

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 Good Shepherd.—Jesus Christ is "the good Shepherd;" he is the one who laid down his life for the sheep. He left his own home of comfort and glory, and came to this world's lone, barren mountains of sin to seek and save the lost ones.

"Home of comfort," did we say? No, it was not, is not, comfort while the sheep were lost. He is infinite love, and love is pained with the pain of others. "In all their afflictions"—the afflictions of Israel—his flock—"he was afflicted;" and this is an eternal truth; for He is "the same yesterday, to-day, and forever." And as a good shepherd of earth could not rest content in sheltered home while members of his flock were astray on the wild, bleak moor or in the desolate, prey-seeking mountains, so the heart of the Good Shepherd could not rest in comfort while poor, sin-sick souls were wandering in the wilds of earth, subject to the fierce wolves of sin and the bleak, cold moors of eternal death.

He does not wait to find others to go. Out into the cold, starless night he plunges alone, willing to meet all that awaits him, only so that he saves the lost. He does not count the danger. Neither does he seek to arouse the lion in his den, nor the tiger in his lair. But he does not fear them; his mission is to save. And so he comes, and seeks, and suffers, and meets lion, and bear, and cold, and heat, and want, and strife, till at last he lays down his life, that he may save the lost one. Infinite love finds more comfort in the sacrifice that wins one soul than in the selfish comfort which is indifferent to the wants of others.

The Lesson which the Lord would teach to

every lost soul is that there is hope. He thus brings salvation full and free. Sinner, you are the lost sheep; and that means every soul of man by nature. You are in the wild mountains, surrounded by beasts of prey, footsore, weary, disheartened, worthless, ready to die; yet the Good Shepherd sees you, and over the rough, hard way you went, he seeks you. In his great sacrifice he took upon himself *your* nature, bore *your* sins, suffered *your* woes and pains, endured *your* temptations, and all to save you.

Will You Not Be His Sheep?—It only means that you will follow him—no more than this, no less. When he lived a man, he submitted to the Father's will. "My meat is to do the will of Him that sent me." John 4:34. He said



"He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him; for they know His voice." John 10:3, 4.

this by the shepherd king of Israel before he came: "Lo, I come; . . . I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. God's will is therefore his holy law, and in this law Jesus Christ, the Good Shepherd, delighted, because it was in his heart. His heart was in harmony with the law; he was submitted to its every precept. All who in Christ submit to that same law are members of Christ's flock. He counts them as his very own.

"He Goeth before Them."—Mark his loving care. Altho they are in the world, meeting its temptations, altho seemingly thrust out from home and friends, they are not alone; *he goeth before them*. How unlike many of the false shepherds of earth who endeavor to *drive* the

flock of God! They seem to have obtained their conception of a shepherd from the west, where sheep are driven, oftentimes by dogs. But the true, oriental shepherd, from whom our Lord draws his illustration, does not drive his flock; he leads, he goes before, he goes with. He does not even send us alone; he says, "Follow me."

"He leadeth me, O blessed thought!"

Every step of the way is marked by his footprints. He has met every trial, conquered in every temptation. He takes us over no strange ground to him. "He knoweth the way that I take." He walks with us in the way.

"My Sheep Hear My Voice."—His sheep are those who follow him in submitting with entire and willing surrender to "the will," "the law," "the commandments," the "good-pleasure" of the all-wise God. That law was spoken from heaven by the voice of God (Deut. 5:22); by Christ, the Sent of God; for he is the Word "by whom are all things" (1 Cor. 8:6). While therefore the voice which spoke God's unchangeable law was the voice of God the Father, it was also the voice of God the Son. The law of God is preëminently the voice of the great

Shepherd of the sheep, the one unchangeable voice. He who knows that voice knows that by which all other voices may be tested. When the heart is submitted to God's law, the whole being is attuned to his nature. His Son speaks in harmony with that law; and his apostles and messengers bear a message in harmony with that law; so that if one hears Christ, they will hear his servant. John 15:20. His Spirit will lead and teach in harmony with that, for that law is "the law of the Spirit of life." Rom. 8:2.

What a Babel of voices there now is! "Lo, heres," and "Lo, theres," are heard on every side, and multitudes are deceived. Many are led by men. Others suppose they are led by the Spirit of Christ when it is the spirit of

antichrist, because it leads away from God's law and Christ's life. Still others walk in the imagination of their own heart, and think they are following God. They are deceived. Would we test them?—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Our Lord teaches the same truth: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the *will of my Father* which is in heaven." Matt. 7:21. God would have us so know his voice that we neither shall be deceived by others or in ourselves.

The Good Shepherd.—Follow him. He will never forget us, and until we reject him forever, he will not leave us. Even in his rod of discipline, there is comfort. In the valley of the shadow of death there is no cause to fear. He will lead us all the way, and bring us to Zion. He is the Author and Finisher of our faith. He says: "Fear thou not; for I am with thee: be not dismayed; for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness." "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." "I am the Good Shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." Blessed Shepherd, indeed! Who would not follow him?

Mother Love.—A leaflet sent out by the Woman Suffrage movement tells us that when Miss Willard, years ago, was seeking and praying for a remedy to "be set over against the appetite of the drinker and the avarice of the saloon-keeper," this answer was whispered to her:—

Set over against the appetite of the drinker and the avarice of the saloon-keeper the undying mother love of the home.

A blessed answer indeed; but it has been perverted to be made the foundation of a woman suffrage movement. Now we are not going to discuss the question of woman suffrage, but we do say that "undying mother love of the home" has no necessary connection with it. Suffrage is demanded for political purposes, for compulsory measures, to compel saloon-keepers, and to restrain liquor-drinkers. But mother love is divine. It can not be compelled; it can not compel by political or civil force; it wins by a power stronger than all compulsion. It is that which binds the son to home and mother and God from the earliest infancy, and so furnishes a mighty bond of Christian manhood by which other men may be rescued and bound. It is a force which, to a limited extent, has been potent of good from the time of Eve, "the mother of all living," down to the present time; and there is no way by which the world can be more greatly helped to-day than by converting the mothers, not to political means, measures, or methods, but to "the undying mother love of the home," having its center and circumference in the love of God,

through faith in the power of Christ Jesus. Woman suffrage may give women the "equal rights" they are clamoring for, but it will not give them more abundant grace or power for good.

THE EVERLASTING KINGDOM.

IN our last issue was presented in brief the great alphabetical symbolic prophecy of the Scriptures, the dream of Nebuchadnezzar. Under the symbol of a great metallic image was shown in epitome the rise and fall of the four great universal empires of the Bible, the head of gold representing Babylon, the original apostate kingdom; the breast and arms symbolizing Medo-Persia; the belly and thighs of brass standing for Grecia; and the legs of iron and feet of iron and clay symbolizing Rome in its united and divided states. The whole sweep of earthly empire is comprised in this brief prophecy. It begins at that kingdom which had its origin just this side of the Deluge, and carries us forward to the last of all earthly empires. But the vision does not pause here. After describing the image, the prophet proceeds:—

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

This was the dream. What does this stone not of man symbolize? What does it mean? Here is the interpretation:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

The stone which became a great mountain represents, therefore, a kingdom established of God. That stone primarily is Jesus Christ. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. The apostle Peter quotes this prophecy and applies it to the Lord Jesus Christ. 1 Peter 2:6-8. See also Ps. 118:22; Rom. 9:33, and others. But when is this kingdom of Christ set up? and how?

