

# SIGNS OF THE TIMES

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

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## Editorial

**The Night.**—In the Word of God the night precedes the day. "The evening and the morning were the first day" "the second day," etc., is the record given us in the first chapter of Genesis of the creation week. There is not only a divine and blessed economy in this order as regards the natural day, but there are precious lessons in the fact to the weary children of earth and the pilgrims to the better land.

**The Beginning of the Day,** the complete cycle, is the sunset twilight. "At even, when the sun did set," "now when the sun was setting," "when the even was come," are scripture expressions of the beginning of the day. (See Mark 1:32; Luke 4:40; Matt. 8:16.) "From even unto even shall ye celebrate your Sabbath," was the law of the Lord through Moses. Lev. 23:32. The first day began to the primeval inhabitants of earth with the twilight glow of the setting sun in the western horizon. In this arrangement the children of earth may always greet the day at its coming as a new gift of God, to use to his glory. How unlike, and yet how much better than, the artificial days of man's division, in which the days come and go while the vast majority are locked in slumber.

### The Twilight of Earth.—

Darkness, in the Word of God, is the symbol of sin, and night the time when sin reigns. Light is the symbol of righteousness, and day is the period when righteousness is triumphant. It was during the little period of the opening sunset twilight of earth's day that righteousness reigned. For a few moments, as it were, the innocent children of God, the beasts and birds, fields and flowers, grass and trees, lake and river, nature animate and inanimate, rested and reveled in peace, the fruit of innocence and righteousness. The impress of God's character was upon everything. From the gorgeous crimson and golden glow of the

western sky, to the tiny flower, upon everything was written, "God is love." But not long did it continue. As the soft twilight glow fades to dusk, and the dusk to the dark of night, so did the blessed peace of innocence and joy, which ushered in the day of earth, soon give way to the darkness of earth's night of sin and sorrow.

**Earth's Night of Weeping.**—Nights, the nights of men, are more than the days, to a large class, the times of weeping and sorrow. The soul is more alone. The distracting busi-



ness of earth, the whirling pleasures of sense, the surrounding influences of associates are in the majority of cases shut out, and the soul is alone with its woes, and troubles, and griefs. Many days see calm and smiling faces the previous nights to which witnessed pillows wet with tears, and heard groans of anguish and sighing. Alone in the darkness the feelings find unhindered vent, while in the day pride or self-sacrifice or grace holds them in restraint. To another class the night is a time of pleasure, revelry, debauchery, crime. Somehow mankind seems to feel that they can do

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## THE RESURRECTION OF CHRIST.

### Easter.

At this season of the year, we read and hear abundant references to the resurrection of Christ. The great institution in most churches to call it to remembrance is the celebration of "Easter." It is not claimed generally that the custom either in law or practice is Biblical. In the musty tomes of the early "fathers" it connects both with the Passover of the Jews and the heathen festival to Ostera, or Easter, the Saxon goddess of spring; from the latter of which it derives its name, and the custom of celebrating with flowers, eggs, etc. In the Eastern Church it was celebrated on a certain day of the year without reference to the day of the week, but in the Western or Roman Catholic Church the celebration soon became fixed to "the venerable day of the sun."

Memorials are supposed to have some likeness or similarity in their celebration to the work or event they are designed to memorialize; but what likeness there is between the annual celebration of one day and the resurrection of Jesus Christ, it is difficult indeed for a Bible student to perceive.

### What the Resurrection Means.

The word "resurrection" commonly means a rising again from the dead. He who thus rises has power over death; he is stronger than death. It is said of our Lord: "Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24. Death could not lock nor bar the sepulcher of Jesus Christ. Why? The inquiry is both interesting and vital.

Death comes in consequence of sin. "Sin, when it is finished, bringeth forth death." James 1:15. "The soul that sinneth it shall die." Eze. 18:4. This is the testimony of Scripture. Of Jesus it is said, "For in that he died, he died unto sin once." Rom. 6:10. "For he [the Father] hath made him [the Son] to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. 5:21. Jesus Christ, then, "died for our sins according to the Scriptures." God counted him a sinner in our stead, and he died for us.

But he "did no sin," he "knew no sin."



He was righteous with the righteousness of God; and having righteousness, he had life; for righteousness is life. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Righteousness and life is the Bible law of endless existence. Life comes through Christ because righteousness comes through him; for they that "receive" "the gift of righteousness shall reign in life by one, Jesus Christ." "By the righteousness of One the free gift came upon all men unto justification of life." And the apostle beseeches us that in us "might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:17, 18, 21. "The Spirit is life [to the believer] because of righteousness." Rom. 8:10. It is everywhere the same vital truth, righteousness is life.

Jesus Christ "gave himself for us," for our sins, for our righteousness. But as in himself was no sin, death could not hold him; for death has no claim upon the righteous. The resurrection of Jesus Christ means, therefore, the power of a godly life, the power of righteousness, over sin and the grave. Had there been one sin upon his character, had he in any way been identified with iniquity in his own desire and purpose, he would still be locked in the prison-house of death, never to be released. But, praise God, he was righteous, and righteousness will ever prove triumphant. Right is might. This is the meaning of his resurrection. He arose a victor; he demonstrated the power of godliness, righteousness, obedience over sin, not for a day in a year or a day in a week, but forevermore.

He did it for us, as we have learned, "that we might be made the righteousness of God in him," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:22. While Jesus "was delivered [unto death] for our offenses," he "was raised again for our justification." Rom. 4:25. By faith we accept his death, die with him, and the same faith lays hold of his life, the resurrection life, the life of righteousness, the life of humble obedience to the will of God.

#### The Memorial of His Resurrection.

The symbol, the memorial of the death and resurrection of Christ, has been called Christian baptism. But the mere ordinance alone does not meet this. Baptism means more than a form of words and immersion in water. It means this, but unless it means more it is empty, and will prove a snare to him who trusts in it.

Christian baptism is the beginning of a new life, the divine marriage ceremony which unites before the world the believer to Jesus Christ; it is the outward profession that the believer is henceforth to be one with Jesus even as wife and husband are one. "The twain shall be one." These profoundly important truths are set forth in the following scriptures:—

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into *his* death [for sin, Rom. 6:10]? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory [goodness, righteousness, character] of the Father, even so we also should walk in *newness of life*. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is *crucified with him*, that the body of sin

might be destroyed, that *henceforth we should not serve sin*." Rom. 6:3-6.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be *married to another*, even to him who is raised from the dead, that we should *bring forth fruit unto God*." Rom. 7:7.

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been *baptized into Christ have put on Christ*." Gal. 3:26, 27.

"Buried *with him in baptism*, wherein also ye are *risen with him* through the faith of the *operation* [working] of God, who hath raised him from the dead." Col. 2:12.

Baptism, then, is the marriage ceremony by which we publicly put on Christ, take his name, and are made one *with him*, in death to sin, in life to righteousness. We accept by faith his death for us; he died unto sin. "Likewise reckon ye also *yourselves* to be *dead indeed unto sin*." Rom. 6:11. The dead have no desire, no purpose, to sin. We accept by faith his life for us, his life which "knew no sin," which in its righteousness had power over sin and death; and "*He liveth unto God*." Rom. 6:10. "Likewise reckon ye *yourselves . . . alive unto God* through Jesus Christ our Lord."

#### The Sign to the World.

What then is the sign to the world that Jesus has risen again? It is not the celebration of the vernal festival of a heathen goddess. It is not the observation of one day in the week, because he rose on a moment of that day. It is not a form of baptism. **It is a new life in Jesus Christ unto God, beginning at baptism, bringing forth fruit unto God, walking in newness of life, separate from the world, one with Christ, living his life over again in us.** "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. This is the meaning to the world of the resurrection of Christ. It means, or should mean, Christians walking "above the world and sin," "that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." Isa. 61:3.

If this is not the lesson the church of Jesus Christ is teaching to the world, if this is not the witness she is bearing of her risen Lord,—power over sin,—her mission is vain. Her elaborate rituals, her ornate trappings, her multitude of songs by paid and godless choirs, her aping of heathenism, her appeals to the sensuous, are all the veriest mockery. O, that the professed people of God would turn to him! O, that they would, by the power of God in righteous lives, every day of the year, every day of the week, and every hour and moment of the day, proclaim, "The Lord is risen indeed!" So Jesus came to bear witness unto God, to declare or reveal the Father. John 5:36; 1:18. And he says: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I *sanctify* myself, that *they* also might be *sanctified through the truth*." John 17:18, 19.

Reader, Christian friend, the question comes home to you as an individual, Is the power of Christ's life in you? Are you a witness to the resurrection of Jesus?

How MUCH trouble he avoids who does not look to see what his neighbor says, or does, or thinks; but only to what he does himself, that it may be just and pure.—*Marcus Aurelius*.

#### The Night.

(Continued from page 1.)

with impunity in the darkness what the light of day would forbid, remembering not the words of Inspiration, "Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee." But the nights of reckless pleasure, revelry, debauchery, and crime are surely followed soon or late by other nights of regret, remorse, bitter weeping, and oftentimes despair. Such is our world since the day that sin entered and its lord yielded himself and his dominion to the author of sin. The greater part of its inhabitants are among the revelers, the debauchees, those who look only to the present till, faced with the fruit of their sowing, they enter the realms of despair, sorrow, pain, helplessness, hopelessness, or if hoping, hoping in vain, resting on the arm of flesh, the breath of man. The death trains of earth's night, ending at the funeral pyre, the sarcophagus, the mausoleum, or the narrow house, are myriad, and the majority of those who die and those who mourn, mourn in stony sorrow and despair.

**Breaks in the Gloom.**—And yet the night of earth's sorrow is not entirely black in its darkness. Its blackness of darkness is not yet come. God in his goodness from the very beginning has rent the dark pall by which Satan would overspread it, and flashed through the thickened gloom rays of light from above. He has kindled "burning and shining lights" in all the periods of the night, to light the way. He has given the sure lamp to the feet and the light to the path to every traveler who longs for the land of light. Nay, more, he has given his own Son in all these blessings to be the Sun of Righteousness, the Light of the world. Faintly it shines in some of the lands of earth, only the merest gleam of light, but it beats forth from the heart of the great central Sun of light, and he who welcomes it and follows its divine ray, will be led to the fulness of perfect day. Fellow-traveler, there is always light above. Do not look to the false lights of earth, the treacherous will-o'-the-wisps, kindled on the miasmatic marshes of false science, of reckless pleasure, of man-made religions, but look above, to Jesus, the Light of the world, to the Word of light and life he has given, to the torches lighted by the Light of heaven, which hold forth not themselves, but which shed light on the way of Jesus Christ. As God gives light, ask for more. Cry to him for light.

"Light of the world, we cry to Thee  
For light, more light to guide us all;  
The way is dark, we can not see;  
We think we stand, we know we fall;  
The world is darker than the night.  
Light of the world, more light, more light!"

Thus many weary, hungry hearts are praying. To such we wish to say, There is light, more light, yea, all light, in Jesus Christ. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him."

**The Morning Cometh.**—After the night, dawns the morning, the pledge of the coming day. Earth's night of evil will sometime be over. The time of sin, and suffering, and wo,



and anguish, and misery, and heartache, and fraud, and swindling, and deception, and strife, and war, and murder, and hope deferred till the heart is sick with despair, will pass away. "Watchman," call the waiting, weary, mourning ones of earth, "what of the night?" The answer is, "The morning cometh!" The darkness of the eastern horizon lightens from blackness to gray. Streamers of light, the heralds of day-dawn, gild the mountain top. The Sun of Righteousness, with healing in his beams, is about to rise. Christ is coming. The Day is at hand. The intensity of the powers of darkness, like the last hour before the day, is a sign of night's coming collapse. The crumbling of mundane forces, the war, the strife, the deepening misery in the midst of earth's plenty, are omens of the breaking of the night. The reign of sin is nearly over; it has broken the earth by its burden; righteousness must rule or the earth perish. Even the very mockers who sneeringly ask, "Where is the promise of Christ's coming? Where is the evidence of a change in this earth?" are themselves an evidence, in that they fulfil the word of the Lord which predicted their infidelity. 2 Peter 3:3-7. Now, while the day begins, God pierces the gloom with its light, and invites men to become "children of light, and the children of the day." 1 Thess. 5:5. We may have walked in the darkness of this life, but now by faith we may be "light in the Lord." And while we mourn because of the darkness, because of the blindness of those who walk therein, because of the condition and eventual misery and hopelessness of the deceived ones of darkness, because of the loss or pain of loved ones, yet in it all we may have light, and may rejoice. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:5-7. Those who here choose the spiritual darkness of earth will perish with it before the glorious brightness of the coming dawn, destroyed by "the brightness of his coming" (2 Thess. 2:8), while those who walk in the light shall dwell in light and glory forever more.

**Day Is Coming.**—Christian, rejoice. The long night of warfare is almost done. Watchman, weary of ceaseless vigil, the Master will soon relieve thy toil. Mourner, the dawning day will break the bolted doors of the cruel grave, and the dead in Christ shall live. Weary, struggling worker for Christ, the day of eternal and universal freedom is at hand. Its sun will know no decline, its day no end, its light will not be dimmed. "Weeping may endure for a night, but joy cometh in the morning." Do you not see its brightening rays? Stand ready to greet it.

"O, we see the gleams of the golden morning  
Piercing through this night of gloom!  
O, we see the gleams of the golden morning  
That will burst the tomb."

PATIENCE is bitter, but its fruit is sweet.—  
Rousseau.

## THE WORD OF GOD AND THE SABBATH.

### "Seventh-day Adventism Refuted."

BEFORE us is a tract of four pages with the heading, "Seventh-day Adventism Refuted by Fifty-two Facts. By Revs. C. S. Gitchell, B. T. Roberts, D. M. Canright, J. S. T. Milligan, and Others," etc. It is one of a "Reform Series," and has received quite a large circulation. To the earnest Bible student who loves God's law it will pass as idle words. To those who take statements of men as "facts" a few words may be in place.

In the first place it does not matter much as to whether *anyism* is refuted or not; for no true Christian among Seventh-day Adventists stands on any humanism, but on the Word of God. These alleged "facts" do not come against a people, but against that day of which Jehovah himself said, "But the seventh-day is the Sabbath of the Lord thy God." We give a few samples of these "facts," which we number as in the tract, and give answer following. But before noticing these in detail we wish to call attention to these facts: (1) A mere negative in the face of a positive law proves nothing. It might be stated with great positiveness that nowhere does the Bible tell us that Eve, or Cain, her son, died, and yet we know they did; for they followed the general law respecting the existence of sinful man. (2) The Bible does not give a record of men's doings only so far as to show God's dealings with the race. When men obeyed God through grace, examples are given to show the power of grace over sin. The Lord gives us examples also to show the fruit of disobedience and God's mercy. (3) The book of Genesis is not a book of law; it is the record of God's providential dealing with the race, showing the development of his plan of mercy.

Here are the "facts" in smaller type, with the answers following:—

1. The Bible nowhere says that the Sabbath was a memorial of the creation.

It does not use the noun "memorial," but it uses the equivalent verb "remember." "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day [the rest day], and hallowed it." See Ex. 20:8-11. Therefore the reason why we are to remember the Sabbath day is because of the manifestation of God's power in creation. "He hath made his wonderful works to be remembered." Ps. 111:4. How has he done this?—By the Sabbath that he ordained for that purpose.

