the world.'

4. "IN the forefront of this marvelous chapter stands the affirmation, 'Jesus loved Martha, and her sister, and Lazarus;' as if to teach us that at the very heart and foundation of all God's dealings with us, however dark and mysterious they may be, we must dare to believe in and assert the infinite, unmerited, and unchanging love of God."

5. "It agrees beautifully with divine decorum, that Scripture nowhere speaks of any one having died in the presence of the Prince of Life. If we suppose that death could not have assailed Lazarus when Jesus was near, the words of the two sisters gain a much more sublime signification, and the Lord's joy on account of his absence appears in a clearer light."

Suggestions for Further Study.

- 1. Note the wonderful power of inspiration for condensed statement. How many facts are mentioned in verse 1?
2. What sometimes seems to men evidences of God's displeasure or of his neglect may be but the preliminary conditions for a special display of his power and glory. See John 9:3.
3. What is the teaching of this lesson concerning the condition of man in death?
4. What hint is given as to the relation between sleep and health?
5. What is the true relation between faith and miracles?
6. Jesus spoke of Lazarus as "our friend." Who are the friends of Jesus?
7. How is life only in Christ taught in this lesson?



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON II.—SUNDAY, JANUARY 10, 1897.

THE HOLY SPIRIT GIVEN.

NOTE.—The date of this lesson is ten days after the last. The place was in the upper room at Jerusalem, where the disciples met for prayer and study. Side-lights in other scriptures: Acts 1:4, 8; John, chaps. 14-16; Joel 2:28-32; Isa. 44:3; Rom. 8:4, 11, 14, 26; 1 Corinthians 12; 2:4-11; Gal. 5:22, 23, and others.

Lesson Scripture, Acts 2:1-13, R. V.

1 "AND when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting assunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.
2 "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine."

Golden Text: "They were all filled with the Holy Ghost." Acts 2:4.

Pronunciations.—Căppădō'ciă, Cyrē'ně, E'lămites, Galilē'ans, Lib'yă, Mēdes, Mēsōpōtă'miă, Pămphyl'iă, Păr'thliăns, Phryg'iă, Pôn'tūs.

SUGGESTIVE QUESTIONS ON THE TEXT.

- (1) What noted feast of the Jews is mentioned in our lesson? Verse 1. Note 1. (2) Where were the disciples at this time? Verse 1. Note 2. (3) What occurred? Verse 2. (4) What appeared unto them? Verse 3. (5) How were the disciples affected? Verse 4. Note 3. (6) Who were in Jerusalem at this time? and from where? Verse 5. (7) When the disciples heard this sound, what occurred? Verse 6. Note 4. (8) How were the people affected, and what did they say? Verses 7, 8. (9) What languages were present? Verses 9, 10. (10) What did they all hear? Verse 11. (11) What question did they ask? Verse 12. (12) What did the unbelieving say? Verse 13. Note 5. (13) What was the solution of the problem? Golden text.

NOTES.

1. Pentecost, the "fiftieth," that is, the fiftieth day after the Passover, thought by some eminent scholars to have fallen the year of the crucifixion on the Sabbath, by others on Sunday. But it was not any day of the week which the outpouring of the Spirit was to honor. This is shown in the fact that the day of the week is not even referred to, and the further fact that more than one week had passed after our Lord's ascension. The day of Pentecost was God's time. It was one of the three great feasts of the Jews. It was called the day of first-fruits (Num. 28:26), or feast of harvest (Ex. 23:16), as the wheat fields were then ripe. It typified the gathering in of the first-fruits of the Gospel under the outpouring of the early rain of the Spirit. It was said by the Jews to commemorate the giving of the law from Sinai. It was the great gathering of the Jews. In Nero's day 2,700,000 Jews were in Jerusalem at the Passover and still more at Pentecost. It was at such a time that the type of first-fruits met its antitype of the harvest of souls.

2. Together.—This is held to be the better reading. It is said that during the preceding days the devout Jews spent the time in prayer and the study of the word of God. The disciples, numbering 120, were praying and waiting for the promise of the Spirit. See Luke 24:49; Acts 1:8. They were prepared for the promise.

3. Were filled.—Even as the sound filled all the house, the Spirit, the life, the power of God, filled the disciples. They were wholly yielded to God, and the Lord took complete possession. 2 Cor. 4:10, 11. It was to abide, even as its symbol, the tongue of flame, sat on each one. Among the gifts of the Spirit is that of tongues. 1 Cor. 12:10. Apart from the divine power and enlightenment, the gift of tongues, other than their mother tongue, was most needed. God enabled the various ones, as he willed (1 Cor. 12:11), to speak doubtless the language of each and all present.

4. When, etc.—God never works by halves. When his servants were ready, the Spirit descended. When his servants received the Spirit, the people were prepared, yea, anxious to hear. When God's ministers have his message and his Spirit, he will furnish them auditors. If necessity require, God will give another tongue, or translate to the ear of the hearer in his own tongue, truth spoken in another language.