It is sometimes supposed that it was set up at the first advent of Christ, and from that time forward the kingdom of Christ was to progress, the stone to grow by accretion, till it embraced, or gathered to itself, all other kingdoms. Thus, it is said, the nations of earth are to become Christian; they will yield to Christ. One writer tells us that the kingdom of Christ will enter the world "through the gateway of politics," and then he will be "King of its camps, its courts, its cloisters." Congress and Legislatures are besieged to make this a "Christian nation" by law, or to acknowledge it as such. "National Reform" and "Christian Citizenship" are working on these political lines.

But all such views are erroneous, however honest may be those who cherish and promul-

gate them; and the greater the sincerity, the more potent for evil are such theories.

That these views are not scripturally correct may be seen from the following considerations:—

1. Jesus Christ did not come to establish his reign upon earth at his first advent. He expressly declared to Pilate, "My kingdom is not of this world;" it is not of the present order of kingdoms; it does not know the spirit and methods of the world; for "if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18:36. The nations that use worldly methods, that "war after the flesh" with "carnal weapons," are not Christian nations nor kingdoms of Christ. They are of the earth, earthy. As an avowed agnostical writer recently remarked, "it should be sufficient to say that if the modern Greek were a Christian, Christ was not." But the "Christian" Greek nation is of the same spirit and nature as the "Christian" English nation, the "Christian" Russian nation, the "Christian" American nation, or the "Christian" Austrian nation. Jesus said, "**My kingdom is not of this world.**" Is not that sufficient?

2. When our Lord was here upon earth, the people wanted to make him a king. They would then have elected him, and the kingdom of Christ would have come "through the gateway of politics." But no, he refused, and "departed" from those who would thus honor him. John 6:15. When on the Mount of Temptation, the devil offered him the kingdoms of the world on certain conditions. Luke 4:5-8. But Jesus refused what now many of his followers seem too ready to accept. On the other hand, he taught by a striking parable that he must go away into "a far country [implying long absence] to receive for himself a kingdom, and to return." Luke 19:12. He is absent yet. His true servants are carrying out his instruction, "Occupy till I come." From hearts sick and weary of the world's wo, and sin, and folly, rises the oft-repeated petition, "Thy kingdom come." It is yet future.

3. The iron legs represent Rome in her united state; the intermixture of the clay, her division. If the kingdom of Christ were set up at his first advent, the stone should have smitten the image on the legs; but such was not the case. The stone smote the image on the feet, showing that the kingdom of Christ would not be established until the close of earthly rule.

4. Neither is our blessed Lord reigning a king upon the throne of his kingdom now. He sits a high priest "on the right hand of the throne of the Majesty in the heavens." Heb. 8:1; Ps. 110:1. While there, by his mediation and intercession he gathers out of all nations of earth his people, converts them, writes his law and the principles of his kingdom in the heart, and by his Spirit makes his abode there, till that time shall come when he shall gather all such home to his own glorious kingdom of light. To such he says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21.

5. The kingdom of Christ upon this earth

will not be established "till he come." "*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.*" Matt. 25:31-34. "At his appearing and his kingdom." 2 Tim. 4:1. Now he is on the Father's throne of grace, gathering out subjects, inhabitants, for his everlasting kingdom (Zech. 6:12, 13), but then, in the end of this age, the children will be gathered home, and the righteous shall "shine forth as the sun in the kingdom of their Father."

6. The everlasting kingdom of Christ will not be established in this world by gathering to itself all earthly kingdoms, or by converting the various governments. Not so does the stone kingdom succeed the Roman Empire. The figure used is the very opposite of conversion. The stone "smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them." Verses 34, 35. Nothing could more forcibly illustrate the utter destruction of all earthly rule than the vision of the dream. And this is the interpretation: "The kingdom [represented by the stone] shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. Breaking in pieces and consuming is not conversion, but destruction. The same truth is taught in Ps. 2:8, 9. The Father says to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

Many more proofs might be given to show that the kingdom of Jesus Christ succeeds on the same territory the empires of earth; but before its establishment here, it destroys all sin, and all that is identified with sin, "all rule and all authority and power" which is opposed to the blessed rule of Christ. It is not established by human politics or invention or effort; "the zeal of the Lord of hosts will perform this." Read Isa. 9:6, 7.

We are in the divided state of the Roman Empire, and rapidly nearing its closing days. Soon it will be said, "In the days of these kings shall the God of heaven set up a kingdom." Earthly dominion will pass away. Earthly glory will perish. Those whose hopes are centered in earthly things, whose hearts are twined about the kingdoms of earth, who identify themselves with and of and for these kingdoms or governments of earth, will perish with them. Those who take the sword, who depend upon what the sword stands for—civil power—"will perish with the sword."

The kingdom of God will have its subjects. Jesus Christ is now, and has been during all the days of sin, gathering "out a people for his name." His reign over man must be by man's choice. His law must be received into the heart; Christ must be his Saviour, his Leader,

his Teacher, his King, even now, while he wanders in earth a pilgrim and stranger. When Christ comes, he gathers his subjects, his children, his co-heirs, home to the redeemed earth, to the first dominion restored. It is theirs forever. It will not succeed to coming powers. It will "not be left to other people." It will know no wars, no strife of battle, no captives' chains, no moans of suffering and want, no wholesale murder of battle, no death, because in all that glorious domain, there is no sin. Jesus Christ invites all to share in that kingdom by giving all to him now.

Fallen Man.—It is unreasonable to suppose that man, the highest of all God's creatures on this earth, was created lower in any respect than any of the animate creation. In the use and acuteness of his senses he was doubtless superior to all the lower orders of creation. He was the prince of this world in every respect. But it was man that sinned, it was man that fell, and upon man has rested the heavier curse. In many respects now man is below many of the brute creation, especially in respect to the senses and instinct. The instinct of the brute is truer than man's boasted wisdom. The senses of the temperate and sinned-against brute are keener than those of intemperate and degenerate man. It is a well-known fact, the *St. Louis Republic* tells us, that "horses can hear sounds that are not perceptible to human ears. For days previous to the great earthquake in the Riviera, the horses of that locality showed every symptom of abject fear, which continued without change of character (unless it was in the direction of greater frenzy) till the fury of the great convulsion broke forth. Not until a few seconds, however, before the earth began to tremble, did human beings hear the subterranean rumblings. One writer from the scene says that in his opinion the horses knew that the great quake was on the way from seventy-two to one hundred hours before their masters heard or felt the first jar." In the day of Christ all those who receive him will be restored to man's first estate, yea, and beyond; they will be like Christ. Every faculty of mind, body, and soul will be renewed.

Only a Shadow.—Every shadow of darkness, every cloud of gloom, every fear of whatever kind, is simply the shadow of death and of the devil. He has cast his hellish shadow over the world. Now, as Zacharias prophesied by the Holy Ghost at the birth of his son, the Lord has visited us and delivered us out of the hand of our enemies, that we "might serve him without fear."