3. It nowhere declares that Adam had a Sabbath given him.

This is the record which the Bible gives of the origin and institution of the Sabbath:—

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work that he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

"Sanctify" means to "set apart," to "appoint." See Joshua 20:7 and margin, where the word "appointed" comes from the same Hebrew word as "sanctified" in Gen. 2:3; also 2 Kings 10:20 and margin, where the same word is rendered "proclaim." The word "hallowed" in the fourth commandment comes

from the same Hebrew word. God in the beginning appointed and proclaimed the seventh day to be the Sabbath. To whom did he appoint it and proclaim it? Our Lord answers, "The Sabbath was made for man." Mark 2:27. Not for the Jew man, for it was made 2,500 years before there was a Jew; but it was made for the man who was in the beginning, and through him to all his posterity.

5. Adam, Seth, Enos, Cainan, Jared, Methuselah, and Noah each lived over nine hundred years, and neither one kept a Sabbath.

It has been shown that God appointed and proclaimed his Sabbath day in the beginning. He therefore commanded it. It is said of Noah: "Noah was a just man and perfect in his generations, and Noah walked with God." The Lord said unto Noah, "Thee have I seen righteous before me in this generation." Gen. 6:9; 7:1. Noah therefore walked in God's way and kept the Sabbath day appointed of God. Because it does not expressly say that Noah kept the Sabbath is no evidence that he did not keep it. It does not say that Noah or Abraham or Enoch had no other gods before the Lord or that they honored their father or their mother. The Sabbath was made and appointed to man in the beginning; hence to all the race. It was therefore obligatory whether man kept it or not. But when the Lord says that these men were righteous, that means that they obeyed his commands.

7. The Bible tells us there was no law from Adam to Moses.

According to the Bible there was no *written* law, but it proves in the same passage that a law existed, because recognized sin existed; "for until the law [was given in its written form] sin was in the world; but sin is not imputed when there is no law." Rom. 5:13. "Where no law is, there is no transgression." Rom. 4:15. But the book of Genesis, and the first sixteen chapters of Exodus, show that every commandment of the Decalogue was transgressed, and men were accounted sinners on account of this transgression, before the Lord spoke the law from Sinai. For the record of a few of these transgressions see Gen. 35:2 (false gods); 9:22-25 (dishonor to parents); Ex. 16:4, 25-28 (breaking the Sabbath); Gen. 4:8 (murder), etc., etc. There was a law from Adam to Moses, and men were condemned when they transgressed it.

10. Moses makes no mention of any Sabbath being kept previous to this one.

Moses makes no mention of the first commandment, the third, the fifth, or for the matter of that, any other *as such*, but that does not prove the obligation to keep them did not exist. He does tell us that Enoch and Noah "walked with God," and that Abraham "obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 5:22; 6:9; 26:5. They therefore kept the Sabbath "appointed" of God.

13. If the Sabbath had been lost, Moses or some of the prophets, or Christ, would have given information of the fact.

Exactly; but the Sabbath was not lost, and therefore such mention in the book of Genesis was not necessary.

15. God never blessed or sanctified the Sabbath. He gave to Israel and commanded them to sanctify it themselves.

But Gen. 2:2, 3, before quoted, proves that the Lord did sanctify that day of the seven on which he rested; and the fourth commandment expressly declares that the Lord "rested the seventh day; wherefore the Lord blessed the Sabbath day [the day of the rest], and hallowed [Heb. *kawdash*, sanctified] it." Ex.



20:11. He requires that man shall sanctify in his own heart the Sabbath God has sanctified for man. So much for this "fact."

16. Christ never sanctified it.

But as God did all things through Christ (1 Cor. 8:6), as he was the one by whom the earth was created (Col. 1:16-19), he was also the one who made and gave the Sabbath (Mark 2:27, 28). The Sabbath, therefore, is the true and only Lord's day. Rev. 1:10.

17. It was never sanctified by divine authority, except the command for each one to sanctify it.

This "fact" is answered above.

20. No nation had a sabbath except the Jews, until the Christian sabbath, which included all nations.

The Sabbath was given to the father of all races and nations, and hence to them. The records of all eastern nations show that the Sabbath was once recognized among them. A "Chart of the Week," prepared by the late Rev. Wm. Jones, D.D., of London, England, shows that out of 160 ancient and modern languages and dialects, 108 know the seventh day by the name "Sabbath" or its equivalent.

35. Christ kept the Christian sabbath, or the first day of the week, after his resurrection, but did not once keep the old Jewish Sabbath. John 20:9-23, 26-29.

If the reader will turn to the passage cited—John 20:9-23, 26-29—and the other records of the same meeting, he will there learn that the disciples did not know that first day that Jesus "must rise again from the dead;" that their meeting was on the evening following that first day; that when Jesus met with them they were frightened, supposing him to be a ghost (Luke 24:36, 37); that Jesus reproved them for unbelief (Mark 16:14); that the next meeting was not the next first day, but "after eight days" from the first meeting, carrying it over to the second or third day of the week (John 20:26). The facts are, then, that the Gospels record but one meeting of Jesus with his disciples on the first day of the week, and that not until the very close of that day; that the disciples were not met together expecting him or to honor the day, because they did not believe he was risen.

38. Christ set apart the first day of the week by his resurrection, and met his followers on that day and the week following, namely, the first day, and after his ascension he and the Father ratified it by the Holy Spirit on Pentecost,—the first day of the week.

As before seen, Christ met on the evening following the first day, when the first day was merging into the second. He met the second time "after eight days" from that time, certainly not on the first day. He met the third time on a fishing occasion, and instructed his disciples how to obtain fish; this may have been on the first day; the record does not say. John 21:1-6. No other general meeting is recorded. There is absolutely no scriptural proof that Pentecost that year fell on Sunday. The day of the week is not named, and upon it scholars are divided. It was the antitype of Pentecost that was honored, not any particular day of the week. Acts 2:1.

42. The Christian Church was never known to meet for worship on the seventh day Sabbath during the lives of the apostles.

Read Acts 13:42, 44, where a record is given of two Sabbath meetings,—one with the Jews, the second with the Gentiles at their own request. See also chapters 16:13; 17:2; and 18:1-11. Paul nor any of the apostles were ever accused of Sabbath-breaking, and he said, "I have committed nothing against the people, or customs of our fathers." Acts 28:17.

43. The Christian Church met stately on the first day of the week. Acts 20:7; 1 Cor. 16:1, 2.

The meeting of Acts 20:7 was simply the last of a series of meetings Paul held with the church at Troas, held on the evening after the Sabbath, the next day, Sunday, being spent in travel by the apostle. The meeting is mentioned chiefly because of the notable miracle of raising a man to life. 1 Cor. 16:1, 2, records no meeting at all, but directs that every one lay *by himself* in store. This is not putting into the contribution box of a church.

50. The Bible nowhere commanded men to keep as Sabbath the seventh day of the week. They add "of the week" to God's commands.

Advocates of the Bible Sabbath never add to the commandment "of the week;" but "the Sabbath day according to the commandment" was the day just before "the first day of the week." See Luke 23:56; 24:1; Matt. 28:1. What day of the week, then, according to the Bible, is the Sabbath? What day of the week comes just before "the first day of the week"?

We have space for no more of these "facts." Many of them are but repetitions in different words, of which 15, 16 and 17 are examples. The remaining "facts" are of the same order. Which will you take, reader, the *statements of men*, or the *eternal verities of the Word of God*, which are yea and Amen in Christ Jesus. "Cursed be man that trusteth in man." "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5, 7.

#### THE FOURTH COMMANDMENT.

##### A Literal Word-for-Word Translation.

THE following word-for-word translation was made some years ago by Prof. A. Kunz, A.M., of Battle Creek, Mich. The Hebrew, like many other oriental languages, reads from right to left. The lines in Italics are a transliteration of the original, that is, putting into Roman letters the Hebrew words.

שֶׁשֶׁת	לְקַדְּשׁוּ	הַשַּׁבָּת	אֶת-יוֹם	זָכוֹר
shesheth	lekaddeshu	hashabbath	yom-eth	Zakhor
Six	.it keep-holy to	Sabbath the	[of] day (the)	Remember
כָּל-מְלָאכְתָּךְ	וְעָשִׂיתָ	תַּעֲבֹד	וְיָמִים	
melakhekha-kal	veyasitha	ta'avodh	yamim	
.thy labor all	thou shalt perform and	work shalt thou	days	
אֱלֹהֶיךָ	לַיהוָה	שַׁבָּת	הַשְּׁבִיעִי	יוֹם
elohekha	layehovah	shabbath	hashshevithi	Yeyom
thy God	Jehovah to	Sabbath	[is] seventh the	day But
וּבְנִיךָ-וּבִתְּךָ	לֹא-תַעֲשֶׂה	כָּל-מְלָאכָה	אֲתָה	
uhbitchka-uhbitchka	attah melakhah-khal	thou :labor any	thou	
thy daughter nor	thy son nor	thou	:labor any	shalt-do thou not
וְגֵרְךָ	וּבְהֵמָתְךָ	וְאִמְתְּךָ	עַבְדְּךָ	
veghekha	uvehemethekha	vaamathekha	avdekha	
thy sojourner nor	thy beasts nor	thy handmaid nor	thy servant	
שֵׁשֶׁת-יָמִים	עָשָׂה	בִּשְׁעָרֶיךָ	אֲשֶׁר	
asah yamim shesheth	Ki	bisharekha	asher	
made days six [in]	Because	.thy gates within	[is] who	
וְאֶת-הָאָרֶץ	וְאֶת-הַשָּׁמַיִם	וְאֶת-הַיָּם	וְאֶת-הַיָּם	יְהוָה
asher-kal-veeth	hayam-eth	haaretz-veeth	hashshamayim-eth	Yehovah
which all and	sea the	earth the and	heavens the	Jehovah
כִּי-עָלָה	בַּיּוֹם	וַיָּנַח	בָּם	
ken-al	hashshevithi	dayom	vayanach	bam
this cause for	:seventh the	day the in	he rested and	[is] them in
וַיְקַדְּשֵׁהוּ	הַשַּׁבָּת	אֶת-יוֹם	יְהוָה	בְּכֶן
vayekaddeshu.	hashabbath	yom-eth	Yehovah	berakh
.it pronounced holy and	Sabbath the	[of] day (the)	Jehovah	blessed

##### A Free Translation.

"Remember the day of the Sabbath [the rest] to keep it holy. Six days thou shalt work, and thou shalt perform all thy labor. But day the seventh is Sabbath to Jehovah thy God; [in it] thou shalt not do any labor; thou, nor thy son, nor thy daughter, thy servant, nor thy handmaid, nor thy beasts, nor thy sojourner, who is within thy gates. Because in six days Jehovah made the heavens and the earth, the sea, and all which in them is; and he rested in the day the seventh; for this cause Jehovah blessed the day of the Sabbath and holy pronounced it."

"If ye love Me, keep My commandments."

## General Articles

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

### "AND HE DIED."

"DEAD!" Such is the news that the press tells, to-day, of a person

But yesterday deemed the most honored and happy of men;

One who'd attained the fulfilment of highest ambitions,

His life a success, and new prospects still beckoning—then;

Now—dead? Ah! the loftiest heights of our poor aspirations

For influence, luxury, learning, for power or fame, But lead to the low-lying valley to which we all hasten,

Where highest and humblest, all stations and ranks, are the same.

ADA D. WELLMAN.

### JESUS AT THE WELL OF SYCHAR.

#### The Water of Life.

AS THE world's Redeemer, the Son of God took upon him our human nature. He humiliated himself, vailing his divinity with humanity, that he might in his life upon earth share in the experiences of the poor, the oppressed, and suffering of the human race. He was subject to the frailties of humanity, and as he journeyed from Judea to Galilee, he was weary with labor and travel. Hungry and thirsty, he tarried to rest at Jacob's well, near the city of Sychar, while his disciples went to buy food in the city. He who had subjected himself to humanity was the Majesty of heaven, the Creator of every good and perfect gift. In giving himself to redeem our world, Christ gave himself a living sacrifice. He emptied himself of his high prerogatives, left his mansions of glory, his throne and high command, and became poor, that we through his poverty might be made rich.

As Jesus sat by the well side, the cool, refreshing water, so near and yet so inaccessible to him, only increased his thirst. He had neither rope nor bucket with which to draw, and he waited until some one should come to the well. He might have performed a miracle, and thus have obtained a draught from the well, had he wished; but this was not God's plan. Nothing must be allowed to separate him from the lot of humanity, which he had voluntarily assumed.

"There cometh a woman of Samaria to draw water; Jesus saith unto her, Give me to drink." The woman answered, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans." Christ was near to the woman of Samaria, and she knew him not. She was thirsting for the truth, yet knew not that He, the Truth, was beside her, and was able to enlighten her. And to-day there are thirsting souls sitting close by the living fountain. But they are looking far away from the well that contains the refreshing water, and, though told that the water is close by, they will not believe.

Jesus answered the woman, saying, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cat-



tle?" Yes, Jesus could have answered, The one who is speaking to you is the only begotten Son of God; I am greater than your father Jacob, for before Abraham was, I am. But he made answer, "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman was so astonished at his words that she rested her pitcher on the well, and, forgetting the thirst of the stranger and his request to give him to drink, forgetting her

to change the conversation to some other subject, she endeavored to lead Christ into a controversy upon their religious differences. "Our fathers worshiped in this mountain," she said, "and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to wor-

thirst, which the water from the well of Sychar could never satisfy. He himself lost all sense of hunger, and thirst, and weariness. His thirst was satisfied in seeing her drink of the water of life. He was rejoicing in spirit that his words had aroused her slumbering conscience, and quickened her spiritual perceptions.

Christ understands the needs of the world, and through him alone can the Father supply them. He is thirsting to give the needy souls the water of life freely. Christ is thirsting for the recognition of those for whom he left the courts of heaven, his honor, his glory, his royal throne, his high command. He is thirsting for the love, the coöperation that must be given him as their personal Saviour. He would have them come unto him, taking hold of his grace by faith, partaking of him, the Living Water.