5. Others mocking.—Men can be so blind as to reject the mightiest evidences. The Jews would not believe Christ, even when the living Lazarus, who was dead, stood before them as the proof of Christ's power. They could not believe as long as self-honor was preferred to God's glory. John 5:44. It is not the amount of evidence which gives faith; it is the spirit of the hearer. The woman of Samaria desired a Saviour; she heard and believed. The proud Pharisee felt sufficient in himself, and rejected the mightiest evidence. "The meek will he teach his way."

LESSON III.—SUNDAY, JANUARY 17, 1897.

A MULTITUDE CONVERTED.

NOTE.—The section of scripture to be studied should be a review of chapter 1, lesson 2, and a careful study of the intervening scripture, Acts 2:14-31. In this first part of Peter's sermon he sets forth that the disciples could not be full of new wine, but that what was seen was the fulfillment of what God had foretold by his prophet Joel (chap. 2:28-32). He then declares that Jesus of Nazareth was the One foretold by the prophets, that he had power of death, and quotes, in proof of his declarations, Ps. 16:8-10. He then shows that this prophecy could not refer to David personally, because David was dead and buried, and his sepulcher was then with them; that David saw corruption, but that Christ's flesh did not; therefore David spoke of Christ's resurrection. Here our lesson begins.

Lesson Scripture, Acts 2:32-47, R. V.

32 "THIS Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear.
33 For David ascended not into the heavens; but he saith himself,
The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.
34 Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.
35 "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall

39 receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41 They then that received his word were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43 "And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved."

Golden Text.—"The promise is unto you, and to your children, and to all that are afar off." Acts 2:39.

SUGGESTIVE QUESTIONS ON THE TEXT.

(1) What two scriptures did Peter quote in proof of the work of God then manifest? See note above. (2) What did he say of Jesus who was slain and buried? Verse 32. (3) Where was this same Jesus now? and what had he done? Verse 33. (4) What does he say of David? Verse 34. Note 1. (5) What did David say? Verses 34, 35. Note 2. (6) What had the Lord done for this Jesus according to David? Verse 36. (7) How did these simple Bible truths affect the people? Verse 37. (8) What reply did Peter make to their question? Verse 38. Note 3. (9) What did he say was the scope of the promise of the Spirit? Verse 39. Note 4. (10) What further did he do? Verse 40. Note 5. (11) What was the result of his preaching? Verse 41. (12) What is said of the future of these converts? Verse 42. Note 6. (13) What was manifest among the people? Verse 43. (14) What is said of the union of believers? Verse 44. (15) How did faith affect them as regards their property? Verse 45. (16) What is said of their lives in general? Verse 46. (17) What was the effect of this unity and simplicity of Christian faith? Verse 47. (18) May not the same thing be seen now? Golden Text.

NOTES.

1. **Not ascended into the heavens.**—What could be more conclusive evidence that the future life of those who die depends on a resurrection from the dead than Acts 2:25-36? David died and was buried. Because of this the apostle knew that David ascended not into the heavens. He sleeps in Jesus; and he and all who sleep in him will be raised when "this same Jesus" shall come again.

2. **The Lord said unto my Lord.**—The Father said to the Son. See Ps. 110:1. This is Christ's exaltation to the Father's throne as priest, where he reigns the Lord of grace till his work as priest is over. See Rev. 3:21; Heb. 8:1.

3. **Repent.**—Think differently, different from former life, a change of mind which results in regrets for the past, and in change of conduct in present and future. It is not true repentance which does not so result. See 2 Cor. 7:8-11.

4. **God designed that his Spirit should be in the church for all time.** It was not his wish that the manifestation of his Spirit in its power, and in its gifts, ordinary and extraordinary, should exist till he should come again. God will work now as miraculously as he did then if his people are willing to be worked by the Spirit. Read what the Lord says of spiritual gifts in 1 Corinthians 12 and Eph. 4:8-13.

5. **Many other words.**—He gave them instruction as to what was involved in accepting Christ, baptism, separation from the world, etc.

6. **Steadfastly.**—They did not backslide as soon as the excitement was over, they continued steadfastly in the apostles' teaching. They continued to feed upon the word of God; without this there is no growth. Neglect to feed upon the bread of life is the cause of failure in many young Christians.

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"The Structure and Authorship of the New Testament," by I. Panin, Grafton, Mass.

The object of this little work of 70 pages is to show: (1) That the New Testament contains within itself the infallible means of deciding between rival readings. (2) That the twenty-seven books of the New Testament were written by one mind." Upon this Mr. Panin presents evidence drawn from twelve different sources, and, to the author's mind, demonstrated by mathematical calculations. The Bible student who may not agree with Mr. Panin will find his little brochure interesting and suggestive. To our mind he presents some remarkable facts, and opens a wide field of study.

"The Crowning Sin of the Age; the Perversion of Marriage." By Brevard D. Sinclair. Pamphlet, 94 pp., 1s. 6d., Marshall Brothers, Keswick House, Paternoster Row, London, E. C., H. L. Hastings, Boston, Mass. While there might be a difference of opinion as to what is the "crowning sin of the age" in these days of towering iniquity, when, as in all other days of evil, sins do not range alone, the author, who has held high position as a lawyer, makes out a good case that the Perversion of Marriage is a crowning sin. The book is a strong, brave utterance against an enormous evil.