He has delivered us from every tremor of fear, and hath sent the Dayspring from on high "to give light to them that sit in darkness and in the shadow of death." If you have his life, you have his light. What is there to be afraid of? To the one in Christ, death itself is only a shadow. The sting is gone. Satan can cast the shadow over him, but there is nothing in a shadow to be afraid of. He is delivered from the power of darkness. He is going through an enemy's land, whose weapons are all broken. He is going into a nest of scorpions, whose stings have been removed. He is going into a prison-house, the key of which is held by One who loves him. E. J. W.

General Articles

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

THE NECESSITY OF FAITH.

It is said of Jesus at one place during his ministry that "he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marveled because of their unbelief." Mark 6:5, 6.

It will be seen by this that the work of Jesus when he was personally here on the earth was, to some extent at least, affected by the condition and the attitude of those who heard him. God was as ready to work through Christ in one place and at one time as at another. It was not God's intention to shower blessings upon the people of Galilee and refuse to do the same for those of Nazareth and Capernaum. His tender mercies are over all his works. Jesus came with blessings to all.

But since there is only one avenue by which these blessings may be received by us,—the avenue of faith,—it sometimes happens that one people were blessed and another people were passed by. After a large multitude had received the spiritual bread which he broke for them, it was easy for him so to increase a few loaves and fishes that their physical wants also might be satisfied. Faith to be healed was the first requisite to the miracle of healing. "And, behold, there came a leper and worshiped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:2, 3. It was easy for Jesus to do mighty works when there was, on the part of those who listened to his words, a certainty of faith that he could and would do the works. The "few sick folk" which he healed in Nazareth were healed because their faith grasped the promise of God. No doubt there were many others there who needed the divine healing, both in body and soul, but looking upon Jesus' apparent origin, his humble life, and the poverty and obscurity of his family, they would not believe, and so they actually hedged up the way of the Lord in that place. The Lord marveled at their unbelief.

Since unbelief is the same in all ages, it is reasonable to conclude that the Lord has marveled many times at the perverseness of mankind in refusing to believe the evidences that he places before them. The letter to the Hebrews cites the example of the children of Israel, who, because of their unbelief, fell in the wilderness, and then gives this word of admonition: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:12, 13.

The danger of unbelief, and the result,—being hardened through the deceitfulness of sin,—never was greater than at the present time. The careless people of the world unite in saying, "Where is the promise of his coming." The danger that the people of God,—those who profess to believe that Christ's coming is near, will partake of this careless, worldly spirit and lose sight of the solemn nature of the work of God in the closing days of time, is so great that to them a special exhortation is given: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life,

and so that day come upon you unawares." Luke 21:34.

If the day of God comes upon the world and finds them unprepared, it will be because they have not heeded the warning given them. They have not believed. Evidences were presented to them, but in their blindness of unbelief they understood them not. Take those whom Lot tried to warn; the warning seemed to them but mockery. The warning was heard. In it was the voice of Jesus pleading as in days of old, but unbelief barred every avenue to their hearts. Thus the majority of the professed followers of Christ do not know that the coming of the Lord is near. Their unbelief prevents them from seeing fulfillments of prophecy of the most startling character. No doubt the Lord marvels at this unbelief. But there is another exhibition of unbelief that is quite common among those who claim to be looking for the Lord.

It is the unbelief that denies the power of Christ to save from all sin, an unbelief that tries to hold to something else than the righteousness of Jesus Christ to prepare a people to stand when he shall appear, a looking to self rather than to "Jesus the author and finisher of our faith," and thus while not in words denying the Master, and his power to save, does so in fact, by denying that which alone will prepare them to stand approved by him at his coming. Jesus wants to do mighty works among the remnant who are heralding to the nations of the earth the news of his speedy return. He *will* do it for those who believe and trust him fully. They will receive the "spirit of adoption," whereby they will be enabled to cry, "Abba, Father." His glory will be seen upon them. These words of Paul will be fulfilled in them: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also *glorified*." The power of God will be revealed from faith to faith. Faith starts us in the Christian course, and nothing but the same faith will keep us in the way unto the end.

Faith is the *life* of the Christian; they *live* by faith. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. We must take his words in simple faith as the words of God to us. That word, fully received, changes sinful human nature into the likeness of the Son of God. So the apostle expressed this wish: "That Christ may dwell in your hearts by *faith*; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:17-19.

This is the fulness that we need, that Jesus, at his coming, may see in us a reflection of his own blessed image. Only by faith can this experience be ours. Unbelief now, as in former days, prevents this work from being accomplished in many hearts, and it is being recorded on the pages of the record books of heaven that the mighty work which Jesus desired to do for them to fit them for a place in his kingdom, can not be done for them "because of their unbelief." O, that all those that claim to believe the great truths for this time might give themselves to the Lord, with unwavering faith, believing all he has done and all he promises to do for them. Then would their faith place them in such close connection with God that

the fruits of the Spirit would be seen, and God's Word and works be manifested in their lives.

M. E. K.

THE OFFICE OF THE SPIRIT OF GOD.

Its Sympathy.

WE are subject to many infirmities, and these infirmities have so far weakened us that we can not know what we most need. And not knowing what we need, we do not know what to pray for as we ought. And so we read: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Rom. 8:26, 27. May the Lord help each, reader and writer, to be thus in earnest in our own behalf.

Reproves of Sin, of Righteousness, and of Judgment.

From the earliest period of the history of the race the Holy Spirit has striven with men because of sin. "My Spirit shall not always strive with man," were the words written against the ungodly antediluvians. It was the Spirit of Christ in righteous Noah warning that race of a judgment, preaching righteousness; Christ in Noah preaching to those who are now in the prison-house of Satan, the grave. 1 Peter 3:18, 20.

In place of his own bodily presence Christ made promise of the Spirit in the hearts of his disciples, and said: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." John 16:8-11. During these ages the Holy Spirit has been the active agent in working upon the hearts of men, striving to lead them to see God and recognize him in all things. But in the days of Noah men put off the day of repentance, plunged deeper and deeper in sin, and defied the Spirit of God till that Spirit forsook them, to be filled with their own ways, and they drank of the waters of the flood. There have even been times when whole cities and nations cut themselves off from its influences, and were left to drink the cup of their own choosing to the very dregs.

When Christ wept over the city of Jerusalem and pronounced the sad words, "Behold, your house is left unto you desolate" (Luke 13:35), the angel of mercy was in the very act of folding her wings to depart forever from that city. And when that people cried, "His blood be on us, and on our children," and filled up the cup of their iniquity by the crucifixion of the Son of God, then it was that, as a nation, they forever separated themselves from the brooding, wooing influences of the Holy Spirit, and have been left to drink of the cup of their own choosing. No more as a nation, but only as individuals, will they seek God.

History Repeating Itself.

"For as it was in the days of Noah," "as it was in the days of Lot," "they ate, they drank, they planted, they builded," and "they knew not till the flood came and took them all away." Why did they not know?—The Spirit of God through righteous Noah told them, but they did not believe. Unbelief was the cause of their not knowing. No man can fail to recognize the fact that the history of the terrible record of sin and crime of to-day is but a repetition of former days. Men are intent upon the gratifi-

cation of self at the expense of things eternal. Soon they will drink the cup of their own choice.