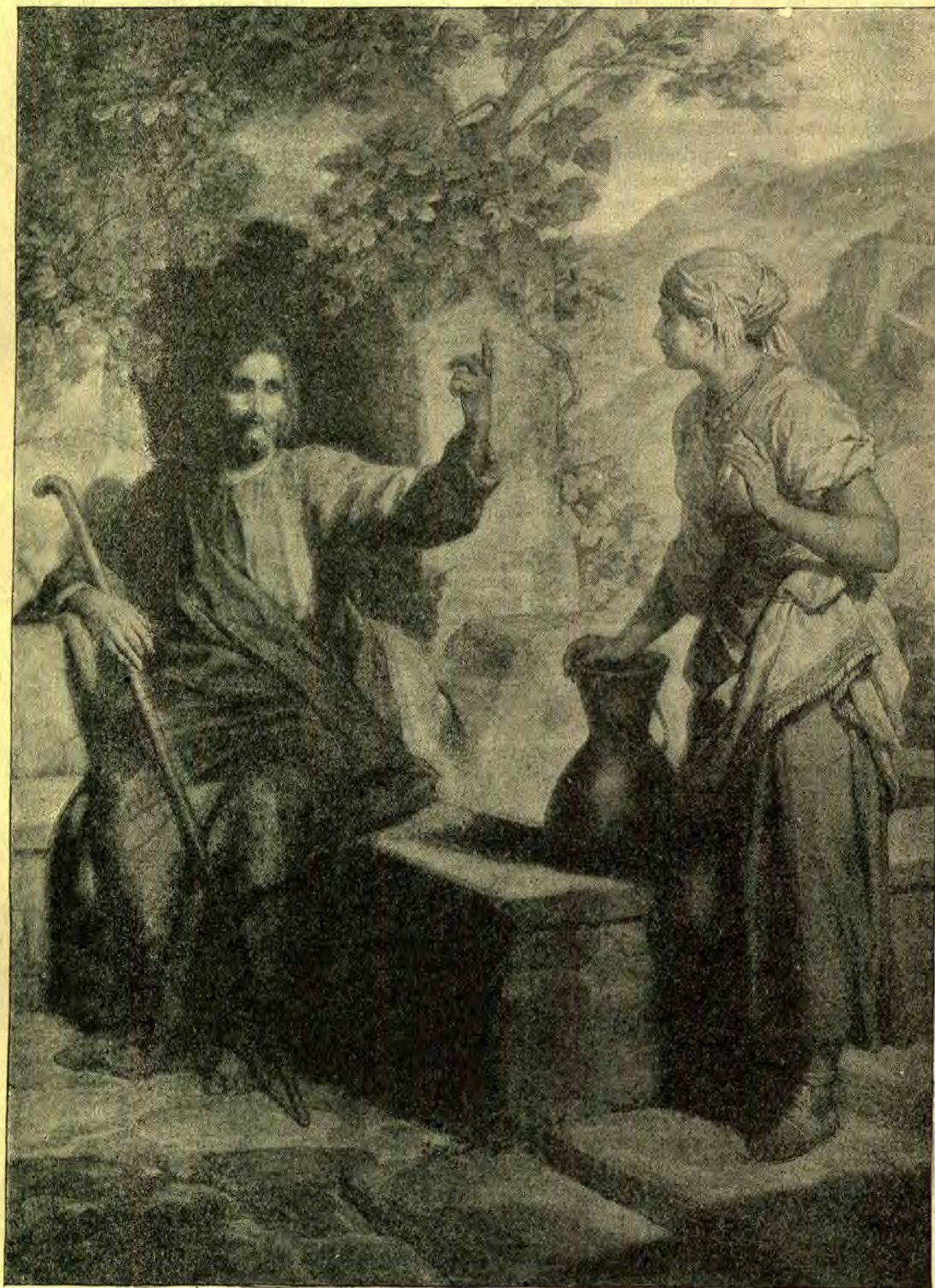
The natural thirst of the woman of Samaria had led her to a thirst of soul for the water of life. Altho she had made no request of him to satisfy her spiritual wants, Christ offered her an abundant supply for her soul's great need. And through the words spoken to her, the water of life was to flow forth to many thirsting souls.

Forgetting the errand that had brought her to the well, the woman left her water pot, and went into the city, saying to all whom she met, "Come, see a man, which told me all things that ever I did; is not this the Christ?"

As yet Christ had not taken the refreshing draught that he desired, nor tasted the food that his disciples had brought. They saw that their Master was intently absorbed in meditation, his face beaming with divine light, and they scarcely dared to interrupt his communion with heaven. But they knew that he had been a long time without food, and, placing some before him, they prayed him to refresh himself. Turning lovingly to them, he said, "I have meat to eat that ye know not of."

The disciples, thinking that he was speaking of temporal food, inquired among themselves, "Hath any man brought him ought to eat?" But Jesus explained: "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors."

Christ looked forward to the day of Pentecost, when the Holy Ghost should descend upon his disciples. He would teach them that they were not to look upon this as the result of their own labor. They were not to lose sight of the fact that patriarchs, prophets, and holy men had been sowing the seeds of truth. God's ancient chosen people had been enriched with precious truth, which was to them as the river of God. Christ had been their invisible leader through all their travels in the wilderness. Gracious illustrations of his love were given them in the covenant signed by God in the rainbow of promise, which was ever to be an assurance that seed-time and harvest time should remain, and that the world should never again be destroyed by a flood. Christ was just as truly the water of life to Abel, Seth, Enoch, Noah, and all who received his instruction then, as he is at the present time to those who ask of him the refreshing draught. God has given his Word to his chosen ones, and



errand to the well, she was lost in her earnest desire to hear every word. "Sir," she said, "give me this water, that I thirst not, neither come hither to draw."

Jesus now abruptly changed the subject of conversation, and bade the woman call her husband. She frankly replied, "I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly."

As the past of her life was spread out before her, the listener trembled. Conviction of sin was awakened. She said, "Sir, I perceive that thou art a prophet." And then, in order

ship him. God is a Spirit; and they that worship him must worship him in spirit and in truth. The woman saith unto him, I know that Messiah cometh, which is called Christ; when he is come, he will tell us all things." But what was her astonishment when Jesus said, "I that speak unto thee am he."

The conviction of the Spirit of God had come to the heart of the Samaritan woman. She believed that the words of Christ were the truth. No teaching that she had hitherto heard had aroused her moral nature, and awakened her to a sense of her higher need.

Christ reads beneath the surface, and he revealed to the woman of Samaria her soul



made known his way. Through his Son he has been supplying them with the dews and showers of his grace. But his blessings are often overlooked, and men take the glory to themselves.

The rain is not seen until it begins to fall, and it often comes wholly unexpectedly. So the Lord's precious gift of grace is often nearer than we think. If we will only have faith, and wait patiently for a little while, his help will come, and will surprise us as he surprised the woman of Samaria. He shall come down like showers upon the fruitful earth.

When the Lord gave his message to the Laodiceans, who thought themselves rich and increased in goods, and in need of nothing, he did not conceal from them their true condition. He said: "He that hath an ear, let him hear what the Spirit saith unto the churches. And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." This was the message of truth that Christ opened before them. They needed everything. But he did not present to them their great necessity without also providing a remedy. He opens before them a fountain of supply for every need: "I counsel thee to buy of me," he says, "gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." It is necessary for us to know our soul's need in order to receive the heavenly treasure provided for us in Christ.

In Eden the Lord gave the promise that the Seed of the woman should bruise the serpent's head. And the work which Christ carried forward at Jacob's well, in proffering the water of life to the woman of Samaria, is a fulfilment of that promise. And he will continue this work until every soul shall have been tested and tried.

The woman, in apparently withholding from Christ the water he asked of her, represents many who are withholding from him the recognition, the sympathy and love, that he is hungering and thirsting for in response to his great love for us. Christ has not withheld his grace and love from any member of the human family. For each he has an inexhaustible supply. And yet how little acknowledgment he receives, how little thanksgiving, how little fruit, in good works. He is hungering for the sympathy and love of those whom he has purchased with his own blood. He is watching and waiting for that love which we can not withhold from him with any safety.

The world's Redeemer knows the necessities of every soul. When we are oppressed and languid, he knows it, and he it is that supplies the spiritual refreshment. Ask ye of him; watch unto prayer, and it will come. Jesus is the bread of life, to be eaten every day; he is the water of life to the parched and fainting soul, and all may partake of his grace.

Earth's cisterns will often be emptied, its pools become dry; but in Christ there is a living spring from which we may continually draw. However much we draw and give to others, an abundance will remain. There is no danger of exhausting the supply; for Christ is the inexhaustible well-spring of truth. He has

been the fountain of living water ever since the fall of Adam. He says, "If any man thirst, let him come unto me and drink." And "whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life."

MRS. E. G. WHITE.

## TWO BOOKS.

A NEW book of a very remarkable character, both as to its matter, price, and the way it is to be distributed, is soon to be issued. The writer, or rather compiler, of the book, for he will draw material for it from many sources, is Mr. Hubert Howe Bancroft, popularly known as the "historian of the Pacific Coast." He was the author and publisher of a very remarkable book issued the year of the World's Fair in Chicago, known as the "Book of the Fair." His success in that enterprise has encouraged him to undertake another similar enterprise. The new book is to be called the "Book of Wealth." It is to be a history of wealth from the earliest times unto the present. The great nations of antiquity, their most stupendous works, and the traffic and trade of the greatest kings and merchant princes, will be fully described. All lands are to be searched for information; artists will prepare by original designs such pictures that the book will afford the best possible representation of wealth, and the elegance and luxury which have ever accompanied it during all past times.

Modern wealth will also be described. Sketches of the lives of the representatives of wealth now living will be given, whether crowned and titled Europeans and Asiatics, or the uncrowned, untitled kings of American commerce and trade. Photographs of the wealthy will embellish the book; even a group of the guests at the Bradley-Martin ball was photographed for that purpose.

It is perhaps needless to say that this book is not designed for general circulation. It is sold only to those who subscribe for it beforehand, and if the reader has not been asked to subscribe, he may be sure that he will be unable to obtain a copy. The smallest price for which one of these books can be obtained is \$1,000, and \$2,500 is the highest price. More than that, the line is very carefully drawn as to who can have them even at that price. Only about four hundred copies will be printed. A man worth less than \$10,000,000 has little chance to get one. Even the king of Italy feels too poor to subscribe! Thousands would be glad to get their names in it, were they not barred by the lack of the millions necessary to gain their desire. Thousands of those who are comparatively wealthy will envy those who, by reason of their greater wealth, are given a place in this book, which they can not secure.

As I was reading of this book, and learning the facts which I have briefly stated here, there came to my mind this passage of Holy Writ: "And another book was opened, which is the Book of Life." Rev. 20:12. This book is not a new book; it is coeval with man's history. It is a book of wealth—of true wealth—for it is a book of character, and there is no wealth like the wealth of a righteous character. Those whose names are written and retained there (Phil. 4:3; Rev. 3:5) are the wealthiest persons of the world; yea, of the universe; for they are the children of God, "and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. 8:17.

How poor the fleeting treasures of this world look compared to the wealth possessed by every child of God! In his Word a new earth of surpassing loveliness is described, and a city whose walls are of jasper, whose streets are of gold, and whose gates are of pearl, is set before us as our future home, throughout the unending ages. Better than all, we are to have God's character of perfect holiness received by our faith in Jesus Christ, and the happiness that can only come by perfect freedom from sin. All this, and much that is beyond our understanding, is comprehended by the fact that one's name is in the "Lamb's Book of Life."

Who can have their names there?—All who repent of their sins, and accept the Saviour. The king can have it, and so can the humblest and poorest man in all his kingdom. No money is necessary to secure it. God is equally rich toward all his children. Here is the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1.

But few can have their names placed in the "Book of Wealth," but all can have their names in the "Book of Life." There is no exclusiveness in our God. All are invited; all may come; all may share in the richest blessings both here and hereafter. "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." Rev. 22:17.

Reader, in which of these two books would you prefer to have your name? Probably you can not get it into the "Book of Wealth," even should you try; the wealthy will not permit it there; but all the wealth of the world, and all the power of the world, can not prevent the angel of God from tracing your name in the "Book of Life." Shall not each one who reads these words, seeing the goodness and mercy of God in stooping to save, and the glorious heights to which he will raise the repentant sinner, say, "Lord, I give up all for thee, to be thine and thine alone, both now and forevermore"? Then your name will be entered in the "Book of Life," and you in perfect confidence can say:—

"Jesus, my Lord, I know His name;  
His name is all my trust;  
Nor will He put my soul to shame,  
Nor let my hope be lost.

"Firm as His throne His promise stands,  
And He can well secure  
What I've committed to His hands  
Till the decisive hour.

"Then will He own my worthless name  
Before His Father's face,  
And in the New Jerusalem  
Appoint my soul a place."

M. E. K.

## THE GROWING LIFE.

BOTH natural and spiritual life are progressive. The body grows to manhood's prime, the soul grows in grace or grows in sin. As natural life never reaches a stationary point, neither does the development of character. Naturally, we grow in years; morally, we grow better or worse. Let us learn from nature's analogies. There are two forces operative in every life, one constructive, the other destructive. We live or die, as one or the other is triumphant. Whenever the plant reaches the limit of development, that moment it begins to decay, the destructive force is master. Whenever the Christian reaches the point that he ceases to



"grow in grace," to bring forth the "fruits of the Spirit," that moment he confronts the death line of the soul; spiritual death has laid hold upon him. But, while the grass withereth, and the flower thereof fadeth, because natural life is temporal, the gift of God to the soul is "life eternal;" and he who is the "resurrection and the life," declareth, "Whosoever liveth and believeth in me shall never die."—*Selected.*

### THE NAME OF JESUS.

THE meaning of the name Jesus is Saviour. The Hebrew form of Jesus is Joshua. The angel informed Joseph, "Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21. Many have been called Jesus or Joshua before and since the incarnation of the Son of God, but none have been able to so perfectly manifest the salvable power of God.

A name given by man is to designate the individual; a name conferred by God is to indicate the character. The manifestation of God in sinful flesh in the person of Christ is to show the world by an unanswerable object lesson how divinity can and will fellowship with man and save him from his sins. The salvation from sinning is active and present; it lives with and confers everlasting life on the believer, because it is wrought through "the power and wisdom of God."

Christ, when referring to the spiritual condition of the living, says, "He that believeth not is condemned already, because he hath not believed in the *name* of the only-begotten Son of God." The converse he gives in the beginning of the verse, "He that believeth on him is not condemned. John 3:18. The tense in both instances is present, and the believing is active; the condemnation is likewise present, as it is evidenced by the works of the unbeliever. What is the nature of the works of an unbeliever?—Evidently it is carnal. The faith of the uncondemned is made known by his works, which are the fruits of the Spirit. Who can do the works of the Spirit save he who has the power of the Spirit by reason of Christ dwelling within him? Then to believe on Jesus is to believe in his name; and to believe in his name is to believe in his power to save us, *not in our sins, but from our sins.*

The Holy Spirit when interpreting the name of God says: "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, proclaim his name [margin], declare his doings among the people, make mention that his name is exalted." Isa. 12:2-4. Jehovah is our strength when the Spirit helpeth our infirmities. Rom. 8:26. The water that we shall draw with joy out of the wells of salvation is the same Spirit. John 7:38, 39. When Jehovah has become our strength through his Spirit, then it is by faith we draw this spiritual water out of the wells of salvation; then is the day when we shall praise the Lord, when we shall proclaim his name by our works through the power of his Holy Spirit; then is the day when we shall declare his doings *and not our doings* among the people, when we shall make mention that his name is exalted by the power of Jesus to save us from our sins.

This newness of life can only be had by a new birth, and by the companionship of an indwelling God; for the prophet concludes, "Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of

thee." From the foregoing how do we understand the following text, "For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life"? Simply to believe that nearly 1,900 years ago the Son of God became manifest in sinful flesh and lived a perfect life, can and will do one no good, without further believing that the same Jesus by a new birth through faith can become manifest in our sinful flesh and work out a sinless life; "then greater will be he that is in us, than he that is in the world." This is practical godliness; this is a living faith in Jesus, and a belief that he can save us from our sins; then it is we perish not; then it is we have that everlasting life, for we have the Son. CYRUS SIMMONS.