"The Saints' Rest and Rapture." By Frank H. White. Formerly published in London, by S. W. Partridge & Co. Price, post free, 5 cents. Address the author, Y. M. C. A. Building, San Francisco, Cal. This little brochure is a candid and Christian discussion of our Lord's coming, and it shows conclusively that the "secret rapture," and division of the church into classes, are not based on the Scriptures of truth. It presents the coming of the Lord as a visible, literal, personal coming, longed for by his people.

"The Theater." By Josiah W. Leeds. Pamphlet, 88 pp., bound in heavy red manila, price 15 cents. H. L. Hastings, 47 and 49 Cornhill, Boston, Mass. This little brochure presents in simple yet forcible language the evils of the theater, and the evil influence of its associations. Testimonies of eminent men and women are adduced in proof. Mr. Leeds also shows that church fairs, sociables, etc., are direct feeders of the theater.

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DURING the past few months we have sent out larger quantities of publications in the above language than ever before; but when we realize that there are millions of people of this nationality, thousands of whom live in our own state, who are as yet unsupplied with this literature, we are led to believe that this work is still in its infancy. That all may become acquainted with the books, pamphlets and tracts published in this language, we have prepared the following list:—

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MESSRS. COON BROS., Battle Creek, Mich.—
Gentlemen: In fourteen hours' work in the city of Battle Creek, selling the Cyclone Washer, I have sold seven. It is the best-selling article that I have ever handled.

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OUR WORK AND WORKERS.

THE *Gleaner* reports successful tent meetings at Adelaide, South Australia. Twelve had accepted the message presented, and the interest continued.

DURING the month of October the sales of our denominational books in Australia amounted to over \$3,800. The sales of single copies of the *Bible Echo* footed up 17,544 during the same month.

At Stevensville, Mont., Elder C. N. Martin recently baptized three persons in the Bitter Root River. The matter of organizing a church was postponed on account of the severe weather, which prevented many from attending the meetings.

REPORTS of our work in Brazil show that in the state of Parana there are two companies and a school; in Sao Paulo, three companies, and in Santa Catharina, two churches. Three colporteurs are at work among the German population of Rio Grande do Sul.

THE issue of the *American Sentinel* of date November 26 had reached, at last report, 65,000. This is a good report, yet the successive numbers since that date are fully as important as that one, and it is not expected that future numbers will wane in either interest or value.

A GENERAL meeting held in the village of Sara Sabatista, in the province of Entre Rios, Argentina, in October, was attended by about one hundred and fifty of our people. The church at Crespo numbers 107. Crespo is a colony of German Russians who emigrated to Argentina ten years ago.

ELDER J. R. PALMER reports the organization of a church of fifteen members at Clark's Fork, Mont. He also reports a growing spirit of opposition to the truth in various parts of the state. This, of course, is to be expected everywhere. The adversary is constantly engaged in throwing obstacles in the way of the pure Gospel, and ever finds his readiest mediums among those who profess great Christian zeal.

ELDER D. T. BOURDEAU writes: "I am in a French colony near the southern line of Manitoba, and notwithstanding the fearful blizzards, deep snows, howling wolves, and intense cold on these wild prairies, six entire families have embraced the message. Several Catholic families are studying present truth, and treat us after a godly sort. We are starting a missionary society, and it seems to be an imperative necessity to build a plain meeting house and sheds to shelter man and beast."

A LETTER dated Auckland, N. Z., November 24, states that Elder E. W. Farnsworth and wife and Elder S. N. Haskell had arrived in that city after a pleasant voyage from Sydney, Australia. Good meetings are reported in connection with the New South Wales Conference at Sydney, and steps were taken for the advancement of the cause in that growing field. Elder W. L. H. Baker was elected president of the conference. A general meeting was to be held at Auckland, beginning November 25, and a conference for New Zealand was appointed for the present month, to be held at Napier.

BROTHER F. A. WASHBURN has resigned his position as principal of the High School at Farmer City, Iowa, because he was required by the board of education to attend to extra duties on the Sabbath. The public schools have hitherto been a source of earning a livelihood for many of our people, because they could teach and observe the Sabbath. But the adversary has succeeded in bringing in so many extra requirements calling teachers out on the seventh day, on one pretext or another, that conscientious Sabbath-keepers are well-nigh ruled out, especially in the cities. In the matter of securing employment in the world, the lines are being drawn tighter and tighter on those who will "keep the commandments of God and the faith of Jesus." But this should not be a source of discouragement, as "all things work together for good to them that love God." The work of the Lord is still open, and there is room for thousands to engage in selling the literature containing the message that God would have placed in the hands of the people. Those who have faith in the work of God, and are willing to labor in his vineyard, even at this eleventh hour, will find their "bread and water sure." God has said, and his word fails not, that "the laborer is worthy of his hire." Again he says, "Go ye also into the vineyard, and whatsoever is right I will give you." Many, however, will not realize the force of this promise until every other avenue of employment is closed up; and many will not sense it until it is too late and

their services will not be wanted. The harvest will be past, the summer ended, and their souls not saved.