It is just as clearly to be seen that as the church in former days formed an adulterous union with the world and put the Son of God to death in the person of his saints, so now the church is again uniting with the world and crucifying Christ afresh in the persecution of his people. But all this time the Spirit of God is doing its work of brooding, wooing, inviting, pleading, with men to yield to God. Yet, even as it was in the days of Christ, the angel of mercy was folding her wings to depart from that city, so to-day is the angel of mercy folding her wings to depart—not from one city, nor from one nation, but from all the earth; not to continue her work with individuals, but to leave every one to drink of the cup of their own choosing, and to be filled with their own devices, which will leave them in their everlasting ruin. Still the Spirit of God lingers a little longer, loath to depart as long as there is one soul to save. But soon it will bid an everlasting adieu to this generation. Yet it lingers; it pleads; it is yet brooding over the souls of men. Reader, does it still plead with you? Is it yet inviting you to come now? Then yield to-day. Give your heart to God before it is forever too late. Now is the accepted time.

In Yielding There Is Comfort.

In submission there is peace, peace with God, and comfort in the Spirit, for the Spirit is a "Comforter." That men need some comforter in this world of sin, in the midst of all their trials and sufferings in this life, is evident to all men. But as surely as they need a comforter, so surely do men go in every direction seeking comfort, except in the right way. But as surely as they go in the wrong direction, so surely there is a right one, and the comfort needed is provided in the comfort of the Spirit of God; and that Spirit is nigh unto every one of us, even in our hearts and minds; for God has placed it there. It is a continual reprover of sin. Receive it and it will be the Comforter. When the Saviour told the disciples that he was going away, sorrow filled their hearts. But he said: "I will not leave you comfortless;" "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." John 14:16-18. H. F. PHELPS.

GOING BEFORE.

It is God's plan to anticipate our coming experiences. "He knoweth the way I take." To Moses and others God said, "I will go before thee." He went before Adam and Eve and prepared a garden for them. He went to the place of sacrifice before Abraham reached it, and had a victim ready for the altar. He went to Nineveh before Jonah, and prepared the people to receive the message.

The Bible is full of illustrations of this beautiful thought. Our Saviour has gone on before to prepare a place for us. Before we reach any spot in our earthly experience, God has preceded us in his providence, and has arranged for us all the strength and light and comfort we may need.—*Selected*.

A GRUDGE is like a coal of fire; the longer you hold it the deeper it burns, and it burns nobody but you.—*Washington Star*.

THE WREATH OF LAUREL AND THE CROWN OF GOLD.

"He that striveth for the mastery is temperate in all things."

THE Father, to His children of the earth, has said:
*"Be temperate while in the flesh ye dwell;
 Your happiness words then can scarce portray;
 But if slaves thou to appetite be led,
 The misery of thy wasted, fleeting day,
 The united tongues of nations can not tell.*

*"Across the highways and the paths of life
 Are strung the meshes of the tempter bold;
 But he whose progress naught can swerve or
 stay,
 Who girds his armor for a noble strife,
 And conquers all that barricades his way,
 Shall wear a laurel with a crown of gold!"*

But, ah! unheeded is the guiding Voice
 From out the realms of happiness on high,
 And scorned are all the offerings of love—
 Sweet gifts to make the hearts of men rejoice—
 And from the shining star of hope above,
 The tempter's glitter draws affection's eye.

And men there are along life's storm-
 lashed shore—
 Wrecked ones whose story in their
 hearts are told—
 With sunken eyes and sorrow-
 silvered hair,
 Whose weary souls cry out in accents
 sore:
 "O God, that I had chosen but to
 wear
 "Thy gift of laurel with its crown of
 gold!"

But there are men whose hearts are
 true and strong,
 Whose footsteps firm the ways of
 peace pursue,
 Whose shield the foe's keen
 weapons can not rend;
 And bursts the music of a nation's
 song
 As in their coronets are seen to
 blend
 A tint of laurel and a golden hue.

And their bright works about the
 world are strewn,
 For all upon life's journey to behold,
 And bright their beacons on the
 headlands gleam,
 While flees the darkness as at brilliant
 noon,
 That all may shun the swift and
 treacherous stream,
 And seek the laurel with its crown
 of gold.

CLYDE SCOTT CHASE.

TEMPTATION—WHAT IS IT?

WHAT is temptation?—It is the means by which those who claim to be the children of God are tested and tried. We read that God tempted Abraham, that he tempted the children of Israel. This means that he permitted circumstances to occur to test their faith, and lead them to look to him for help. God permits temptation to come to his people to-day, that they may realize that he is their helper. If they draw nigh to him when they are tempted, he strengthens them to meet the temptation. But if they yield to the enemy, neglecting to place themselves close to their Almighty Helper, they are overcome. They separate themselves from God. They do not give evidence that they walk in God's way.

Thus the Lord determines character. Thus he decides whether we are obedient or disobedient. He does not do this for his own enlightenment; for he reads all things as an open book. He does it that the secret motives of men's hearts may be manifest, that his true

witnesses may be strengthened, that others may become intelligent in regard to the ways and works of God as contrasted with the ways and works of the enemy.

Temptations will pour in upon us; for by them we are to be tried during our probation. This is the proving of God, the revelation of our own hearts. There is no sin in having temptation; but sin comes in when temptation is yielded to.

When Jesus was led into the wilderness to be tempted, he was led by the Spirit of God. By going into the wilderness, he did not invite temptation. But Satan knew that the Saviour had gone there, and he thought it the best time to approach him.

Christ went to the wilderness to be alone, to contemplate his mission and work. He had taken the steps which every sinner must take, in conversion, repentance, and baptism. He himself had no sins of which to repent, and

The world's Redeemer, the second Adam, by his suffering and death worked out a redemption for the human race. He was tempted in all points like as we are. He knew that the enemy would come to every human being, to take advantage of hereditary weakness, and to ensnare, by his false insinuations, all whose hope and trust is not in Christ. And by passing over the ground which man must travel, by showing that, through the divine power granted him, man can overcome every form of temptation, Christ prepared the way for us to gain the victory.