Knoxville, Tenn.

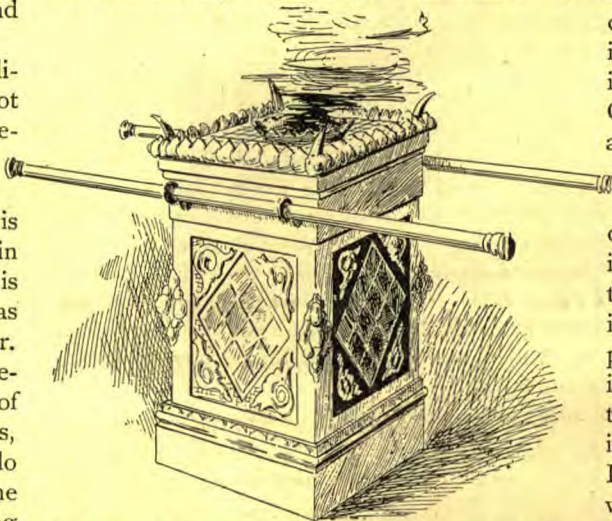
### JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

#### The Sanctuary and Its Services.—Continued.

##### The Golden Altar.

WE will now take leave of the outer part of the tabernacle, and enter into the first apartment of the holy places. What beauty and grandeur do we behold, as we get a glimpse of the articles of furniture therein! The first thing we meet is the golden altar, or the altar of in-



cense. A description of it is found in Exodus, as follows:—

"And thou shalt make an altar to burn incense upon; of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; foursquare shall it be; and two cubits shall be the height thereof; the horns thereof shall be of the same. And thou shalt overlay it with pure gold, the top thereof, and the sides thereof roundabout, and the horns thereof; and thou shalt make unto it a crown of gold roundabout. And two golden rings shalt thou make to it under the crown of it, by the two corners thereof, upon the two sides of it shalt thou make it; and they shall be for places for the staves to bear it withal." "And thou shalt put it before the vail that is by the ark of the testimony; before the mercy-seat that is over the testimony, where I will meet with thee."

And the use of the altar is thus described:—

"And Aaron shall burn thereon sweet incense every morning; when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon." "And thou shalt set the altar of gold for the incense before the ark of the testimony." Chapter 30:1-4, 40:5.

The composition for the incense is found in chapter 30:34-38, directions for its use in chapter 30:6-9.

Thus in brief has the Lord given us a description of the altar, and the purpose it served. It was especially designed for use morning and evening; but the effect of the incense lasted the remaining interval. What a beautiful odor

must have emanated from that altar as the incense ascended to God, and how fragrant must it have been before him! It not only filled the holy place, but affected the most holy also, as it filled all the space where it had opportunity to expand.

How fittingly does the incense offered upon the altar represent the prayers of God's people! David says, "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2. The true prayer kindled by the fire of God's own love ascends to the throne of grace as the sweet odors from the altar. And how fragrant are the prayers of a Christian to God! His anxiety to have us pray to him is greater than our own. He loves to have us pray, and delights to send answers of peace.

What a calm and holy joy the priest must have had when he lit the lamps morning and evening! And how pleased he must have been when that time came, that he might offer the sweet incense unto the Lord.

It must be no strange fire to offer that incense; that would not be acceptable to the Lord. Aaron's sons did offer foreign fire upon the altar of incense, and the result was they lost their lives. See Lev. 10:1, 2. Prayers which arise to God, to be accepted in his sight must be inspired by his own flame of love; any other inspiration is false fire, which is not acceptable to God, and the result will be spiritual death. That is why there is so little spiritual life in Judaism to-day, and also in apostate Christianity. The prayers which are offered are either written out or else a dead formality, consequently there is no life to the soul.

The spiritual people in the days of Christ understood that this was the meaning of the offering up of the incense morning and evening,—the ascension of true prayer to the Lord. "And it came to pass, that, while he [Zacharias, the priest] executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense." Luke 1:8-10.

Christ himself delighted often to pray, and we can see probably why he enjoyed so much to commune with his Father. He was a sweet savor unto the Lord, offering his prayers to God, which were always acceptable to the ears of his Father. What a privilege the Saviour thought prayer was, and how he delighted to spend whole nights in this way! And it was prayer which gave him so much strength to perform his work, and carry on his mission for which he came to the world. And as in days of old when that incense arose to the Lord there was much pleasure brought to the heart of God, so the Father took delight in having his Son approach him, regarding the prayer fragrant as incense. The incense filled all the sanctuary with its rich odor; prayer filled all the life of Christ with the fragrance of kind deeds and ministrations of mercy. God accepted the incense; he accepted also the prayers.

And, dear reader, what was true of the offering of the incense in the days of the priests in the sanctuary, and also the offering of the prayers of Jesus while on earth, is equally true of the prayers of the Christian of to-day who serves God in deed and in truth. The real ministration is carried on in heaven to-day and the Lord accepts us and our prayers. "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the



golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." "And when he had taken the book, the four beasts [living creatures] and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors [margin, incense], which are the prayers of saints." Rev. 8:3, 4; 5:8.

What a blessed thought! Jesus Christ, our great high priest, stands to-day before the throne of God, and through his precious merits, makes our prayers as acceptable to God as was the incense in days of yore. And too, they are equally as fragrant to him. Not because we offer them, but because he makes them acceptable through Jesus. And the Saviour told us he would pray for us after he went away. And we know that he never offered a prayer but what was always pleasant to the sight of God. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always." John 11:41, 42. And if those prayers were heard while on earth, surely they will be heard for us while he is in heaven. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16. Let us pray much and often; and let our petitions be inspired by the sparks of his own love; then they will be accepted before him, and he will delight to receive us. What blessings we lose because we do not come, when he is so anxiously waiting to bestow his love upon us, and make our lives fragrant with his own good works, which he has wrought for us through Jesus!

"Prayer is the breath of God in man,  
Returning whence it came;  
Love is the sacred fire within,  
And prayer the rising flame."

F. C. GILBERT.

### LIFE AND LOVE.

WE begin to live when we begin to love. "We have passed out of death into life, because we love." That part of existence which the body and the mind pass through before the heart is awakened to love is pre-natal; it is existence, but it is existence without the full birth into life. The totally selfish man never comes to the hour of birth at all. He never knows what life is. "He that loveth not abideth in death." Life begins when love begins; life dies out of a man when love dies out of that man. Life is eternal when "love never faileth," when it "endureth forever." For life is like an organ with its many keys, with its many swelling tones; only as a master's hand rests upon it, and rules each varied sound, does it wake to life; and the keys and tones of life are its thoughts, its words, its deeds, its prayers; the master's hand is God's, and God is love.—S. S. Times.

### THE WORK CURE.

IN that moment when, as to most at some time or other, a kind of despairing feeling comes to you—when energy lags, and the heart, bitten by the chill of some disappointment, sinks far below the zero point—then the safety for you and the sure path into more genial spiritual weather is the duty next you. Do that anyway. Even with failing feeling and nerveless hands compel yourself to do it. Do not put it off. Do not allow yourself bewailingly to wait for better mood. Do the duty next you, or anyway try at it. At least a fine sense of accomplishment shall come in, a very real consciousness of personal heroism.—Wayland Hoyt, D.D.

## Question Corner

"Enquire, and make search, and ask diligently."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

### No. 531. "Hate" and "Love."

We say to people, "The Bible means just what it says," and they confront us with the passage, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." We say, "O, well, Christ meant that we must love them less than we do him!" They reply, "Then perhaps these other things do not mean just what they say either." Was not that minister right who said that there were errors in our translation?

Mrs. E. B.

The Bible means what it says, but the Spirit of God, not sin-loving man, must be the interpreter of those words. The Greek word translated "hate" is *miseō* (from *misos*, hatred), and is defined to mean, "to hate, regard with ill-will, to detest, abhor, to regard with less affection, love less, esteem less." What is said in Luke 14:26 is just what is said in Matt. 10:37. To love God with *all* the heart means not to love at all those things that would destroy our love for God. This is termed hate. But he who loves God with all his heart, will love father, mother, and all others, as no one outside of Christ can love them; but his love is for their eternal good, that they may be saved. To love them supremely is not to love God. Such love is worldly, carnal. It will end with this life. To love God supremely means oftentimes to forsake the dearest ties of earth; and this the world would call hatred. How many times is a child told that he does not love but hates his father and mother because he will do God's will contrary to their belief! And yet to follow Christ means to do this. He loves God so much that his regard for his friends the world calls hatred; and yet after all he loves them, if he loves Christ, with a love no worldly heart feels. Yes, there are errors in our translation, but not sufficient to lead a single soul astray who wants to find the way.

### No. 532. Micah 4:5.

Does Micah 4:5 refer to the new earth?

J. E.

No; it is part of a false prophecy that the people of "many nations" will raise in the last days; it begins at verse 2. See also Isa. 2:3-5. But the Lord says that those who raise this cry of peace and safety are forsaken of the Lord, and are soothsayers like Philistines. Isa. 2:6. The Lord's message for the last days respecting the state and purpose of the nations is found in Joel 3:9-16.

### No. 533. Eating Rabbits.

I would like to know if it is any sin to eat rabbits, or is it just as much of a sin as to eat pork?

W. H.

Both rabbits and hares, animals similar, are condemned in the law of clean and unclean meats. See Lev. 11:4-8. Whether it is a *sin* or not depends on the eater and the motive. "Whatsoever is not of faith is sin." See answer to No. 529. What reason have we to believe that they are better now than then?

### No. 534. 1 Cor. 14:34.

Where is the authority for saying that 1 Cor. 14:34 applies to business meetings?

A. B.

We do not know that there is any. The text primarily had reference to the condition of things existing in the Corinthian church then. There were those who were doubtless disorderly. Woman should not put herself forward with boldness and arrogance, assuming authority which the Lord has not given her. Her strength is in her modesty and power to win, not in her assuming to rule or instruct. And yet it was proper for a woman to pray or prophesy in public; for the apostle gives instruction concerning such. See 1 Cor. 11:5, 13; Acts 21:9. These instructions both have their place. If the Lord bids woman to witness for him, let her do it. But let her

not assume to do what God has not given her power or ability to do. These are good principles for men to consider also.

### No. 535. Matt. 17:1-3. Enoch and Elijah.

The Bible says Enoch and Elijah were carried up to heaven without dying. Do you suppose that will be all the good people that will get to heaven before the second coming of Christ? Please explain the first three verses of the seventeenth chapter of Matthew.

A SEARCHER AFTER THE TRUTH.

Yes, both Enoch and Elijah were translated; of these the Bible gives us a record. There may have been others thus taken, we do not know. When Christ died the graves of many were opened; and when he rose from the dead, many came out of their graves and appeared unto people. Matt. 27:52, 53. When Jesus ascended, this multitude of those who were once Satan's captives ascended with him. Eph. 4:8, margin. Matt. 17:1-3 reveals to us that there was yet another who had been raised, namely, Moses. The transfiguration on the mount was to reveal to the disciples what the kingdom of Christ would be at his coming. See Matt. 16:28. There will be in that kingdom Jesus Christ glorified. There will be the righteous raised from the dead, represented by Moses, who died and the Lord buried him. When Christ, or Michael, the Archangel, came to raise him from the dead, Satan resisted him. But "the Lord rebuke thee" triumphed, and Moses came forth from the dead, and appeared a living, glorified man on the mount. Those who never taste death will greet Christ when he comes. Elijah represented these. Read 2 Peter 1:16-18, where the purpose of the transfiguration is stated, namely, to set before the disciples the power and coming of the Lord Jesus Christ.

### No. 536. Recourse to Law.

If a worldly man owes a Christian a debt, and refuses to pay it, is it right to sue him and make him pay it?

READER.

If the Christian is dependent upon that debt to meet other obligations, we should judge that for the sake of his creditors a proper recourse to law would be right.

### No. 537. Beast and False Prophet.

What or who are the beast and false prophet spoken of in Rev. 19:20?

C. N. R.

"The beast" refers to the beast of Rev. 13:1-10, a symbol of union of Church and State, which has manifested its fullest development in the Papacy. This power will be a persecutor when the Lord comes. The false prophet which wrought miracles before the beast is the two-horned beast of Rev. 13:11-17, a union of Church and State in this country.

### No. 538. Isa. 45:7. Create Evil.

Please explain Isa. 45:7, "I make peace, and create evil."

S. R. C.

God gives peace through mercy, justification, and righteousness, all of which are revealed in Christ Jesus. See Rom. 5:1; Isa. 32:17; Eph. 2:14. "Evil" is used, not in the sense of sin, but in the sense of judgment because of sin. The law of God is life to the transgressor, but death to the sinner. See Rom. 7:10; Hos. 14:9.

### No. 539. Lucifer and Babylon.

Eze. 28:11-18; Isa. 14:12-14. Explain reference to Tyrus in Garden of Eden and Lucifer in heaven, still being Babylon.

J. J. C.

The question is not plain. It has been said in these columns that the first "king of Babylon" was and is Lucifer. Isa. 14:4, 12. His spirit of selfishness in heaven as Lucifer is the spirit of Babylon, strife and confusion, the same spirit which has controlled Babylon ever since. The earthly king, or prince, of Babylon worked the will of Satan, or Lucifer, the king. Isa. 14:4-20 is a prophecy of what will come upon Satan and all his children in the end, typified by the destruction of ancient Babylon. Tyre was a city noted for its pride and wickedness. The prince of Tyre, its earthly king, had lifted up himself as God. Eze. 28:2. In thus arrogating to himself such authority and wisdom he was actuated by Satan, the king of Tyre, described in beginning and end in verses 11-19. The garden of God is in the city of God, in heaven, where Lucifer dwelt before his sin.



## The Outlook

"I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me."

### ENGLAND ROMEWARD.

THE *Catholic Mirror*, referring editorially to the reply of the English archbishops to the pope's encyclical on the English ordinations, tells us that the Church of England is losing its hold upon the people, and that this utterance of the archbishops has roused opposition to its effort to trim its sails so as not to offend either Catholic or Protestants. We quote the *Mirror* relative to this protest:—

"The editor of *The Rock*, one of the leading papers, representing an important section of the Anglican body, declares that if the letter of the archbishops does not evoke a solemn protest and vigorous action throughout the land, the Church of England is doomed. 'It is evident,' says this writer, 'that the bishops, with few exceptions, intend to deliberately undo the doctrinal Reformation in its most essential aspects.'"

The *Mirror* article thus concludes:—

"What does it all mean? Simply that England is fast on the road to the Catholic Church, where she belongs. Intelligent English men and English women who realize that they have souls to save and feel concern on the subject, know all about the Reformation, and in what way England was torn from the bosom of the old Church, and are anxious to return to the true faith. And it seems from all accounts that they are doing so in thousands. Documents like that of the Anglican archbishops force the crisis."