PERIODICALS WANTED.

PAPERS or any S. D. A. literature is wanted for missionary work this winter, in the city of Boston and vicinity. Please send, postpaid, to R. T. Woodward, 66 Emerald Street, Boston, Mass.

ANY clean denominational papers or magazines (in any language) for use in rack work, sent postpaid, will be gratefully received. Address, Elizabeth W. Harris, 2012 Brightwood Avenue, Washington, D. C. Would be glad to have some copies of the SIGNS from October 8 to November 19.

A CHRISTIAN gentleman, a lawyer by profession, F. L. Boynton, Esq., Kingfisher, O., is placing in the Oklahoma jails Christian reading matter for the exclusive use of prisoners. He writes: "I would be glad to hear from as many of your Christian readers as would be willing to mail or send otherwise one or more Christian books, new or old, for jail libraries, and I will promptly furnish the jail address most needing them. The people of this territory are poor, and the vast majority unchristian, and the work must depend largely on the Christian love of others." We gladly give this notice; and we hope if our readers have books to spare which would lead souls to Christ and his truth, they will respond. We need scarcely say that all charges on such matter should be fully prepaid.



FOREIGN.

—The Radical party in Switzerland has been successful in the recent general election. M. de Uscher was elected president, and M. Ruffy vice president.

—An explosion in a match factory at Aschaffenburg, Bavaria, on the 15th inst., resulted in the destruction of the building, the death of fifteen women and girls, and the serious injury of seven others.

—A despatch from Constantinople, dated the 17th inst., says that ninety arrests have been effected there of Turkish notables, including government officials and forty-five Circassian women of the sultan's harem.

—The strike of dock laborers at Hamburg has lingered now for several weeks, and the police have prohibited the strikers from patrolling the port. Those who are now offering to return to work are rejected, the employers having decided not to take any of them back till the strike is ended.

—A London despatch of the 17th inst. says: "An earthquake, the most violent ever experienced in this country, has shaken every shore from Durham to Surrey, and from London to the Welch coast. The quaking was accompanied by loud rushing sounds. Buildings trembled, furniture shifted, doors were thrown open, and people fled from their houses."

—Advices from Rome claim good authority for the statement that the pope will renew negotiations with the United States for the creation of an American Legation to the Vatican. The manner in which this government caters to Roman dignitaries, sending out vessels to greet incoming representatives, etc., is certainly encouragement to the pope to continue his solicitations.

—A decree has been issued by the Venezuelan executive, ordering private citizens owning arms and ammunition to deposit them with the government. It is inferred that there is at least a suspicion of some kind of a popular uprising. It is known that there is objection to the submission of the Guiana boundary question to the United States and Great Britain without Venezuela's having a representative in the arbitration commission.

—United States Consul Bergholt, at Erzeroum, reports that the number of children under twelve years of age made orphans by the Turkish massacres of 1895 is 50,000. The question of what shall be done with these orphans is receiving the attention of the Christian world. The American Board of Commissioners has the question of creating orphanages, clothing factories, and industrial institutions under consideration. German charitable and religious societies are preparing to establish orphan asylums, and the British ambassador at Constantinople has initiated a movement leading toward settling a number of widows and their children from the province of Erzeroum on the island of

Cyprus. In Erzeroum there are 180 widows, with 700 children, without means; in Erzingham, 100 widows, with 450 children; and at Beyrout, 1,119 widows, with 500 children.

—Representatives of the Cuban insurgents still claim that the rumored death of General Maceo lacks confirmation. A Havana correspondent says that he offered \$250 for a photograph of the body which the Spaniards claimed to be that of the dead general, if it proved to be indeed as claimed, or \$100 if it were some one else, but his offers were refused. Up to the 16th inst., the friends of the insurgent cause in Havana had no confirmation of Maceo's death from insurgent sources; and they refuse to accept the general's long silence as positive evidence of his death.

—A New York *World* correspondent says it is morally certain that 1,200 innocent Cubans were killed by Spanish troops in the province of Pinar del Rio in five months before General Weyler took the field. The previous war in Cuba lasted ten years, and atrocities increased from year to year. This war may last as long. Start with 1,200 murders in a single province in five months, and in ten years the total would be enormous. In a single day one of Weyler's columns set the torch to over five hundred buildings in a forced march through outlying settlements. The day previous, General Melquizo's command destroyed 300 houses, besides raiding an insurgent hospital, putting the feeble inmates to death. The campaign was one of desolation, for the purpose of producing starvation.

DOMESTIC.

—On the night of the 18th inst., an armed mob broke into the county jail at Russellville, Ky., and killed three prisoners charged with murder.

—The Los Angeles Rolling Mills, employing 150 hands, have been compelled to close operations. Internal dissensions and exorbitant freight rates are given as leading causes.

—The first general clothing manufactory to be established in the northwest is announced to open in January at Tacoma, Wash. It is to employ 150 hands, and turn out 150 suits per day.

—An El Paso, Texas, despatch says that many Chinese have lately been crossing into Texas and Arizona from Mexico. The county jail at El Paso is said to be full of Chinamen who have been caught violating the exclusion law.