If Satan can persuade people to follow a course that is contrary to the principles underlying and running through every enactment of God's law, he has a chance to work upon their minds. One venturesome step in deceptive practises, under the specious direction of Satan, leads to a second such step. Those who follow this course depart from God. The poisonous

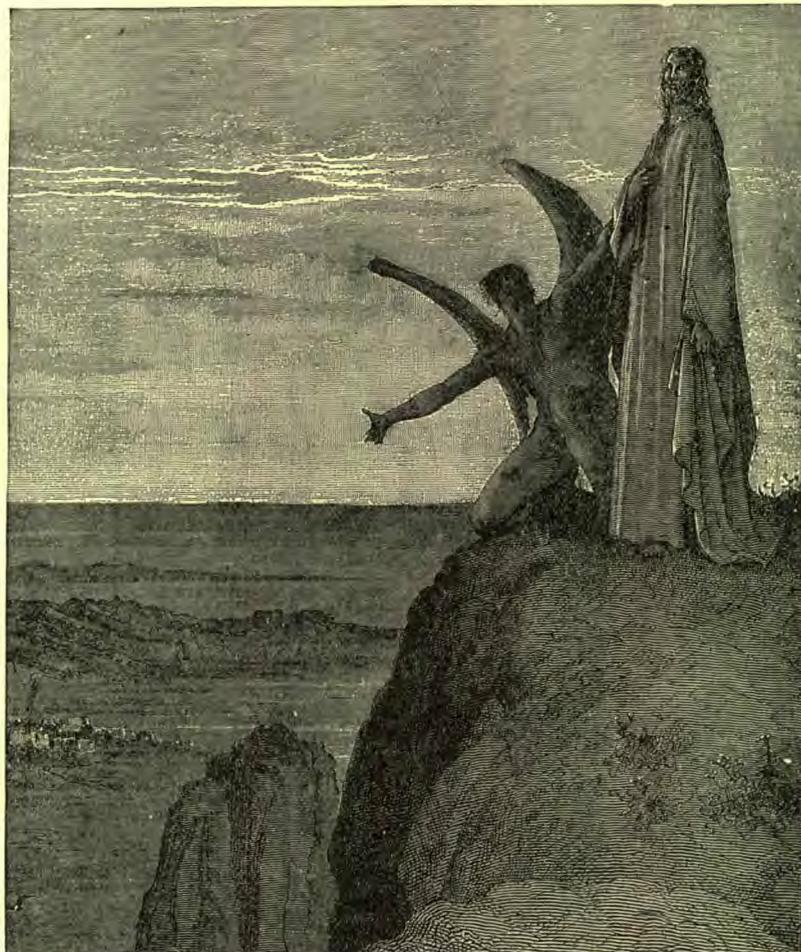
malaria of worldly principles is so disguised by the enemy that the actors become willing to work in lines which are contrary to the will of God. They make use of the world's artifices in order to gain an advantage over their neighbors. This creates a train of thought which separates the soul from the Spirit of God. The mind becomes more and more infatuated, and the power to overcome temptation is destroyed. The tendencies thus cultivated are transmitted to the offspring, as Adam's disobedience was transmitted to the human family.

Christ came to our world as man's surety, preparing the way for him to gain the victory by giving him moral power. It is not his will that man shall be placed at a disadvantage. He would not have those who are striving to overcome, intimidated and discouraged by the crafty assaults of the serpent. "Be of good cheer," he says, "I have overcome the world."

With such a general to lead us on to victory, we may indeed have joy and courage. He came as our champion. He takes cognizance of the battle that all who are at enmity with Satan must fight.

He lays before his followers a plan of the battle, pointing out its peculiarities and severity, and warning them not to join his army without first counting the cost. He tells them that the vast confederacy of evil is arrayed against them, and shows them that they are fighting for an invisible world, and that his army is not composed merely of human agencies. His soldiers are coworkers with heavenly intelligences, and One higher than angels is in the ranks; for the Holy Spirit, Christ's representative, is there.

Then Christ summons every decided follower, every true soldier, to fight for him, assuring them that there is deliverance for all who will obey his orders. If Christ's soldiers look faithfully to their Captain for their orders, success will attend their warfare against the enemy. No matter how they may be beset, in the end they will be triumphant. Their infirmities may be many, their sins great, their ignorance seemingly insurmountable; but if they realize their



"For we have not an High Priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

"For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:18.

therefore he had no sins to wash away. But he was our example in all things, and therefore he must do that which he would have us do. Christ fasted and prayed, bracing himself for the blood-stained path which he must travel. He was the Son of the eternal God, but as man's surety, he must meet and resist every temptation with which man is assailed.

When Christ had fasted for forty days and forty nights, the enemy came, tempting him to make bread of the stones. Christ knew that he would be assailed upon appetite, for it was upon this point that Adam and Eve had failed. And with the terrible weight of the sins of the world upon him, he withstood the fearful test upon appetite, upon the love of the world, and upon that love of display that leads to presumption. He endured these temptations, and overcame in man's behalf, working out for him a righteous character, because he knew that man could not do this of himself.

weakness, and look to Christ for aid, he will be their efficiency. He is ever ready to enlighten their dullness and overcome their sinfulness. If they avail themselves of his power, their characters will be transformed; they will be surrounded with an atmosphere of light and holiness. Through his merits and imparted power they will be "more than conquerors." Supernatural help will be given them, enabling them in their weakness to do the deeds of omnipotence.

Those who fight for Christ are fighting in the sight of the heavenly universe, and they should be soldiers, not cowards. Those who truly desire to serve God will not follow their own wisdom, or the wisdom of the arch-deceiver, who is playing the game of life for their souls. By faith they are to look calmly upon every foe, exclaiming: "We fight the good fight of faith, under the command of an omnipotent Power. Because he lives, we shall live also. Through Jesus, who is the author and finisher of our faith, we may withstand all the fiery darts of the enemy."

Abraham certified his obedience to God when, with Isaac by his side, he journeyed on his way, in response to the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of." Job was permitted to suffer; he was severely tempted; but he would not speak one word against God. During Christ's life on earth the scribes and Pharisees, instigated by Satan, tempted him in every possible way. But he never allowed these temptations to lead him from the path of obedience. When God speaks, let us obey, no matter how the enemy may tempt us to disobey; for the path of obedience is the only safe path.

Christ's example shows us that our only hope of victory is in continual resistance of Satan's attacks. He who triumphed over the adversary of souls in the conflict with temptation understands Satan's power over the race, and has conquered in our behalf. As an overcomer, he has given us the advantage of his victory, that in our efforts to resist the temptations of Satan, we may unite our weakness to his strength, our worthlessness to his merits. And, sustained by his enduring might, under strong temptation, we may resist in his all-powerful name, and overcome as he overcame.

MRS. E. G. WHITE.

STANDARD OF RIGHT.

"SIN" is the transgression of the law." 1 John 3:4. "All unrighteousness is sin." 1 John 5:17. Christ's life of perfect obedience to the law ("who did no sin, neither was guile found in his mouth," 1 Peter 2:22) won for him the title "THE LORD OUR RIGHTEOUSNESS;" and all claims that God's rule was arbitrary and his law unjust were proven to be groundless. And when Satan took the life of the innocent Son of God, it was then manifest to the intelligences of the universe that Satan was in the wrong, and he is now an outcast in the sight of all the holy and the good.

The exceeding sinfulness of sin may be seen by its fruits. "Sin, when it is finished, bringeth forth death." James 1:15. The sin may appear otherwise, but in every sin are the seeds of death.

In disregarding God's word and hearkening to the voice of a stranger, Adam and Eve transgressed the first commandment, which says, "Thou shalt have no other gods before me."

And in partaking of the forbidden fruit, that which was not given to them, they violated the commandment which says, "Thou shalt not steal." In yielding to a desire for the supremacy, they violated the commandment which says, "Thou shalt not covet."