**A Demand for Pure Foods.**—Such demands are multiplying, and especially in the great cities of this country. Before us lies a circular announcing that a "Pure Food Congress" is to be held at the Chamber of Commerce Hall, in San Francisco, April 30. The object is more widespread than for mere municipal purposes. It is desired to so agitate the subject that pure foods may be found everywhere throughout the State, not only in municipality, but at the country grocery store. Laws of this kind are certainly needed. Cities have no trouble in guarding the evil in their own borders if they possess good laws and faithful and energetic officials, but if the work of driving out adulterated foods be confined to cities, the wretched compounds, compositions and decompositions, of all degrees and kinds will be pawned off upon the dwellers of smaller towns and the country. The law demands that the purchaser shall pay in current coin of the realm the prices of the commodities he purchases. It should also demand that he should get what he is supposed to be a purchaser of and not some wretched counterfeit, or adulterated compound. The label on the article should state just what it is. California raises enough of that which is good and pure, and so does the world for the matter of that, to furnish the people with pure foods. It was not long ago that such laws were unnecessary, in the days when a man's word was as good as his bond. The word is worthless now without the bond, and the bond needs a surety. The foods need the deposition of a reputable analytical chemist. 'Tis sad 'tis true. Well, we wish the Pure Food Congress success.

**The Utility of the U. S. Senate.**—In course of some pertinent remarks, recently, Senator Hoar, of Massachusetts, expressed the following sentiment:—

"What I contend for is that we should have a proper understanding of the function, duty, dignity, and authority of the Senate of the United States. I am one of those people, having spent nearly twenty years of my life with some opportunity to observe this body, who believe that the founders of this country were wise and farsighted when they created this great chamber; that it was their purpose that there should be somewhere in the government of the United States a body of men representing the great sovereignties, fitted by long experience and the confidence of their countrymen to deal wisely with great concerns, who should be expected to be the stay and resisting power against those passionate and fitful gusts of public sentiment which had wrecked every other republic that ever existed on the face of the earth."

It remains to be seen how long this august body will fulfil the high trust here acknowledged. Surely it is being often assailed with "fitful gusts of public sentiment" that need the opposition of wisdom and dignity to keep them from overriding the Constitu-

tion. And the experience of the past few years has seemed to indicate a weakening of the Senate before some of these "fitful gusts;" for example, the Chicago Exposition Sunday-closing resolution, with the declaration that the first day of the week is the seventh day contemplated in the fourth commandment. Surely the tendency to yield, and the danger of yielding, to such "passionate and fitful gusts" are sufficiently ominous to warrant all that Mr. Hoar says on the subject of the necessity of a "stay and resisting power." May the Senate rise to the requirements of such a body, as it did in the days when legislation upon religious subjects and appropriations for religious purposes were emphatically ignored.

W. N. G.

### THEORY AND FACT.

THERE are some wonderful stories told to sustain some of the wonderful theories of the geologists, which many people are led to believe are all assuredly demonstrated. A correspondent of the *Literary Digest* gives the following, which illustrates the point:—

"In your issue dated January 9, you publish an article under the heading, 'The Amazing Vitality of Seeds,' in which the writer states that Dr. Isaiah Pile, of Franklin Co., Kansas, dug a well, and at the depth of a little over 100 feet, struck a rock, under which was found 'fine rich surface soil,' which produced a wonderful growth of tropical vegetation, such as date trees, palms, shrubs, etc. This article has been quoted by other papers, but I am sorry to inform you that it lacks truth. When I read the article I thought it very strange, as the doctor and myself had for over twenty years been special friends, that he had never mentioned this to me, and thought I would call his attention to this article the next time he paid me a visit, which I did a few days ago, and he pronounced it a wonderful yarn. He says he dug a well, but not 100 feet. He describes it thus: Went through dirt and gravel seventeen feet; through solid rock twenty-seven feet; under this rock was slate nearly like coal; went on thus about three feet, making in all forty-seven feet; no rich soil, no date trees, palms, or anything of the sort."

### EFFECT OF GERMAN LIBERALISM.

THE *Congregationalist* says that "during the last six years the theological students in German universities have decreased from 4,527 to 2,956. The causes seem to be a weakening of faith through extreme liberalism, the overcrowding of the ministry, and the very small salary paid to pastors. In Prussia a minister at the beginning receives \$450, and can not expect at any time to receive more than \$900. It is significant that the only two universities which report increased attendance of theological students are Greifswald and Erlangen, which are among the less famous, but which are most conservative."

It is a remarkable coincidence that while in some countries there is an "overcrowding of the ministry," there is everywhere a scarcity of "ambassadors for Christ." "But when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Yet with all the priests and scribes of that same country, there was an "overcrowding of ministers" of that particular kind. And so it is to-day, in more countries than Germany. But the Lord wants witnesses whom he can send.

THE New York *Journal* of March 15 tells of a Methodist Church sociable at Spotswood, New Jersey, at which the younger portion of the flock engaged in dancing, with violin music, and card playing. The preacher, it is said, looked quietly on and enjoyed the scene, but some of the older members left in disgust. One of the brethren remarked: "'Twas amusin'. Of course I hed ter leave with the rest of the elders. 'Twas a Methodist affair, but everybody's feet wuz a movin'. I'd jest liked ter have jined that dance myself." And this is only one instance of many. They were once rare, now frequent. And yet what worse is the dancing than the wretched plays seen on the majority of such occasions? The only cure for such things is conversion to Jesus Christ. He who is drinking of the Fountain of Life, will never find refreshment in the foolish pleasures of earth.

## The Fireside

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

### A POEM.

A WEE golden head on my bosom,  
A roguish and dimpled, sweet face,  
A pair of brown eyes full of laughter,  
A tiny form fraught with rare grace,  
Two soft, dimpled arms that enfold me  
In a wild burst of merry delight,  
And red lips that shower me with kisses,  
As she "loves me with all her might—"

You may talk of the wonderful beauty  
Of poems in rhythm and rhyme,  
Of the subtle thought and the meaning  
Of stanzas and meter and time;

But to me they appear cold and empty,  
A mere waste of words and of space,  
When I read them while holding my darling,  
So winsome with beauty and grace.

Ah, for me no poem e'er written  
Could waken such thrills of pure joy;  
Such thoughts of love and thanksgiving,  
Such blisses, too sweet for alloy.

The soft, dimpled hands of my baby  
Have opened a new realm for me,  
Where she, as a sweet, breathing poem,  
Is the essence of melody.

—Nellie C. Davis, in the *Housekeeper*.

### •NEIGHBOR JOHN.

BY MARTHA CARMEN.

"GOOD-MORNING, John," said Mrs. Thornton to the Chinese vegetable pedler who had just knocked at her back door. "You've plenty of vegetables this morning, I see; lettuce, and peas, and, O, what fine oranges! How much, John?"

"Two bit dozen, lady," answered the pedler as politely as he could.

"Twenty-five cents? well, I will take two dozen of them, for they're the nicest I've seen this spring," replied Mrs. Thornton, as she picked up one of the large golden balls.

"Only got two dozen, lady, and one dozen for 'nother lady up street. She tell me bring 'em to-day. Take one dozen, lady?"

"Yes, one dozen will do, then."

After counting them out, John asked, "Some other thing?"

"No, nothing else this morning," answered Mrs. Thornton.

"All right, lady." And with that John began to put back the vegetables into his two large, cup-shaped baskets. The oranges were placed in a tray that fitted in the top of one of the baskets, so that they would be at hand when he called at the home of the lady who had ordered them. Next, the baskets were fastened to the ends of a strong, six-foot pole, and John, stooping down, rested the pole on his left shoulder, and slowly straightened up until the baskets were balanced. Then, with a pleasant, "Good-morning, lady," to Mrs. Thornton, he was off.

Every one in the village knows old John. His real name is Wong Lee; but long ago the schoolboys gave him the nickname so common to Chinamen, and now he is treated as if he hadn't a name of his own.

It was quite cool that April morning, for there had been a slight frost the night before, and the few people who passed up and down the street were well wrapped up. But no one seemed to think about John's being cold, tho the baskets were so heavy that he walked very slowly, and he wore no coat—only a blue cotton blouse. Besides, his queer, thick-soled slippers were so low and so loose that they nearly slipped off his feet with every step he took.

But he seemed as contented as usual, until he came along by the plaza, or park. Then, as



he looked across the street at two boys on their way to school; a dark scowl appeared on his pleasant face. What was the matter? John doesn't dislike boys, does he?—Not all of them; for he often thinks of his own dumpy, black-haired lads in purple blouses and green pantaloons, away back in China.

He doesn't like American boys, tho. And, to tell the truth, Tom Morris and Joe Green were not very lovable, as you will see.

When they came up nearly opposite John, Tom said to his companion:—

"Hello, Joe! there's old Vegetable John; let's have some fun."

"That's a go! Any of the teachers in sight?" replied Joe as he looked up and down the street.

"Don't see any."

"Good! Now we'll have him talking Chinese," Joe answered, as he stooped down and picked up a small rock.

Taking aim, he whirled it across the street, so that it landed in a puddle of water, not three feet in front of John. Splash went the cold, muddy water all over him and his baskets.

"Now we'll catch it. Run!" shouted Tom, excitedly.

Away they sped in opposite directions,—just in time, too; for the now angry Chinaman had quickly set down his baskets, and was after naughty Joe. It was well he could not understand the muttered threats, and it was well for him that the cry of, "Hey, John!" rang out just when it did. In another moment he would have been caught.

At the sound of his name the Chinaman paused, and looked around. There lay one of his baskets on its side, the lid off, and those fine oranges and other vegetables scattered about the sidewalk. Slowly he walked back, still muttering to himself.

It was enough to confuse any one, wasn't it? Chinamen seem to think slowly, and so poor old John just stood and stared at the wreck as if he didn't know what to do.

Joe and Tom thought no one had seen their wicked conduct, but they were mistaken, for Eddie Peck, one of Miss Martin's Sunday-school class, was on his way to school, not far behind them.

"That Joe Green had better mind his own business," said Eddie to himself, as the rock went flying across the street. "There, John's after him, and I don't care if he gets caught. It'll serve him right. Now I'd like to know what Tom's sneaking back for—after the baskets, I suppose. I declare! he's pushed one of them over. What a shame! If Miss Martin saw that, she'd say that John was my neighbor, I guess, and that I ought to go and help him; for, when we had that lesson about our neighbors, she said it meant any one we could help when in trouble. But I suppose she didn't think about Chinamen when she said that. Besides, he can pick 'em up himself, and I'll just keep on this side the street; for, if any of the boys saw me helping him, they'd guy me terribly."

But Eddie changed his mind. He was naturally kind-hearted, and as he came closer to John, and saw the pitiful look on his face, he was across that street in less time than we can tell it.

"Come on, John; I'll help you straighten up things!" was the cheerful greeting.

The Chinaman turned around, looked at Eddie suspiciously for a second, and then said gruffly:—

"No."

"O, yes; I want to!" replied Eddie, as he placed his book satchel against a tree, and began to pick up the oranges out of the water.

John set to work too, but watched the boy suspiciously all the time; for he half expected to see him try to sneak some of the fruit into his pockets.

"I'll wash these oranges over there," said Eddie, as he took three of the dirtiest ones to a drinking fountain in the plaza. "There, that'll make them all right," he added as he returned, wiping them on his clean pocket-handkerchief. "Now, John, we'll just break off the muddy

leaves of that lettuce head. See, that's better, isn't it?"

With the aid of Eddie's willing hands, everything was soon back in the basket, not much the worse for the spilling out.

The angry look had disappeared from John's face, too, and, reaching down, he picked up the largest one of those precious oranges. Then, holding it out toward Eddie, he said:—

"Take this one."

"O, no, John! I don't want any pay. No, really I don't," said Eddie earnestly, as the fruit was still held out to him.

The Chinaman looked surprised.

"Then why for you help me?" he asked.

Eddie laughed as he picked up his book satchel, and replied:—

"O! just because I felt sorry for you; and then you're my neighbor, John, so I ought to do it. I must hurry on to school now. Good-by, John."

The two mischief-makers had crept back close enough to see what was going on, and for several minutes had been peeking out from behind convenient trees. We must do them the credit to say that they were enough ashamed of themselves not to give Eddie the "guying" he expected.

Old John stood and watched his little helper as he walked briskly down the street. He didn't understand Eddie's explanation about neighbors, but he could appreciate kindness, and, as he once more stooped down and placed the pole across his shoulder, he said to himself:—

"Pretty good Melican boy."

As John plodded along up the street every one noticed him, for they wondered why he looked so happy.

But I don't wonder. Do you?—S. S. Times.

## COOPERATING WITH TEACHERS.

### Parents, Consider.

I REGRET to say that parents are in a large measure contributors to the rearing of the monuments of insubordination and rebellion of the pupils in our schools.

In the first place, these shoots of insubordination exhibit themselves in the very infancy of the child, and, while those to whom God has intrusted the guardianship, may heed and act upon the injunction of the wise king, still, when that period arrives in the age of the child when the cultivation of the mind, heart, and manners is transferred for a certain length of time, they seem to forget that they virtually do and should delegate to that authority the power to discipline that child while it is subject to their care.

Some parents have the erroneous idea that discipline presupposes the use of the rod, which idea renders it so distasteful to them; but such is not the case, for discipline, in its broad sense, refers to the intangible as well as the material. It is treatment or manner of dealing with either mind or body; or, more explicitly, to discipline is to educate, to drill, to correct. Of course, these modes of correction are multitudinous, and I will not enlarge on them, as they are not strictly applicable to the point in question.

It is, no doubt, a recognizable fact among parents that long before the child has reached the specified age which admits him to the privileges of the public school, he has evinced that depravity of mind and heart which compels the conscientious parent to remonstrate with him, making use oftener than otherwise of some form of punishment. Unless great care is exercised on the part of the parent to uphold the teacher in discipline regarding the child during the initiatory years of school life, there will be fostered in the mind and heart of the child a spirit of insubordination, which is the germ from the outgrowth of which unfold so many of the ills and evils in life.

It is a very common occurrence, when pupils of the first, second, and third grades in school, return home and relate the circumstance of punishment inflicted for some misdemeanor by the teacher, for the parent to remark: "That

must not occur again," that "they had no right to do that," that "I will not send my children to school to such a teacher," etc.

Of course, by such a procedure as this is inculcated into the mind of the child the idea that the teacher is debarred the right of controlling it, engendering a feeling that will render the pupil less submissive to control each day, when in nine cases out of ten the teacher has meted out the proper punishment for the offense. Of course, it can't be universally affirmed; but grant that in some cases the teacher is in fault, and has acted unwisely, what action does wisdom dictate that the parent should take in the premises?

According to my view of the subject, and by which rule I have always endeavored to gauge my actions, when a child returns from school, has been guilty of an offense, for which he has received punishment from the proper authority, the teacher, and relates such circumstance to the parent—and I will say, by way of parenthesis, that they are not apt to do that unless for the purpose of eliciting the sympathy of papa and mama, and hearing the teacher denounced—if the parent does not coincide with the teacher that the proper course has been pursued in the question, he should say very little. Never, by the slightest insinuation, leave the impression on the mind of the child that he has been wronged. You can say to him, "My child, do what is right, and you will not have to be punished," for we can all truthfully tell our children that. Furthermore, if, in your calm moments of reflection, you feel that your child has been wronged, don't pass any writings, but go personally and interview the teacher regarding it, keeping the child all the while in ignorance of your proceedings.