—A newspaper item says that "prominent women of Spokane, Wash., have organized a gold mining corporation, with a capital stock of \$2,000,000. In delving into the earth only women are to be employed. The novel experiment will be watched with care.

—Now it is strawboard that is to be cornered. An Indianapolis despatch says that representatives of eight prominent manufactories met in that city on the 17th inst., and took preliminary steps to control the output and prices of strawboard throughout the country.

—The will of the late Mrs. Donahue, of San Francisco, bequeaths \$100,000 for building and equipment of a library for the Jesuit College of St. Ignatius, in that city. Another \$100,000 goes to Archbishop Riordan, to be distributed among charitable institutions as he may select.

—The New York *World* of the 17th inst. says that 600 men will be discharged from the Brooklyn Navy Yard within a few days. This is because the next appropriation will not be available until June, 1897, and the recent appropriation of \$2,000,000 has dwindled down to \$100,000.

—Rev. Dr. Wendte (Unitarian), of this city, subscribes for the *Catholic News*, of New York, as a donation to the Free Reading Room. This he does because the Library Committee have ruled out the *San Francisco Monitor*, as they say, "not for its Catholicism, but for its 'cussedness.'"

—Fire in St. Paul, Minn., on the 19th inst., destroyed property to the extent of over \$400,000. On the same day, at Elizabeth, N. J., fire destroyed property valued at \$200,000; and at Sheffield, Ashabula County, Ohio, the house of a Mr. Aelo was burned, consuming also himself, wife, and a grandchild.

—J. J. Thornton, assistant editor of the *Ashland, Ala., Advance*, was assassinated on the night of the 17th inst. He was shot through the window of his house while playing a mandolin. The deed is supposed to have been committed by a representative of certain "lawless gangs" who have been denounced in the paper.

—The U. S. Senate has passed a resolution recognizing the Cuban Republic, but Secretary of State Olney has given warning that such a resolution will not be signed by the President, and will be worthless without his signature. He claims that such a recognition certainly means war with Spain, and states further that "the power to recognize the so-called republic of Cuba as an independent state rests exclusively with the executive." But many members of Congress dissent from this opinion of the secretary, and some of them declare that "a cabinet officer uttering such a sentiment should be subjected to the severest censure."

(Continued on page 14.)

Signs of the Times.

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(Continued from page 15.)

—Two brothers named Boydston, of Chicago, claim to have discovered a process of petrifying human bodies. They have two bodies in their possession, one a young woman who died last July, and an old woman aged 66. The bodies retain the same complexion that came with death, and it is claimed the transformation is in every way permanent.

—A New York despatch of the 16th inst. reports that city as the center of a severe snowstorm, accompanied by winds of great velocity. "The storm started in the lower Mississippi Valley, swept toward the Atlantic Coast, over Florida, and up the coast, increasing in severity until it reached its maximum." Four persons were frozen to death in New York.

—Miss Frances E. Willard, of W. C. T. U. fame, makes a personal appeal in behalf of the National Armenian Relief Committee's fund for assisting the thousands of suffering widows and orphans in that unfortunate country during the vigors of the winter season. The object is no doubt a worthy one. Funds may be sent to Brown Bros. & Co., 59 Wall Street, New York City.

—Rev. C. C. McLean, the Los Angeles Parkhurst, is not doing much credit to the ministerial profession by his visits to the houses of dissolute women in quest of evidence to condemn them. An earnest effort to redeem them would be more in harmony with the example of the Master. In the Police Court, where the clergyman and his confrères were trying to convict several of these women of selling liquors without license, he admitted that he drank enough in each place to know what kind of stuff they sold. It was also elicited that he and his party returned a second time to one specially wicked institution, and that they drank six bottles of beer.

—Tacoma, Wash., has a regiment of 1,200 men organized and ready to go to the relief of the Cuban insurgents as soon as the United States shall have recognized Cuba independent. The prevailing unprecedented floods of western Washington have washed out the biggest and oldest log jam on the Pacific Coast, being the one on North River, which drains the north side of Pacific and the south of Chelalis counties. This jam had been in the river so long that trees several feet in diameter had grown upon it. It defied dynamite, giant powder and other agents of human ingenuity. Government engineers have been working out a channel along one side of it with snagpullers for a long time without apparent success. But the channel weakened its grip, and the high flood and high tide combined, broke it. The great mass of logs and stumps composing the jam have gone out to sea and will render navigation dangerous about Shoalwater Bay. This jam had been growing in the river for years beyond the memory of the oldest inhabitant.

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Justification, Regeneration and Sanctification,

Life in Its Relation to Righteousness,

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—It is now claimed that the germs of typhoid fever can be discovered in the blood in the incipient stage of the disease. Heretofore the difficulty with the disease has been in the fact that for several days the diagnostic symptoms do not appear, and the symptoms that do appear are common to many other diseases. It is claimed that by the recognition of the disease in its earlier stages, the worst results may be averted. The discovery is accredited to Dr. Pfeiffer, of Berlin, first assistant to Dr. Koch, the famous bacteriologist. Experiments of a satisfactory character are being made at Bellevue Hospital, New York.