Our first parents were not ignorant of their sin. The record says, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6. Adam and Eve did not plead innocent, but sought an excuse for their disobedience. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Gen. 3:12, 13. Adam, in excusing himself by placing the blame upon God, or more directly upon the woman whom God had given to be with him, shows clearly that he was not ignorant of the sin which he had committed. The same was true of Eve. Now Paul says, "By the law is the knowledge of sin." Rom. 3:20. And again, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

In the above text the apostle shows clearly that the Decalogue, that law which says, "Thou shalt not covet," is the standard of right, and that to transgress that law is sin.

The apostle James teaches the same thing, for he says: "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he [margin, "that law"] that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:9-11. The reasoning which James applies to the sixth and seventh commandments may, with equal propriety, be applied to all the commandments.

That perfect obedience to God's law is perfect righteousness or right-doing, and that disobeying it is sin is seen by the following: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.

But perfect obedience is accomplished only as we have the mind of Christ. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5. He kept his "Father's commandments." John 15:10. O. E. JONES.

College View, Neb.

BETTER COME DOWN.

A MAN stood up in an experience meeting, and said, "I have been for five years on the Mount of Transfiguration."

"How many souls have you led to Christ in that time?" inquired the pastor.

"Well, I don't know," he replied.

"Have you brought a single one?"

"I don't know that I have."

"Well, then, you had better come down."

When a man gets too high for service, there is something wrong.—*Selected.*

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Sanctuary and Its Services.—Continued.

The Day of Atonement.

OF all the sacred days for devotions and meditations which God commanded Israel to observe, the day of atonement was the most important. The institution itself, with the manner of its observance, is recorded in Lev. 16, the substance of which is as follows: On the tenth day of the seventh month of the Jewish year, Tishri, all the congregation of the children of Israel were to refrain from their labor. The high priest was to take a young bullock for a sin-offering, and a ram for a burnt-offering, which he was to offer for himself before the Lord in the most holy place as an atonement for his sins. He was also to take of the congregation two kids of the goats for a sin-offering, and one ram for a burnt-offering. These two goats he was to bring to the door of the tabernacle of the congregation, and present them for acceptance to God. Then lots were cast upon the animals, one to be God's lot, the other Azazel's lot. Or, rather, one was to represent God, the other Azazel. Of this latter term more will be said later. When this was accomplished, the Lord's goat was to be offered up for sins, or, as we generally express it, for a sin-offering. But the goat which was selected for Azazel, or the scapegoat, was to be presented alive to make an atonement *upon*, instead of with him, and let him go to Azazel in the wilderness.

The high priest was also to take a censer full of the hot coals from the altar, his hands filled with the sweet incense, and bring these into the most holy place. The incense was then placed upon the fire, and the clouded perfume laid upon the mercy-seat. He was then to take of the blood of the bullock for himself, and sprinkle the mercy-seat, and in front of the mercy-seat, seven times. After the Lord's goat was killed, he was to take of its blood within the vail, and do with it to the mercy-seat as he did with the blood of the bullock. And in the doing of these things, he was making an atonement for himself, for all the congregation of the children of Israel, as well as for the sanctuary itself. Of course it was necessary that *all* the things in the sanctuary should be sprinkled with blood; for almost all things by the law were purged with blood; and without the shedding of blood there was no remission. Heb. 9:22.

When this work of cleansing the priest, people, and the holy places was accomplished, the scapegoat was brought alive, and the high priest then confessed all the sins of all the people of Israel, which were atoned for in the most holy place by the sprinkling of the blood taken from the Lord's goat, and by an appointed man sent to the Azazel in a barren place. Verses 10, 21.

These sins of the people were confessed *upon* the head of this scapegoat, and it was to bear all these iniquities, in a separated land, not inhabited.

During this day all the people were to afflict their souls before the Lord; no work of any kind was done, neither were they allowed to partake of any food. Not only was this true of the Israelites, but any sojourner who dwelt among them was to observe the day in the same manner. And the soul who did not carry out the commands of God on this day as he had appointed was punished with death; for it was the day in which all their sins were blotted out before God, and they were cleansed and justified. Lev. 23:26-32; Num. 29:7.

This was the institution ordered by the Lord,

and also the manner of its observance; the reasons for the ordinances therein are also described. Only such a day kept in such a manner could the Lord accept. But since the destruction of the temple at Jerusalem, under Titus, there has never been any place where Israel could offer her offerings before the Lord, nor have any high priest to perform the work. Yet the day has ever been observed, even to the present time. In fact, the day upon which this article was written was the day of atonement for the Jews this year. Of course, as Christians, we know by the Bible, since the Crucifixion, and the rending of the temple's vail between the holy places, Christ has become the High Priest, and earthly sacrifices are of no service. But the Jew says it was to be an everlasting statute, to be observed by all their generations. Therefore, as it can not be observed in the exact manner the Lord commanded, means have been substituted which are regarded as equally acceptable to the Lord.

In the Talmudic work *Hilchoth T'shuva*, or "Laws of Repentance," we find the following:—

At this time, when there is no temple, and we have no altar, there is no atonement but repentance.

of atonement, the custom is to make atonements. A fowl (cock) is taken for a man, and a hen for a woman. . . . The father of the family first makes atonement for himself, for the high priest first atoned for himself, then for his family, afterwards for all Israel.

The order for these atonements is as follows:

He takes the cock in his hand and says the following: "The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands asunder. Fools because of their transgression and because of their iniquities are afflicted. Their soul abhorreth all manner of meat, and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them from their distresses. He sendeth his word, and healeth them, and delivereth them from their destructions. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Ps. 107. "If there be for him an angel, an intercessor, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom." Job 33:23, 24. Whilst moving the atonement around his head he says: "This is my substitute. This is my commutation. This cock goeth to death, but may I be gathered and enter into a long and happy life, and unto peace."

This is performed three times in succession;

Our God and the God of our ancestors; the burnt-offerings have ceased, and the sacrifices are discontinued. Wherewith shall we then approach him who dwelleth on high, for there is none amongst us that is fit to appease thee with supplications, to seek mercy for us that we may find grace. Did not our ancestors aforetime bring a certain sin and trespass-offering when they sinned, to make an atonement before thee? But now the sacrifices and meat-offerings are moved, and thy dwelling-place is destroyed. . . . Wherewith shall we wash away the filth of our shame, and make atonement for our transgression?

Then comes the reply:—

All those have failed, and we remain deprived of them. We fast this day to diminish our blood and fat, in lieu of the blood that was sprinkled on the altar; we bow ourselves with two supplications instead of the binding of the lamb morning and evening; we bow down the head and stretch out the neck, instead of the jugulation and wringing of the head, and the receiving of the blood in the bowels.—*Prayers for the Day of Atonement.*

Thus they fast, they pray, they afflict themselves and carry out their own ideas, and then think those traditions are accepted with the Lord. They serve him with their lips; but their hearts are far from him.

Much more might be adduced from their writings as to the manner of observance of this

sacred day; but it is all man-made, and can only bring self-righteousness. If they only knew that there has a way been opened for them by which they can approach the Father, and there is One who is fit to make us accepted with the Lord, how different it would be with them! And how thankful we ought to be to the Lord that Jesus has shined into our hearts, to give unto us the light of himself! Let us then be light-bearers for him to those who are dead and buried beneath the rubbish of tradition.

F. C. GILBERT.

South Lancaster, Mass.