Parents do not always realize the injuries that accrue in increasing numbers to their children from their unwise actions in this matter, even after they have rolled up the scroll of their college life.

This is a serious question, if they would only consider it in its different bearings, upon the lives of those dearest to them, and plays quite an important part in character and status of the coming generation.

A poison imbibed in the domestic family is a taint in the national household, for the home is the kindergarten of the nation. Besides, if parents would only calmly consider, this sort of procedure on their part casts many stumbling-blocks in the way of the child's advancement up the hill of science, for it is an almost universally accepted proposition that a child who is habitually insubordinate in school never attains to marked proficiency in learning.

Now, dear parents who may read this, I hope you will give the above subject some thought and attention, and I am sure that a great change will be wrought in the demeanor of our children, as well as their progress in learning, by the effect of school discipline.—Mrs. Anna Warren Shindler, in *Housekeeper*.

## NOURISHMENT.

THE little maid had been ill, and had struggled through the early stages of convalescence. She had taken "nourishing" broths and "nourishing" jellies until her soul was weary within her. One morning she electrified the family by sitting bolt upright in bed and saying: "I want you all to take notice. I am not going to take any more nourishment. I am hungry and I want my meals, and not another mouthful of nourishment will I eat."—*Selected*.

It is said that one hundred and twenty-five wealthy men and women have gone out from Great Britain as missionaries at their own expense.—*Witness*.

MUD is only fit for politicians to throw at each other. It makes a bad road.—L. A. W. *Bulletin*.

THOSE who live in stone houses shouldn't care who throws glass.—L. A. W. *Bulletin*.



## Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. Boothroyd.

### HEAVEN.

BEYOND this changeful life,  
Afar from earth,  
There is a brighter land,  
Untold in worth.

O, let me haste away  
To that blest home,  
And o'er this desert waste  
Let me not roam!

O, feed me living bread,  
Give waters sweet,  
In Thine own way O guide  
My wayward feet!

A. R. WILCOX.

Athens, Vt.

### PROGRESS IN CEYLON.

BY MARY AND MARGARET W. LEITCH.

CEYLON, the "Pearl on the brow of India,"

### Christian Education.

Ceylon is a unique educational center. When the missionaries went to Ceylon, early in this century, they found the great mass of the people sunk in ignorance and superstition. The Buddhist and Hindu priests and a few others could read, but the majority of the people were entirely uneducated. It is probable that there was not then one educated native woman on the island.

When the missionaries began to open schools, the people willingly allowed the boys to attend, but they ridiculed the idea of giving an education to girls, saying: "What would be the use of sending a girl to school? A girl could never learn to read any more than a sheep." On one occasion a missionary was urging a native gentleman to allow his daughter to attend school. The native, pointing at a horse by the road side, said, "Sir, could that horse learn to read?" The missionary replied in the negative. "Well," rejoined the native, "if an intelligent animal like a horse could not learn to read, how do you think a women could learn?"

This was the low ideal which Hinduism had given of the capacity of women. In a Hindu

5,000 young men and women are receiving a higher education under mission auspices. Many of the brightest of these are becoming teachers, evangelists, and Christian workers in Ceylon and India.

### Self-Support.

The expense of the educational work to the mission board is very slight. For example, in the American Board's mission, only four per cent. comes from the home board, ninety-six per cent. being secured through fees from pupils, the income from various endowments, and liberal grants from the government, Ceylon being a British crown colony.

There are nearly 12,000 Christian communicants in the Protestant churches in Ceylon, and more than twice that number of inquirers and adherents. The majority of the churches are self-supporting, and have native pastors ordained over them; the others are aiming at self-support. In the American Board's mission only ten per cent. of the whole expense for church work is met by the home board, ninety per cent. being raised in Ceylon.

### Proportionate Giving.

The native Christians also contribute very liberally to the native Bible and Tract Societies, and to their own native missionary societies, in connection with which they are supporting a considerable number of native workers.

In Ceylon, as in most heathen lands, the majority of the people are poor. The ordinary day wage of a working-man is equal to eight American cents. On this sum a man must support his wife and children, and sometimes one or two aged relatives. The average income of the working people per man, woman, and child, is not more than a cent a day! The majority of these do not have more than one meal of solid food a day, and their expense for luxuries does not exceed per individual more than three-quarters of a cent a month.

Nevertheless the poverty of these poor people abounds to the riches of their liberality. It is a rule among the native Christians to give a tenth of their income to Christ's work. Those who are in receipt of salaries, give a tenth of their salaries; those who are farmers,

give a tenth of their crops, and those who have fruit trees, give the fruit of each tenth tree. They have found by experience that nine-tenths, with God's blessing, goes as far as ten-tenths used to go. The Christians are not impoverished by this giving. The Christian community is the most prosperous, the most educated, the most respected community on the island, and presents a striking contrast to the heathen community. Altho the native Christians begin by giving a tenth, they do not always stop there. That is the standard below which they do not intend to fall. Many of them, especially those who are prosperous, give more than the tenth.

### Self-Sacrifice.

The principal food of the country is rice and curry. Each morning when a Christian woman measures out the rice for the family for the day, so many handfuls for her husband, for each child, and for herself, she takes one handful or



A VIEW ON THE ISLAND OF CEYLON

occupies a strategic position both from a political and a missionary point of view. The first missionaries to Ceylon chose it as a point from which to evangelize India. They realized that, if the people on this island could be won, they in turn would take a share in the work of winning India for Christ. Their expectations are beginning to be realized, for already scores of the brightest Christian young men of Ceylon can be found in many parts of India, as well as in Burma, Singapore, Penang, the Straits Settlement, and Borneo, doing noble work for Christ. They are employed as helpers by twelve leading missionary societies. Not a few have turned away from government service with its offer of a large salary, prospect of promotion, and retiring pension, and have chosen Christian work with barely a living salary. They have learned that there is something better worth living for than merely making money.

home a woman is never, as a rule, allowed to eat with her husband. He and the sons eat first, the mother and daughters eat afterwards. The term which even a small boy uses in addressing his mother is a term used for an inferior.

The missionaries labored earnestly for two years before they were able to induce even one girl to attend school. The first who came committed to memory the 240 letters of the Tamil alphabet and began to read. When the people saw that a girl could learn, they were surprised, even pleased. At present, in connection with the five Protestant missionary societies at work on the island, there are nearly 50,000 children in mission schools, about one-third of whom are girls. There are not only primary and middle schools in the villages, but girls' boarding schools, at the mission stations, also normal training and industrial schools, colleges, and theological schools, for young men. Fully



more and puts it into a box marked "The Lord's Box," thus diminishing by a little the amount the family would have eaten. This custom is almost universal among the Christians. From time to time the church treasurer of each church visits all the Christian homes, collects the rice from these boxes, sells it, and sends the money to the native missionary society.

#### A Worthy Example.

The native Christians in Ceylon can not enjoy many luxuries. They have no stained-glass windows in their churches, no paid choirs, and no church debts, but they enjoy one magnificent luxury. Many churches numbering not more than a hundred members, not only support their own native pastor, but support as well each their own native missionary in some outlying district in which there is no resident foreign missionary. If the weak, struggling churches in Ceylon can do this, could not the strong, wealthy churches in America each enjoy the luxury of supporting its own foreign missionary, through the channels of its own denominational board?

#### Work for the Masses.

Not only do the Christians of Ceylon give money, they give themselves to Christ's work. In connection with most of the churches large Sunday-schools are held on Sunday morning, when the children of the outlying village schools are brought together. Nearly all of the church-members may be found teaching in these Sunday-schools, after which comes the morning service, when the native pastor gives to his people good plain Gospel food. Then, instead of attending a second service, and getting spiritual dyspepsia by eating too much Gospel food and doing too little Christian work, the native Christians are accustomed to go out into the villages in groups for work among their heathen neighbors.

Early in the afternoon one may see bands of Christian women and girls starting out in different directions to hold cottage meetings among the women, and Christian men and boys going to villages one or two miles distant to hold village Sunday-schools or open-air preaching services. In this way the Gospel is being widely disseminated. If Christians in America would pursue a similar plan, giving up their Sabbath afternoons or evenings to work among the unevangelized, one would not much longer hear the old cry, "There are so many heathen at home!"—*Missionary Review*.

#### OUR WORK AND WORKERS.

ELDER A. J. BREED, superintendent of General Conference District No. 6, arrived in this city on the 13th inst.

THE *Bulletin* notes the dedication of a new house of worship at Bladensburg, Iowa, on the 18th inst., Elder C. A. Washburn officiating.

EIGHT new members were added to the church in San Jose, Cal., in connection with the quarterly meeting services on the 10th inst.

AT Brittan, Iowa, a Sabbath-school of twenty-three members was recently established in connection with meetings held by Elder H. M. J. Richards.

IN Cardiff, Wales, Elder J. S. Washburn and company have changed their meeting place to the largest hall in the city, and their contributions more than pay the rent.

WITH the arrival in Calcutta of Dr. O. G. Place and wife, Brother Edwards and wife, Miss Whiteis, and Miss Green, preparations are being made for medical work in that city.

OUR girls' school in Calcutta is reported as doing well, and numbers seventy pupils. The Hindus in other neighborhoods are asking that schools be established for their accommodation.

A BOX of books and tracts has been sent to the island of Tristan d'Acunha, southeast of St. Helena, in the South Atlantic Ocean. This island is a kind of hermitage, containing some threescore people, who get mails from the outside world about once a year, more or less, by means of British naval vessels. The population has grown up from shipwrecked sailors and other stray people. The island belongs to Great Britain.

A LETTER signed by Bernard Schuer states that a Seventh-day Adventist minister is wanted to hold meetings in Regina, Jefferson Co., Mo. There is one family of believers, and a good opening.

AT Collins Center, N. Y., recently, Elder W. A. Westworth spoke on a Sunday forenoon in the M. E. Church, by invitation of the pastor. In return many of the congregation attended Brother W.'s meetings in the afternoon and evening.

WE learn from the *Review* that "Elder J. O. Corliss has gone to Chicago, by special invitation, to give a series of discourses on the subject of the prophecies and the Sabbath, in Willard Hall, of the Woman's Temple." This is the W. C. T. U. Building.

OF the Religious Liberty Library, No. 46, the pastor of the First Baptist Church, of Lynn, Mass., says: "Having carefully read your brochure on 'Baptist Principles of Religious Liberty,' I can but wish that every preacher in the land would read the same. It is a true note at the right time."

ELDER D. T. FERRO reports as follows of the work at Ashland, Oregon: "Six have begun Sabbath observance during the meeting. Five others have been added who were keeping the Sabbath, but never were members of the church; three of these by baptism. Three more were added by letter, making eight in all, with six prospective ones." He also reports substantial improvements in the church building, and "the cause is onward."

"It is possible," says the *Indicator*, "that Brother F. H. Hicks, of Salamanca, N. Y., who for some time has held a very responsible position with the Erie Railroad, will be promoted to a higher position and located in New York City. He has been true to the Sabbath of the Lord, and all the officials of the road know that he keeps it, and the only conditions on which he would listen to the proposition of the promotion was that he should still be left free to hold to his faith and live it in his life."

OF the work in Christchurch, N. Z., Sister Vesta J. Farnsworth writes, under date of March 16: "We are about to begin the erection of a meeting-house. Usually we wait till we have a church organized before such an enterprise is entered upon, but here it seems best to build first. We have had some precious victories in the work in this city, and expect the Lord to gather out a people who will be an honor to his name. We are having about one hundred children now at our children's meetings, and they seem deeply interested."

#### LITERATURE WANTED.

SEVENTH-DAY Adventist literature and Bibles are wanted for missionary work in Waco, Texas. Address, post-paid, Miss M. A. Brück, 700 South 4th Street; or Mrs. Travers, 115 North 8th Street.

CLEAN copies of the SIGNS are wanted for missionary work by Mrs. V. O. Cole, 7 Shaw Avenue, Memphis, Tenn.

#### RURAL HEALTH RETREAT ASSOCIATION.

THE annual meeting of the Rural Health Retreat Association Corporation will be held at the Rural Health Retreat, near St. Helena, Napa Co., Cal., Thursday, April 29, 1897, at 2:30 P.M., for the purpose of electing seven directors for the ensuing year, and transacting such other business as may come before the meeting.

N. C. MCCLURE, *President*.

J. A. BURDEN, *Secretary*.

#### PACIFIC SABBATARIAN ASSOCIATION.

THE annual meeting of the stockholders of the Pacific Sabbatarian Association, a corporation, organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Tuesday, the 27th day of April, A.D. 1897, at 9:30 A.M., for the purpose of electing a board of nine directors, and transacting any other business that may properly come before the meeting. By order of

WM. SAUNDERS,  
*President of Pacific Sabbatarian Association.*

E. A. CHAPMAN,  
*Secretary of Pacific Sabbatarian Association.*

#### PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation, organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, State of California, on Monday, the 26th day of April, A.D. 1897, at 9:30 A.M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting. By order of

C. H. JONES,  
*President of Pacific Press Publishing Company.*  
S. C. STICKNEY,  
*Secretary of Pacific Press Publishing Company.*

## The Sabbath School

International Series.

LESSON VI.—SABBATH, MAY 8, 1897.

THE PRAYER OF CHRIST—CONTINUED.

Lesson Scripture, John 17:14-26, R. V.

14 "I HAVE given them thy Word; and the world hateth them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one. 15 They are not of the world, even as I am not of the world. 16 Sanctify them in truth; thy word is truth. As thou didst send me into the world, even so sent I them into the world. 17 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, 18 but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us; that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I 19 knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

#### QUESTIONS.

1. What did Christ say that he had given to his disciples?
2. What feeling had the world displayed toward them? Why?
3. What experience did Christ not ask for his disciples?
4. What did he desire for them?
5. What did he say of them?
6. What petition did he offer in their behalf?
7. How did he identify their experience with his own?
8. Through what experience had he passed? For what purpose?
9. How many are included in Christ's prayer?
10. What was his desire for all? What kind of unity did he have in mind? What effect would this have upon the world?
11. What had he given to his disciples? For what purpose?
12. How is such unity secured? What would the world thus be led to acknowledge?
13. What was Christ's wish? What privilege would thus be conferred? Since when did God love his Son?
14. Who did not know God? Who did know him? What did the disciples know?
15. What had Christ done? What would he continue to do? With what purpose in view?

#### NOTES.

1. "It is the will of God that union and brotherly love should exist among his people. The prayer of Christ just before his crucifixion was that his disciples might be one as he is one with the Father, that the world might believe that God had sent him. This most touching and wonderful prayer reaches down the ages, even to our day; for his words were, 'Neither pray I for these alone, but for them also which shall believe on me through their word.' While we are not to sacrifice one principle of truth, it should be our constant aim to reach this state of unity. This is the evidence of our discipleship. Said Jesus, 'By this shall all men know that ye are my disciples, if ye have love one to another.'"—*Patriarchs and Prophets*, p. 520.