—The Patriotic League of America has just been organized in New York, and has issued an address, of which the following is an extract: "While the policy of the league will be pacific and conservative, its influence will be exerted to complete the Nicaraguan Canal with American capital and retain it under American control; to extend the boundaries of the Republic to embrace adjacent territory, the Hawaiian Islands and islands proximate to our coast, whenever the people of those countries shall voluntarily seek incorporation with the Union; restore our merchant marine to more than its ancient prestige, and make the flag of the Republic respected in every quarter of the globe."

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THE GOSPEL ACCORDING TO SAINT MATTHEW.

CHAPTER 1.

¹ The genealogy of Jesus Christ: ¹⁸ Mary's miraculous conception; Jesus is born: ^{21, 23} his names.

THE book of the ^a generation of Jē'sus Christ, ^b the son of Dā'vid, the ^c son of Ā'brā-hām.

² Ā'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

³ And Jū'das begat Phā'res and Zā'rā of Thā'mar; and ^d Phā'res begat Ēs'rom; and Ēs'rom begat Ā'ram;

⁴ And Ā'ram begat Ā'mīn'a-dāb; and Ā'mīn'a-dāb begat Ē-Nā-ās-son; and Nā-ās-son begat Sāl'mōn;

⁵ And Sāl'mōn begat Bō'ōz of Rā'chāb; and Bō'ōz begat Ō'bed of Rūth; and Ō'bed begat Jēs'se;

⁶ And ^e Jēs'se begat Dā'vid the king; and Dā'vid ^f the king begat Sōl'o-mon of her that had been the wife of U-rī'as;

⁷ And ^g Sōl'o-mon begat Rō-bō'am; and Rō-bō'am begat Ā-bī'ā; and Ā-bī'ā begat Ā'sā;

⁸ And Ā'sā begat Jōs'a-phāt; and Jōs'a-phāt begat Jō'ram; and Jō'ram begat Ō-zī'as;

⁹ And Ō-zī'as begat Jō'a-thām; and Jō'a-thām begat Ā'chāz; and Ā'chāz begat Ēz-e-kī'as;

¹⁰ And Jēz-e-kī'as begat Mā-nās'sēs; and Mā-nās'sēs begat Ā'mōn; and Ā'mōn begat Jō-sī'as;

¹¹ And ^h Jō-sī'as begat Jēch-o-nī'as and his brethren, about the time they were carried ⁱ away to Bāb'ylōn.

¹² And after they were brought to Bāb'ylōn, Jēch-o-nī'as begat Sā-lā-thī-el; and Sā-lā-thī-el begat ^j Zō-rōb'a-bēl;

¹³ And Zō-rōb'a-bēl begat Ā-bī'ud; and Ā-bī'ud begat Ē-lī'a-kīm; and Ē-lī'a-kīm begat Ā'zōr;

¹⁴ And Ā'zōr begat Sā'dōc, and Sā'dōc begat Ā'chim; and Ā'chim begat Ē-lī'ud;

¹⁵ And Ē-lī'ud begat Ē-le-ā-zar; and Ē-le-ā-zar begat Māt'than; and Māt'than begat Jā'cob;

¹⁶ And Jā'cob begat Jō'seph the husband of Mā'ry, of whom was born Jē'sus, ^m who is called Christ.

¹⁷ So all the generations from Ā'brā-hām ⁿ to Dā'vid are fourteen generations; and from Dā'vid until the carrying away into Bāb'ylōn are fourteen generations; and from the carrying away into Bāb'ylōn unto Christ are fourteen generations.

¹⁸ ¶ Now the ^o birth of Jē'sus Christ was on this wise: When as his mother

A. M. 4000.

CHAP. 1.

a Lu. 3, 23

b Ps. 132, 11

isa. 11, 1

ch. 22, 42

Acta 2, 30

Rom. 1, 3

c Gal. 3, 16

d Ruth 4, 18

e Num. 1, 7

f Job 6, 22

heb. 11, 31

g 1 Sam. 16, 1

h 2 Sam. 12, 24

i 1 Chr. 3, 10

j 2 Kl. 20, 21

k Some read,

Jonas begat

Jakim, and

Jakim begat

Jechonias.

l 1 Chr. 3, 15

m 2 Kl. 25, 11

n Jer. 27, 20

o Jer. 22, 11

p Dan. 1, 2

q Ezra 8, 2

r Hag. 1, 1

s Gen. 3, 15

t Isa. 53, 2

u John 3, 14

v Rom. 9, 5

w 1 Tim. 3, 16

x Gal. 4, 4

y Heb. 10, 5

z Deut. 24, 1

aa Lu. 1, 25

ab begotten.

ac That is,

Saviour.

ad Gen. 49, 10

ae Jer. 33, 16

af Dan. 9, 24

ag Acts 5, 21

ah Heb. 7, 26

ai 1 John 2, 5

aj Rev. 1, 5

ak Isa. 7, 14

al Or, his name

shall be

called.

am Isa. 9, 6

an 1 Tim. 3, 16

CHAP. 2.

a Dan. 9, 24

b Lu. 2, 4

c 1 Kl. 4, 30

d Isa. 11, 10

e Lu. 2, 11

f Num. 24, 17

g Isa. 60, 3

h Ps. 2, 1

i 2 Chr. 24, 12

j Mal. 2, 7

k Mic. 5, 2

l John 7, 42

m Rev. 2, 27

n Or, feed.

o Isa. 40, 11

Mā'ry was espoused to Jō'seph, before they came together, she was found with child of the Hō'l'y Ghōst.