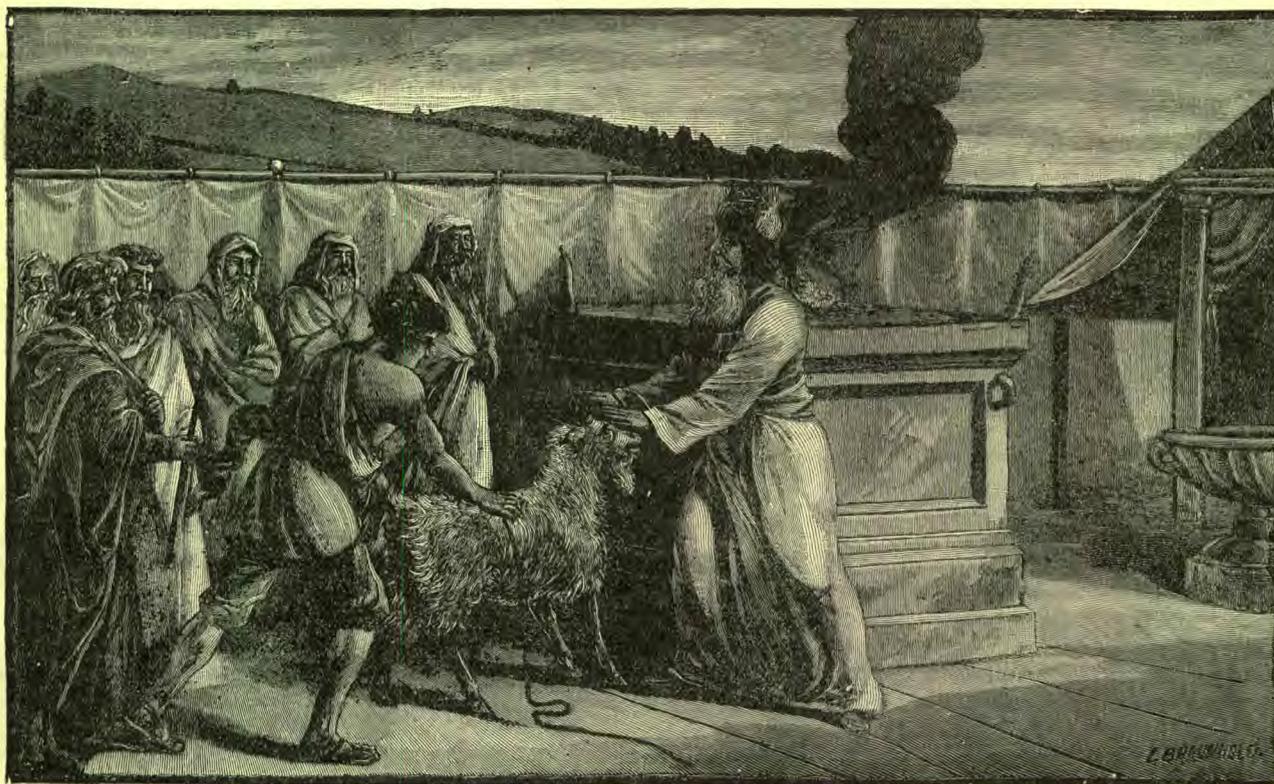
HEROIC LIFE-SAVING.

THE Northwestern University, situated at Evanston, twelve miles north of

Chicago, has organized among its students a volunteer life-saving crew, which has become famous for its services. Some years ago, in the early morning, there came the word that a steamer was in distress. The students hurried down to the shore. There they saw the Lady Elgin, not only in distress, but going to pieces, and men and women in imminent peril of being lost.

Among the students were two brothers from Iowa. One of these brothers stripped off all surplus trapping and swam out and brought one to the shore, and another, and another, and another, and another, until he had, what seems incredible, some eight or nine rescued on the shore of Lake Michigan.

They had built a fire of logs, and he was blue with cold. As he stood there trembling before the fire, and looked out over the lake again, he saw another man in peril. He said, "I must go again." They gathered around him and said, "It does not mean rescue for him for you to go; it means death to you." He broke from the crowd and plunged out, and brought a tenth, an eleventh, and twelfth, and again he stood, strength apparently all gone. And as they looked at him there, so blue and



LAYING THE SINS ON THE HEAD OF THE SCAPEGOAT.

Repentance atones for all transgressions; yea, tho a man be wicked all his days and repent at last, none of his wickedness is mentioned to him, for it is said, "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." Eze. 33:12. The day of atonement itself also atones for them that repent, for it is said, "For on that day he shall make an atonement for you." Lev. 16:30.

It will here be noticed that repentance is substituted for the offering, and that repentance of course is by the good works of the individual. But right here we find a great inconsistency in the present manner of its observance. It says first that repentance alone is sufficient for atonement, independent of any day. If a person can only perform good works enough, the Lord will make it as acceptable as the offering. And the very next sentence says, "The day of atonement itself atones for them that repent." Now, if repentance alone is sufficient, why need the day? And if the day itself, by virtue of its name, be sufficient, then why need to repent?

But with this they were not satisfied, as they were well aware that some might sometime say that it was necessary to be provided with an offering. Hence the following was provided:—

each time the prayers begin with the words, "The children of men."

As soon as one has performed the order of the atonement, he should lay his hands upon it as the hands used to be laid upon the sacrifices, and immediately after give it to be slaughtered.

These prayers will be found in any orthodox Jewish prayer-book on the day of atonement. Thus we see how God's plan is perverted, and man's ideas placed in its stead. The reason may be asked why the cock instead of any other. Because the Hebrew word for cock sometimes is used for man. If they could get a wholly righteous man, who never had sinned, to atone for them, they think he would be acceptable; but since that is impossible, they take the nearest thing bearing the name of a man, and believe it will answer.

How sad it is to see such blindness, when God has provided a Righteous Man, who has become the atonement for us all, and who is able to pardon all our sins. He was wounded for our transgressions, and was bruised for our iniquities; and the chastisement of our peace was upon him. He has healing for all those who will accept of his blood, even him whose name is "Jehovah Our Righteousness." Isaiah 53; Jer. 23:5. But to continue:—

Order of the atonements: On the eve of the day

chilled, they thought that death had put its finger upon him. He looked out and again he saw others in peril, and again he struck out through the storm, and he brought the thirteenth, and fourteenth, and fifteenth to the shore.

And now he stood there by the fire once more. Again he looked out and saw a beam drifting in, and clinging to that beam a man. And as he looked again he saw the man's wife, apparently, and the man was making almost superhuman efforts to save his wife, and as he looked he saw that beam was drifting around a point of land that meant death. He broke out from the crowd again. He plunged into the water, grasped hold of that beam. He swung it round the perilous corners of that lake, and brought man and wife safely to land. That afternoon as he stood in his room with his roommate, shivering, and white, and exhausted, he said: "Did I do my best? Did I do my very best? O, I am afraid I did not do my best!"

And that night they say he tossed in delirium all night, and they tried to calm him, and his brother sat beside his bed as he tossed through the night. The only thing he thought of was those that were lost. His brother said:—

"Why, you saved seventeen!"

"O," he said, "if I could only have saved just one more!"