2. "THE children of God are those who are partakers of his nature. It is not earthly rank, nor birth, nor nationality, nor religious privilege, which proves that we are members of the family of God; it is love,—a love that embraces all humanity. Even sinners, whose hearts are not utterly closed to God's Spirit, will respond to kindness; while they may give hate for hate, they will also give love for love. But it is only the Spirit of God that gives love for hatred. To be kind to the unthankful and to the evil, to do good, hoping for nothing again, is the *insignia of the royalty of heaven*, the sure token by which the children of the Highest reveal their high estate."—*Thoughts from the Mount of Blessing*, p. 105.

3. It is a most encouraging and comforting thought that the Father loves us the same as he loves his only-begotten Son. This is clearly stated in the Saviour's prayer. See verse 23. But this is not all the same love which God has for his Son and for us, — the love of God"—is shed abroad in our hearts by the Holy Spirit (Rom. 5:5) if we are true believers,



and Jesus reveals the Father to us that this experience may be ours (Rom. 5:1). He says, "And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." Verse 26.

**Suggestions for Further Study.**

1. Study Christ's manner of living in this world (see Matt. 8:20; and 10:25), and read again verse 18 of our lesson. Are we content to be as our Master?
2. By what means can the union for which Jesus prayed be secured among God's people?
3. Since God loves me as he loved Christ, and since he loved him because he "lay down his life for the sheep," what ought to be my attitude toward the sheep? See 1 John 3:16.

## The Sunday School

International Series.

LESSON VI.—SUNDAY, MAY 9, 1897.

**PAUL PREACHING TO THE JEWS.**

**NOTE.**—Paul now begins his work in new and untried fields, and we have in this lesson his first reported missionary address. He follows his usual custom of preaching first to the Jews. A close study of the text will show how Paul adapts himself to his surroundings and circumstances. Compare this sermon with others given on other occasions, as in Acts 2:14-36; 21:40 to 22:21; 26:1-29. Read Acts 13:14-43.

**Lesson Scripture, Acts 13:26-39, R. V.**

26 "Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, fulfilled them by condemning him. And tho they found no cause of death in him, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him up from the dead; and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure blessings of David. 'Because he saith also in another psalm, Thou wilt not give thy Holy One to see corruption. For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption; but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses.'

**Golden Text.**—"Through this man is preached unto you the forgiveness of sins." Acts 13:38.

**SUGGESTIVE QUESTIONS.**

- (1) How extensive did Paul consider the invitation to accept of salvation? Verse 26. Note 1.
- (2) What reason does Paul give for the action of the rulers at Jerusalem? Verse 27, first part. Note 2.
- (3) To what did this lead them? *Id.*, last part. Note 2.
- (4) How does Paul picture the unreasonableness of their course? Verse 28.
- (5) What work were the Jews themselves unconsciously doing? Verse 29, first part. Note 3.
- (6) When this work was finished, what was done with the Saviour's body? *Id.* Note 4.
- (7) What was the crowning act of this great work? Verse 30.
- (8) By whom was he seen? Verse 31, first part. Note 4.
- (9) What responsibility did this place upon them? *Id.*, last clause. Note 4.
- (10) What was the mission of the apostles to these Jews? Verse 32.
- (11) In what way was the promise to the fathers fulfilled to the children? *Id.*, and verse 33, first part. Note 5.
- (12) What expression of the Psalmist does Paul apply to Christ? Verse 33, last part. Note 5.
- (13) What promise is made in view of Christ's resurrection? Verse 34. Note 5.
- (14) What assurance was given of a speedy resurrection? Verse 35.
- (15) What is recorded of David in this connection? Verse 36.
- (16) Why is his case brought into the discourse at this place? Note 6.
- (17) How are Christ and David compared in this particular? Verse 37.
- (18) What great truth did Paul then make known to his hearers? Verse 38.
- (19) What was a true belief in this sacrifice of Christ able to do for them? Verse 39. Note 7.

**NOTES.**

1. **Men and brethren.**—And the invitation is not restricted to these, but **whosoever feareth God**, whether he be Barbarian, Scythian, bond or free. Now, for the first time, it was being made known to these people that the salvation for which they had looked and waited had come; that Child, of which many a Hebrew woman had craved the motherhood, had been born, done his work, and been offered as a sacrifice for the sins of the world. The salvation Christ had purchased, Paul was now offering to the waiting people. This is a similar invitation to the one found in Rev. 22:17: "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."

2. **Because they knew him not.**—They had seen Christ, had heard his wonderful teachings, knew his name, his birthplace, and his kindred; and yet they did not know him as the Christ, the Saviour of the world, the One in whom alone their salvation lay, the One who had plucked the sting from death and from the grave had snatched its victory. Likewise they had heard the prophets, whose writings were read in their ears from Sabbath to Sabbath; yet they did not know them as it was their privilege to know them, or as they would have known them if their own imaginations had not painted these prophecies in an unreal light. They had pictured the coming of their Deliverer in a grand, majestic demonstration; so that they could not see him at all in the humble garb in which he did present himself to them.

3. **Fulfilled all that was written of him.**—The sacrifice of the Messiah for the sins of those who were to be redeemed was a necessary part of the plan of salvation. In rejecting this work which Christ was doing for them, they were proving the authenticity of Christ's claims. The sacrificial offerings since the time of Abel had pointed forward to Christ's sacrifice.

4. **Laid him in a sepulcher.**—The work of Christ on earth was now complete. His mission was ended, so far as it related to his visible presence on earth. He had submitted to the penalty of the broken law, and with the hand of death upon him he was laid away to await the summons to life which would make his sacrifice a success. His restoration to life was a warrant of his acceptance with God.

5. **The sure mercies of David.**—"The holy and sure blessings." "These holy things of David are particularly the eternal reign of righteousness set forth in the latter part of the 22d, and the 72d, and 132d Psalms. These promises, in anything like fullness, could not have been fulfilled without the Lord's resurrection."—*Saddler.*

6. **For David . . . saw corruption.**—The argument of the apostle was to show that this quotation referred not to David (who saw corruption), but to Christ, who was raised from the dead before corruption had taken hold upon his body.

7. **Could not be justified by the law of Moses.**—To be justified is to be completely forgiven for the transgressions of the law; to be made as tho no sin had been done. No law can justify its transgressor. It is not the province of the law to do this. A law that could both condemn and justify would be without force in either particular. In fact, the justification clause would kill the law itself. The worth or value of law lies in the fact that it can not justify those who transgress it. The death which is ours because of our transgression of the law was paid for us by Christ, the Author of the law, if we accept him by faith. Thus the dignity of the law is upheld, and we are free from the penalty which it pronounces upon us.

**FRESNO CAMP-MEETING.**

OUR first camp-meeting in California, for the year 1897, will be held in district number four.

The location of the meeting will be at the junction of O Street and Blackstone avenue, city of Fresno. Take the Belmont horse-cars.

The date of the meeting will be from April 22 to May 3.

Elder Breed, and probably Elder Knox, will be with us, besides other Conference laborers.

Inquiries concerning the meeting will be answered promptly, if addressed to J. J. Ireland, care of the Pacific Press, Oakland, or to the writer. Come, and bring your children, that they may have the benefit of the meeting.

G. W. REASER.

Box 272, Fresno, Cal.

**HEALDSBURG COLLEGE CORPORATION.**

THE stockholders of Healdsburg College corporation will hold their sixteenth annual meeting on Monday, April 19, 1897, at the south college building, in Healdsburg, California, at 10:30 A.M., for the purpose of electing a board of seven trustees, to serve one year, from the above date, and to transact such other business as shall be brought before said meeting.

N. C. McCURE,  
President.

WM. INGS, Secretary.

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## News and Notes

**FOREIGN.**

—The uprising in the island of Porto Rico has proved to be of no consequence, and was quickly subdued.

—By an explosion of dynamite in a Johannesburg (Africa) mine, eight English and twenty-six native miners were killed.

—The cannibal natives of the New Hebrides recently killed and ate a British trader by the name of George S. Duncan.

—On April 9 a car-load of fireworks was accidentally exploded in the streets of Buenos Ayres, which resulted in the death of ten persons.

—An extensive conspiracy and plot to assassinate President Alfaro, of Ecuador, was recently brought to light, and the ringleaders captured and imprisoned.

—President Faure, of France, will visit Russia in June, accompanied by M. Hanotaux, minister of foreign affairs. The trip will be made in an armored cruiser.

—A report from Paris states that the pope intends to intervene between the powers and Greece, with a view to effecting a peaceful solution of the Cretan problem.

—Early in the month of March the town of Giram, on the island of Formosa, was severely shaken by an earthquake, in which fifty-six persons lost their lives, and fully one hundred were severely injured.

—The teetotalers of England propose to celebrate the diamond jubilee of Queen Victoria by securing one million signers of the pledge. On a given day every home in England will receive a visit from their canvassers.

—A report from Montevideo states that another serious engagement has taken place between the insurgent and federal troops, in which the latter were defeated. The insurgents have captured the town of Sarandi.

—Reports from Montenegro state that several conflicts have occurred between Albanian Mussulmans and Montenegrin Christians, and Montenegro has warned Turkey that if the Albanians continue their attacks, she will send troops to aid the Christians.

—It is reported that a new triple alliance is in process of formation between the three empires of Europe, Germany, Austria, and Russia. Emperor William will visit Emperor Francis Joseph on April 22, and the latter will start three days later on a visit to the czar of Russia.

—The Chinese Government has decided to order four more armored cruisers, two fast cruisers, and several torpedo destroyers of the English type. Preparations are also being made to fortify Kiaochow, on the southern coast of Shantung, and establish there a dry dock and naval station.

—An ancient papyrus was recently unearthed in Egypt which gives an account of a horse trade between the writer of the record, and a Hebrew named Daniel. The Egyptian plainly states that he was cheated by the Hebrew in the transaction. Of course this was not the Daniel of scripture, who was a resident of Babylon.

—According to reports received at Shanghai, the natives in the vicinity of Ichang, China, are dying by the hundreds of starvation. Their maize crop, which they exchanged for rice, was almost a complete failure, and their supplies are now completely exhausted. No estimate of the loss of life is given, but it is reported to be very heavy.

—A report comes from the Philippines that 200 of the Manila rebels who had been captured were confined in a small room, and the guards kept up a continual fire through the walls of the inclosure until two-thirds of the rebels were killed. It is believed that the Spaniards took this way to rid themselves of the expense of caring for their prisoners.

—It is reported that Ilg, the Swiss engineer who was instrumental in restoring peace between Abyssinia and Italy, has been presented by King Menelek with a concession of land for the construction of a railway into Abyssinia from the Red Sea. The line will be several hundred miles long, will be financed by French capitalists, and construction upon it will be commenced at once.

—A late report from Cuba states that a battle has been fought between the Cubans, under Brigadier Aleman, and a strong Spanish company, in which the latter were driven from the field, leaving 200 dead. With the supplies contained in the expedition which was conducted by General Roloff, the Cubans have fortified the port of Banes, and it is expected that this port will soon be attacked by Spanish gunboats. The Spanish gunboats Satellite and Sandoval were both attacked by the insurgents, and sustained considerable injuries and some loss of life before they were able to beat off the attacking parties. A detachment of Matanzas guerrillas has captured the auditor of the insurgent war department. An insurgent force, under Peroco Delgado, was surprised by the Spaniards near Encrucijada, and left eleven dead upon the field, together with a quantity of arms and ammunition. The general situation is unchanged.



—The English Church authorities have published a reply to the bull which the pope recently issued in regard to Anglican orders. The reply is a long step toward Rome. The position of the Anglican archbishop is defended entirely from a Roman Catholic standpoint. The claim of the validity of the Anglican orders is based upon the fact that they are as much sacramentarian and sacerdotal as are those of Rome.

—The march of Merchand's French company up the Mobangi River in Africa, is accompanied by great slaughtering of the natives, who are opposing his advance. Every village along the Manyanga road was burned, several hundred of the natives killed, and all their available food taken. The object of this expedition is to follow the Mobangi River to its source, then cross over to the head waters of the Nile, and attack the Arabs and Derivishes, also to look after French interests in that section, and checkmate the English in attempts to occupy the territory.

—Affairs along the Græco-Turkish frontier are progressing slowly, but it seems surely, toward an outbreak of hostilities. Three companies of Greek irregulars, variously estimated at from 1,000 to 3,000, have crossed the frontier, and engaged the Turkish outposts. Reports from the vicinity of the disturbance are contradictory, but it seems certain that the Greeks have captured Baltino, in Macedonia, having in this engagement inflicted upon the Turks a loss of forty killed. The Turks in turn attacked the Greek position, but were repulsed with considerable loss. Detachments of the Greek irregulars are said to be driving the Turks before them, and are pushing on for Grevena, threatening to cut off communication between the two divisions of the sultan's forces at Elassona and Janina. The sultan has threatened that if these incursions of irregulars continue, he will declare war and advance upon Greece, and as the latter is taking no pains to stop the invasions, a declaration of war is expected before many days.

#### DOMESTIC.

—The entire membership of the Young People's Society of Christian Endeavor now amounts to 2,800,000.

—Virginia has passed a law making it a misdemeanor to sell intoxicants to students of any educational institution in that State.

—Three persons were killed and a number seriously injured by a collision on the Southern Railway at Harrisburg, North Carolina, on April 11.

—On April 9 three prospectors were murdered in their tent by an Indian, at the Panamint mining camp, on the Mojave Desert, in southern California.

—Ex-Secretary John W. Foster and Charles S. Hamlin have been appointed as commissioners to assist the Treasury Department in the solution of the Bering Sea seal question.

—Wu Ting Fang, the new Chinese minister to this country, has arrived in San Francisco, and will make his journey to Washington by special train. He is a nephew of Li Hung Chang.

—On April 12 President McKinley announced the appointment of Senator E. O. Wolcott, Adlai E. Stevenson, and Gen. Charles J. Paine as commissioners to an international monetary conference.

—The Secretary of the Navy has issued an invitation for bids for the construction of three new thirty-knot torpedo boats. The boats are to be completed within eighteen months from date of contract.

—On April 10 William Henry Theodore Durrant was again sentenced to pay the penalty of death for the murder of Blanche Lamont, in the Emanuel Baptist Church, of San Francisco, the execution to take place on June 11.

—The Chicago Presbytery has at last flatly refused to commit itself to the principle of prohibition, one of the chief arguments advanced being the necessity of the revenue which the saloon provided in helping to sustain the municipal government.

—Rear-Admiral Lester A. Beardslee, now in command of the Pacific Coast squadron of the American fleet, is to be succeeded in command by Rear-Admiral Joseph N. Miller, who will soon proceed to Hawaii to join his flag-ship, the Philadelphia.

—A joint resolution is now before Congress, providing for the appointment of commissioners to take charge of the exhibits of the United States at the Paris Exposition in 1900. All the States and Territories will be asked to take part in the exhibition.

—As a result of the terrible cyclone at Perry, Oklahoma, in which twenty were killed and nearly a hundred injured, many both of the injured and uninjured have become insane. It is estimated that more than a thousand cyclone caves are being constructed throughout that region.

—A Mr. Gatham, of Chicago, proposes to construct a telescope with a diameter of 100 feet. The principle upon which this gigantic lens will be constructed will be entirely different from that governing the construction of lenses now in use. Instead of being composed of one large piece of glass, the object lens will be composed of a large number of small lenses, which can be made more perfectly than a very large one, and more cheaply in proportion. It is on this plan that the Mt. Lowe telescope is made.