¹⁹ Then Jō'seph her husband, being a just man, ^o and not willing to make her a publick example, was minded to put her away privily.

²⁰ But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Jō'seph, thou son of Dā'vid, fear not to take unto thee Mā'ry thy wife: for ^p that which is ^q conceived in her is of the Hō'l'y Ghōst.

²¹ And she shall bring forth a son, and thou shalt call his name ^r Jē'SUS: for he ^s shall save his people from their sins.

²² Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

²³ Behold, ^t a virgin shall be with child, and shall bring forth a son, and ^u they shall call his name Em-mān'u-el, which being interpreted is, ^v God with us.

²⁴ Then Jō'seph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

²⁵ And knew her not till she had brought forth her firstborn son and he called his name Jē'SUS.

CHAPTER 2.

¹ Wise men enquire after Christ. ¹³ Joseph fleeth into Egypt. ¹⁶ Herod slayeth the children: ¹⁹ Christ brought out of Egypt.

NOW when ^a Jē'sus was born in Bēth'lē-hēm of Jū-dā in the days of Hēr'od the king, behold, there came wise men ^b from the east to Jē-ru'sā-lēm.

² Saying, ^c Where is he that is born King of the Jews? for we have seen his ^d star in the east, and are come to worship him.

³ When Hēr'od the king had heard ^e these things, he was troubled, and all Jē-ru'sā-lēm with him.

⁴ And when he had gathered all the ^f chief priests and ^g scribes of the people together, ^h he demanded of them where Christ should be born.

⁵ And they said unto him, In Bēth'lē-hēm of Jū-dā: for thus it is written by the prophet,

⁶ And ⁱ thou Bēth'lē-hēm, in the land of Jū-dā, art not the least among the princes of Jū-dā: for out of thee shall come a Governor, that ^j shall rule my people Is'ra-el.

⁷ Then Hēr'od, when he had privily called the wise men, enquired of them diligently what time the star appeared.

⁸ And he sent them to Bēth'lē-hēm, and

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Our next issue will bear date January 7, 1897.

Our Missions department has been crowded out of this extra number, but it will appear as usual hereafter. Notes on our Work and Workers, however, appear on page 13.

Our Premium Offer.—May we not ask the reader, and especially our friends, to read our prospectus on page 14 of this paper, and also the marvelous sixty-days offer on page 15? Just think of it! a Bible which can not be bought for less than \$3.25 will be furnished with the SIGNS OF THE TIMES for one year for \$2.50. We hope to receive many new subscribers through this offer.

Anonymous Correspondence.—We wish once more to say that anonymous contributions or inquiry will receive no attention in this office. We must have the names of the writers, not necessarily for publication, if they do not desire, but for our own information. There are some who forget to sign their names; there are others who do not think it necessary; there are still others who do not wish to sign their names. We have no means of distinguishing between these classes, and have no time to do so. Some will be disappointed; for this we are sorry, but can not help it. We can not break our rule, and have no time to spend over unsigned communications.

The Right Place to Put It.—A missionary in one of the islands of the South Pacific, a hard, conservative field, writes that "sometimes when we see so many of the workers who come out full of zeal and courage become anxious to go home again, we are discouraged for them [*Italics ours*]; but the work here is under the direction of the hand of the Lord, and it can not fail [*Italics his*]. We may fail, but his work never." And this, we thought, is the right place to put the discouragement, and also the faith. Would that every missionary had the spirit to so give himself to his work that he could in faith and verity say, "Christ shall be magnified in my body, whether it be by life, or by death." And this is simply a desire that all might be Christians indeed; for a true follower of Christ is a true missionary.

We have been receiving of late many papers and pamphlets, containing articles which the senders wish reviewed. While we are glad to receive these publications, yet we could not possibly notice a tithe of the matter thus sent. However, our readers will find all opposition to the truth of God's word amply met by the positive evidence from the word of God which is from week to week appearing in the SIGNS OF THE TIMES. It does not add to the truth to issue a "counterblast" against John Smith or Pedro Yorke because he does not agree with it, and it stirs up unnecessary strife. Our primary object is to teach the Gospel. Secondly and incidentally it is to attack and to show the evil of sin and error; yet our war is not against men, but principles and systems.

Christmas Numbers.—Most of the great papers nowadays, including the dailies, issue "Christmas numbers," and many of them indeed are "things of beauty," and compensate in a measure, in appearance at least, for other issues. We have no criticism to offer against the magnifying of the gift of the Christ-child to the world. We praise God for it; and yet the Gift is not a gift of a day nor for a day; nor is it God's design that a single day should be kept in memory of that event. The Gift of God is both infinite in value and eternal in duration, and it calls for responsive gratitude from man, its recipient, gratitude in both word and deed,—at all times and seasons. To celebrate merely a day, when God has not commanded it, tends to exalt the institution and hide the great fact. Let the birth of Jesus and the fact that he identified himself as one of us be kept in mind at all times, and let it move us to show our gratitude to him by ministering to others. The beautiful poem by Mrs. Hemans on another page is suggestive of the spirit which remembrance of the events of the birth of Jesus should bring to our mind—a light to guide away till we meet him again.

MEN VERSUS SYSTEMS.

It is one thing to attack men, hold them up to ridicule before the public, defame them, ascribe unto them false motives, call names, etc., and quite another thing to attack erroneous doctrines and systems, the tendency of which is evil.

It is not honorable, high-minded journalism to indulge in the former; it might be *not* to do the latter. The former is generally the result of personal ambition, egotism, or spite; the latter is oftentimes the utterance of well-grounded and strong convictions which, to a conscientious mind, should not be withheld.

As an illustration of the former, it would not be honorable, high-minded, or Christian to attack a minister personally or a journal, because he or it did not agree with us. A man might be worthy of any amount of blame and censure, yet it is better to leave him out of the question, especially from a religious point of view; first, because it generally does no good, but rather creates prejudice and bitterness among his friends and acquaintances, and secondly, God has in religious matters reserved all judgment of the individual unto himself. To say that Peter Smith or Henry Yorke was a bad man, a sinner, an associate of harlots, would not prove us to be right or him to be wrong, so far as religious theories go.

As an illustration of the latter we may take a controversy which has been waged ever since the Reformation. Roman Catholics believe and do not hesitate to say that the various Protestant denominations are not churches of God; that their pastors and preachers are not ordained ministers of Jesus Christ; that if men are saved who belong to these "sects" it is not because of Protestantism, but in spite of it. And so far as man is concerned they have a right to thus speak; as between them and God, their judgment lies with him.

Protestants believe that the Roman Catholic Church is fundamentally wrong; that she has left her only lawful spouse, Jesus Christ, and her mar-

riage covenant, his holy word; that her union with the governments of earth is unlawful union; that she in this has committed spiritual fornication, and therefore is a spiritual adulteress or harlot; and that God has foretold these things in the sure word of prophecy. They also believe that earnest Christian men and women exist in the Roman Catholic Church, but that they are Christians, not because of the system with which they are connected, but in spite of it. All these things they have a right to teach as truly as do Roman Catholics to teach what they believe to be truth. And these things can be taught publicly, without rancor or bitterness, at least, so it seems to us. Let the plain truth be stated; let each side of the controversy have "a free field and no favors," and let each hearer and reader be at liberty to decide for himself in the light of God and the judgment.

Let the controversy be with the principles, the system, not the men.

"FATHER" YORKE, chancellor of the archdiocese of California, delivered a scathing lecture in Oakland recently, taking for his text the fact that the San Francisco *Monitor*, of which he is the reputed editor, is not kept on file in the public reading rooms of this city. He seemed to be greatly exercised about Seventh-day Adventists because two of their papers have a place in the reading rooms. Just why he should have felt so we do not know, as we have nothing to do with keeping out his *Monitor*, and see no reason why a Catholic paper should not have place in a reading room sustained by all the community. Seventh-day Adventists have had to stand a great many false charges, they expect to stand many more, and as long as they stand on the broad "foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," they are able to stand many more; but when it comes to laying the responsibility of the Oakland tidal-wave scare at our door, we simply say that Mr. Yorke ought to have known better, and his Oakland audience that applauded him when he made the charge ought to have known better. The fact that he appears not to have known better detracts somewhat from his reputation of being well posted. It is the first time we have heard of any one, who knew of that fateful prophecy at all, being so uninformed as to charge that Mrs. Woodworth and her followers were Seventh-day Adventists. And for the information of Mr. Yorke's misinformed auditors and readers, we now state that not a single Seventh-day Adventist, to our knowledge, was in the least affected by the threatened disaster.

Military Drill in Public Schools.—A bill is still pending, we believe, before Congress, "to establish a bureau of military education, and to promote the adoption of uniform military drill in the public schools of the several states and territories." Special pleas are put forth in behalf of this. One is that the exercise is needed from a health standpoint; but this can all be met by regular gymnastics and calisthenic practices. Able specialists declare that military drill is defective in meeting the requirements of boys in the growing period. Even military officers are opposed to it. But above and beyond its defects as a physiological benefit, it should be opposed by every lover of humanity. It develops within the boy the spirit of killing and murder. He looks upon human life as cheap. Instead of becoming his enemy's saviour, he seeks to become his destroyer. It should receive earnest protest from every lover of boys.

CHANCELLOR YORKE declares that all that Roman Catholics desire is "a free field and no favor." That is good. It ought to be granted them in every legitimate way. We truly wish that these may be Mr. Yorke's real sentiments, because they are good. We truly wish that he may always stick to them whatever may come. Truth can always afford to be fair and generous; "the eternal years of God are hers."