—The State of Maine is the first State to prohibit the kinetoscope representation of prize-fights. New York, Pennsylvania, Minnesota, Illinois, and Texas have similar acts pending in their Legislatures, and it is expected that many other States will follow the lead of the old Pine Tree State.

—By the failure of the Globe Savings Bank, of Chicago, the University of Illinois is expected to suffer heavily. The treasurer of the bank was also treasurer of the university, and cash to the amount of \$140,000, together with bonds to the amount of \$400,000 belonging to the university, are missing.

—The street railways of Buffalo, N. Y., are now operated by electricity generated at the Niagara Falls, twenty-nine miles distant. Power from the same source will soon be supplied also to Rochester, Albany, and other large cities, as well as for the operation of the canal-boats of the Erie Canal.

—On April 8 the best business part of the city of Knoxville, Tennessee, was destroyed by fire. The financial loss is variously estimated at from one to one and a half million dollars. Five persons are known to have lost their lives, and it is reported that many more of those unaccounted for are among the dead.

—Reports from Alaska state that hundreds of miners, blinded by the glamor of gold, are rushing to the diggings without provisions, and that starvation is almost certain. As a sample of the scarcity of food in the Clondyke region, flour is selling at \$50 a sack, or \$1.00 a pound, and other food proportionately high.

—The California State Sunday-school Association (Interdenominational) held its thirteenth annual convention at the First Baptist Church, San Francisco, April 6 to 8. The international field worker, Prof. H. M. Hamill, of Illinois, was in attendance, and a good report was given of the work done during the past year.

—A joint resolution of Congress permitting the landing of aliens to take part in foreign exhibits at State fairs is now being taken advantage of by about 2,000 Chinese, who claim that their services are needed in connection with the Nashville Centennial. The State Department is considerably exercised over the matter.

—A shocking tragedy was enacted by an insane farm-hand at Pascoag, R. I., on the morning of April 14, in which Edward Reynolds, his wife and daughter were murdered and their home set on fire by the dangerous lunatic. The bodies of the father and daughter were cremated before assistance reached them.

—It is reported that the Standard Oil Company, the Western Oil Company, and the Russian Oil Company, have decided to join their forces and control the oil supply of the entire world. This has been the purpose of the Standard Oil Company for a long time, and will constitute the most gigantic trust in the world. The oil user will then be at the mercy of the trust.

—By the collapse of a piazza on which he was receiving congratulations after delivering a speech at St. Augustine, Fla., on April 8, William J. Bryan and about 400 others were thrown to the ground, fully twenty feet below. The orator's face was considerably cut and he sustained a number of bruises. A score or more persons received cuts, sprains, and bruises, but none were seriously hurt.

—The American Tract Society held its annual meeting at Washington, April 11. In the report of the field secretary it was stated that the society was now publishing evangelical literature in 153 different languages and dialects. The total number of volumes in all languages published in New York was 31,500,000; the total number of books and tracts, nearly 500,000,000, and the total number of periodicals, 200,500,000.

—The New York Board of Education is considering a plan to establish in each of the public schools in the city a lunch counter, where children can buy wholesome food for their midday meal. No pie or sweetmeats will be allowed, as they are considered a menace to the health of the children. This step is considered necessary in view of the fact that many parents send their children to school with a few pennies with which to purchase their lunch, the lunch usually consisting of these tabooed articles.

—The rivers and streams along the entire Mississippi Valley, from north Dakota to southern Louisiana, are still swollen and turbulent, and the destruction of life and property is still going on apace. Davis Island, below Vicksburg, which is inhabited by 2,500 people, is completely overflowed. It is reported that every foot of land in Indian Bay country, Arkansas, is under water, and that 500 persons and 1,500 head of live stock are absolutely destitute of food. The river is falling at Memphis but is continuing to rise at Vicksburg. It is estimated that crops to the value of \$3,750,000 have been destroyed. Fifteen thousand square miles of the richest cotton land are completely under water. The situation at Omaha is very critical. The streets of Cairo, Illinois, are flooded and several business blocks are under water. At Grand Forks, N. D., 250 families are dwelling in the second stories of their houses, or on the tops of barns and haystacks. A considerable loss of life is reported all along the flooded districts, but definite figures can not be given.

## Signs of the Times,

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**General Central Agency.**—Pacific Press Pub. Co., 14-18 W. 5th St., Kansas City, Mo.  
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Arkansas Tract Society—Fayetteville, Ark.  
Atlantic Tract Society—39 Bond St., New York City, N. Y.  
Australia—Echo Publishing House, North Fitzroy, Victoria.  
California Tract Society—1059 Castro St., Oakland, Cal.  
Canada—Int. Tract Society, 268 Crawford St., Toronto, Ontario.  
China—A. La Rue, 22 Queen's Road, East Hongkong, China.  
Colorado Tract Society—1112 S. 11th St., Denver, Colo.  
Dakota Tract Society—Vilas, S. Dakota.  
England—International Tract Society, 59 Paternoster Row and 451 Holloway Road, London.  
Florida Tract Society—Box 508, Orlando, Florida.  
Germany—International Tract Soc., Grindelburg, 15a, Hamburg.  
Illinois Tract Society—324 Dearborn St., Chicago, Illinois.  
Indiana Tract Society—175 Central Ave., Indianapolis, Ind.  
International Tract Soc.—271 W. Main St., Battle Creek, Mich.  
Iowa Tract Society—603 East 12th St., Des Moines, Iowa.  
Kansas Tract Society—821 West 5th St., Topeka, Kan.  
Maine Tract Society—North Deering, Me.  
Manitoba—W. H. Falconer, 284 Boyd Ave., Winnipeg, Man.  
Maritime Provinces Tract Society—Box 85, Moncton, N. B.  
Michigan Tract Society—271 W. Main St., Battle Creek, Mich.  
Minnesota Tract Society—Box 989, Minneapolis, Minn.  
Missouri Tract Society—14 West Fifth St., Kansas City, Mo.  
Montana Tract Society—307 N. Warren St., Helena, Mont.  
Nebraska Tract Society—1505 E. St., Lincoln, Neb.  
Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.  
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New York Tract Society—317 West Bloomfield St., Rome, N. Y.  
New Zealand Tract Society—57 Tory St., Wellington, N. Z.  
North Pacific Tract Society—190 E. 20th St., Portland, Oregon.  
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South Africa Int. Tract Soc.—28 a Rodand St., Cape Town.  
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Texas Tract Society—Keene, Johnson Co., Texas.  
Upper Columbia Tract Soc.—312 S. Wash. St., Spokane, Wash.  
Utah Tract Society—Box 1058, Salt Lake City, Utah.  
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.  
Vermont Tract Society—190 N. Winoski Ave., Burlington, Vt.  
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2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phares and Zarah of Thamar; and Phares begat Esrom; and Esrom begat Ram;

4 And Ram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon.

A. M. 4000.

CHAP. 1.

a Lu. 3, 23

b Ps. 132, 11

Isa. 11, 1

ch. 22, 42

Acts 2, 30

Rom. 1, 3

c Gal. 3, 16

d Ruth 4, 18

1 Chr. 2, 5, 9

e Num. 1, 7

f Josh. 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

Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public 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, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

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READ our Publishers' department, page 14. Note the special terms there given.

THE central local camp-meeting of California will be held at Fresno, April 22 to May 2. It is hoped there will be a good attendance, and that the blessing of God may be graciously received in abundance, even as it has been bestowed.

Notice the appointments of stockholders' meetings of the Rural Health Retreat Association, St. Helena, Cal. (April 29), Pacific Sabbatarian Association, (April 27), and Pacific Press Publishing Company (April 26), of this city, on page 12 of this paper; and also the Healdsburg College meeting (April 19), on page 13.

It will be seen by the notices on another page that the Fresno meeting includes the time of the appointment of most of the stockholders' meetings. It would seem that it would be better for these meetings to adjourn until a later date. Some of them doubtless will. It will insure a better and more representative attendance if the meetings are held outside of the time of the camp-meeting.

**Unappreciated Charity.**—Oftentimes what is bestowed as a gift comes to be looked upon by the receiver as what is due him. The Chicago *Herald* tells of a benevolent man who had a regular list to whom he gave alms according to his ability and his conception of their needs. One old man came regularly as the month and received a dollar. On a recent occasion he accosted his benefactor and received from him a half dollar. He thanked the donor, started away, hesitated, stopped, and then turned to the giver and said, "Excuse me, sir, I would like to ask you a question." "Well, what is it?" said Mr. G., his benefactor. "It is this. Every month for years past you have given me a dollar, but to-day I come, and you give me only fifty cents. How is that?" "Well, I'll tell you," said Mr. G., smiling good-humoredly. "I have had some unusually heavy

expenses this month. My eldest daughter got married, and the outlay for her trousseau, etc., has compelled me to retrench in every direction." "Ah, I see!" said the beggar. "But, Mr. G., I really can't afford to contribute toward your daughter's wedding expenses." We often meet this spirit, tho not always such refreshing frankness.

**It Is Not a Bad Illustration.**—It is said that "Longfellow was ashamed that he wrote 'Excelsior.' He tells of a young man toiling up and up, ever with the desire to gain greater heights. And the higher you get the colder it is. At least he got higher, and met—death." And that is about the result of men's aspirations without God. The heights of fame and wealth and power and knowledge are cold and lifeless without divine love. But divine love walks in the lowliest places of earth, yet it has Christ the Lord for company.

**Blue Laws Wanted.**—A New York paper tells us that Philip Goetz, of No. 87 Butler Street, Flatbush, called on the magistrate on Sunday, March 22, to have Mrs. Cook, one of his tenants, arrested for running a sewing machine on Sunday. The magistrate was not in. "Isn't there a law prohibiting any sort of work on Sunday?" asked Mr. Goetz. "Yes," said the clerk, "but it is one of the old blue laws." "Then I want the blue laws enforced in this case," replied Mr. Goetz. And this illustrates how personal spite will put in operation unjust laws. Such laws ought not to be on the statute book. Mrs. Cook had as much right to sew in her home on Sunday as Mr. Goetz did in his on Monday.

## OUR BOARD OF MISSIONS.

### Its Object and Work.

THE Board of Missions of the Seventh-day Adventist Church is composed of nine members, elected at each biennial General Conference of the denomination. The board is intrusted with the work of carrying the Gospel to the regions beyond, especially to Catholic, Mohammedan, and heathen lands. Missions have already been established in Mexico, Central and South America, Japan, India, Western and Interior Africa, and in the islands of the West Indies and Polynesia.

For the carrying forward of its work, the board is dependent upon the liberality of those interested in the extension and upbuilding of the kingdom of Christ in the world. All help rendered in this line is sacredly used in harmony with the wishes of the donor.

Correspondence addressed to the secretary of the board regarding the operations of the society will be welcomed. All donations for the extension of the Gospel into the regions beyond should be sent to the treasurer who will gratefully acknowledge the same.

The following are the officers of the board:—  
President, Allen Moon, 118 D Street, N. E., Washington, D. C.

Secretary, Francis M. Wilcox, 267 West Main Street, Battle Creek, Mich.

Treasurer, W. H. Edwards, 267 West Main Street, Battle Creek, Mich.

A NASHVILLE, Tenn., paper has the following protest against the idea of "fifty men at work on the government building" on Sunday. The protest is by "White Ribbon," as follows:—

"A spectacle to make angels weep. One to make devils laugh. It would be better to postpone the Centennial to the year 2000, or get along without a Government building, or dump the exhibits into the Cumberland River, than to insult Him who said, 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' It is to be hoped that the proper authorities will suppress the unlawful spectacle before the righteous Judge commissions a servant to proclaim, 'Yet forty days and Centennial City shall be overthrown.'"

We do not object to the lady's protesting; for she has a right to protest; but we do wish to call attention to the fact that such protests are not founded in truth. "The seventh day is the Sabbath of the Lord thy God" still. This does not mean the first day. There

are in justice no proper authorities to "suppress" such things. True, Tennessee has a Sunday law, and has enforced it in the past against men who made no public spectacle of themselves at all, but Tennessee has evidently learned better. She is going to let State employees work if they will; but let us tell "White Ribbon" and Tennessee that God will not condemn any Tennessean for Sunday work; for he has no Sunday law.

**A World Trust.**—It looks now as tho the Standard Oil Company would control the oil supply of the world, by union with the great Russian and Chicago firms, its only competitors. Last year it paid a dividend of 31 per cent. on a capitalization of \$90,000,000, or, in other words, a profit of \$27,900,000 was distributed. The first week in April, in four days, its stock jumped \$19,000,000. All these millions are controlled by a committee of six men, made up of John D. Rockefeller, president; William Rockefeller, vice-president; John D. Archbold, H. H. Rogers, Benjamin Brewster, and H. M. Flagler, treasurer. "Not a single secret," says the New York *World*, of this council, "has ever leaked out. There is not a possibility of any line of policy being divulged prematurely. The combined fortunes of the two Rockefellers will aggregate nearly \$300,000,000." Truly it may be said:—

"Ill fares the land, to hastening ills a prey,  
Where wealth accumulates and men decay."

A NEAT souvenir circular, in good English style, comes to us from the Claremont Medical and Surgical Sanitarium in South Africa, in fact, the only institution of the kind in that part of the world. It is located at Newlands, near Cape Town. The object of the institution is to employ the recognized and established principles of medical practise to assist nature in restoring health, and to disseminate true principles of hygiene and healthful living. The souvenir is embellished with twelve fine half-tone cuts of the buildings and places of interest in the vicinity. Physician in charge, R. S. Anthony, M.D.; treasurer and business manager, J. J. Wessels; steward, A. Druillard; matron, Mrs. N. H. Druillard. May the institution prove a blessing to many. Address, Claremont Medical College, Claremont, near Cape Town, South Africa.

A MERELY occasional and casual glance at the record of Congressional proceedings reveals the fact that only the representatives of concentrated wealth are called in consultation when counsel outside of the membership is wanted concerning financial interests. The banking lords, the railroad magnates, or the great manufacturing or commercial princes, are consulted concerning their various interests; but the farming and labor interests—the very foundation stones of all business—are persistently ignored. There is nothing that so blinds men to their true interests, and the true interests of the country at large, as greed.

**Public Expenditures.**—It is stated that during the last four Congresses of the United States, in eight years' time, three of which were especially hard times, more than four billions of dollars have been appropriated. Of this amount nearly \$1,200,000,000 was for pensions. But while the pension appropriation of the last conference fell off over \$50,000,000, the aggregate appropriations reached \$1,043,437,018. What will the present Congress do? And what will the end of such extravagance be, which continually rolls up the burden of taxation upon an impoverished people?

REV. FRANK CRANE, D.D., of Chicago, suggested at a Methodist ministers' meeting in that city, that the church doors be thrown open to every one, "not requiring any religious, moral, or intellectual test of membership." Well, that is about the case now in some quarters. Certainly all kinds of characters are in the church, undisciplined, unmo-  
lested.

BETTER to lead men to Christ, the great Leader and Commander, than to lead or rule them ourselves; for only he is led aright who is led of God.