Gentlemen, look out to-day. Don't you see the storm-tossed sea? Don't you see the people in your home? Don't you see the millions of heathen going down? O, in the strength of God, men, in the strength of God, to-day let us plunge in again, and again, and again, until every last ounce of strength is gone; and when at last, utterly exhausted in the service of Jesus Christ, we sink upon the sand, in the intensity of our longing to save some, let us cry, "O, if I could only have saved just one more!"—*The Evangel.*

FORGIVES LIKE A FATHER.

A MINISTER had a deacon who was continually lamenting about his great sins. One day the minister said:—

"Deacon, you remember your son stoutly rebelled against your authority some time ago, but afterward felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask forgiveness?"

"No! no! Nothing is said about it. It is all settled forever."

"Now do you believe that you can be better to your son than God is to you? He forgives like a father."—*Selected.*

A SINGULAR way of removing oxygen from the air by the aid of a plant is described by Dr. T. L. Phipson in the *Chemical News*. Inside a glass bell jar, suspended over water, is placed a mushroom, and sunlight is allowed to fall upon the plant. The mushroom absorbs the oxygen from the air in the jar, and the carbonic acid formed during the process is absorbed by the water, which gradually rises in the jar to one-fifth of its height. The mushroom now dries up, but its animation is only suspended, as may be proved by introducing beside it a green plant, when it will recommence to vegetate, being nourished by the oxygen exhaled from the fresh plant.

Question Corner

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

No. 576. Col. 2:20-22.

THE Revised Version thus reads: "If ye died with Christ from the rudiments of the world, why, as tho living in the world, do ye subject yourselves to ordinances, Handle not, nor taste, nor touch (all which things are to perish with the using), after the precepts and doctrines of men?" Christ has set you free, and "as ye have therefore received Christ Jesus the Lord, so walk ye in him." Verse 6. Do not be carried away "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." Verse 8. Why, we are free in Christ, complete in his fulness. Verses 9, 10. Now if this be the case, if in Christ we die to the world, why do we act as tho we still lived in the world? why do we follow its ordinances, and expect *men* to say, "Touch not, taste not, handle not"? God desires his people to look to him, not to men or to the traditions and commandments of men. Man's commandments and prohibitions perish with use, as do men, but the Word of God and those who do it abide forever.

No. 577. Phil. 1:23; 2 Tim. 4:6.

PLEASE explain Phil. 1:23, margin, and 2 Tim. 4:6.

G. W. C.

There is no marginal reading to either of these texts. The first reads: "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." The second reads: "For I am now ready to be offered, and the time of my departure is at hand."

What the apostle means by "departure" and "to depart," is simply leaving this present state of existence. A man in St. Louis could speak of departing six times in a week, and yet have in mind the going to a different place each time. The departure refers not to *where* one goes, but to *where* one goes from. Paul referred in both cases to leaving this present state of existence. This may be done in two ways, by death, and by a change to immortality, and translation to heaven. In 2 Tim. 4:8 the apostle refers to his death. In Phil. 1:23, he stated that he desired another thing. Either life or death would magnify Christ, yet of the two he says, "What I shall choose I wot not." Verses 20-22. But while he did not know which to choose of the two—life and death—he desired a *third* thing, to leave the present life and be with Christ, which is far better than either of the two. Christ's people will be with him only by a resurrection of the dead or a change to immortality. See 1 Cor. 15:51-54; 1 Thess. 4:16, 17; Matt. 16:27. "So shall we ever be with the Lord." What Paul therefore desired was the coming of Christ and translation to heaven.

No. 578. Reporting Charity.

ARE we authorized by the Scriptures to make a report of charitableness?

C. H. B.

Yes, and no. David told what they had been able to do for the house of God, but he gave all the credit to the Lord. 1 Chronicles 29. Paul and his coworkers "rehearsed all that God had done with them" (Acts 14:27; 15:4); he also gloried in behalf of the Corinthians, and his report of their zeal provoked (stirred up) many (2 Cor. 9:2). But in all these reports the Lord alone seemed to be magnified. Jesus says, "When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly." Matt. 6:3, 4. It is always proper on proper occasions to tell what great things the Lord has done for us. There is much, too much, vain self-confident boasting of what *I* have done, what *we* have done. How do we know but the very thing we "report" as great and good and praiseworthy may be of the least account in the eyes of God; and the things which seem to us to be unworthy of notice, may in his sight be both great and worthy? "That which is highly esteemed among men is abomination in the sight of God." Luke 16:15. Those mentioned by our

Lord as worthy in Matt. 25:34-40 did not seem to know that they had done anything. "The labors of love given for Christ's sake if treasured by the giver as important end there; for he has all the reward he ever will have; but if he does the work for Christ's sake, thinking not of the matter afterward, angels of God gather up these incidents and cherish them as precious pearls."—*E. C. W.* Jesus Christ "is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

No. 579. Braiding the Hair.

DO 1 TIM. 2:9 and 1 Peter 3:3 have reference to simply braiding the hair?

L. E.

Our common version has "broided" hair and "plaiting" the hair, with a margin to the first text of "plaited." We would not understand them to refer to neat, modest braiding of the hair, but to extravagant, fanciful preparation of the hair to attract attention. Says Vincent on 1 Peter 3:3: "The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal ('Satire,' VI.) satirizes these customs. He says: 'The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person.' The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blonde wigs were worn." The world is living the life of Rome over again. The true rule for dressing the hair, and for all other things, is to "do all to the glory of God." 1 Cor. 10:31.

No. 580. Revelation 16.

WILL Revelation 16 have a literal fulfilment?

F. O.

Yes; why not? Did not the plagues of Egypt have a literal fulfilment? They are the working out of the results of sin.

No. 581. The Day of the Crucifixion.

WILL you please explain Matt. 12:40 and 27:62, as compared with Good Friday? On what day of the week was the Crucifixion?

R. A. G.

By some of those who contend that Jesus was crucified on Friday the three days are made to date from Thursday, when Jesus was betrayed and delivered into the hands of the powers of darkness. This includes the greater part of Friday, the whole of Sabbath, and a part of Sunday, parts of days being counted as a whole, as might have been the case with Jonah. See also Luke 24:21, where the disciples say, on the eve of that "first day," "To-day is the third day since these things were done." We have not space in this department to discuss the matter at length.

No. 582. Is It Spurious?—Rev. 20:5.

THE "Watch Tower Bible and Tract Society" says in a "quarterly": "In Rev. 20:5 the words, 'But the rest of the dead lived not again until the thousand years were finished,' is spurious. They are not found in the oldest and most reliable Greek MSS., the Sinaitic, Vatican Nos. 1209 and 1160, nor in the Syriac MS." I would like your view of the above.

T. E. R.

(1) The Revisers do not even question them. (2) The Greek text of Tregelles, and Rotherham's Emphatic Translation, based on that text, admits the expression without question. So also Alford. As to the statement that the words are not found in Vatican MS. 1209, it is sufficient to say that the Book of the Revelation is not found in that MS. Vatican MS. 1160 is of the eleventh century. The Emphatic Diaglott says: "These words were probably omitted as an oversight in Vatican MS. [1160], as they are found in A B C—tho not in the Syriac." "A" is the *Codex Alexandrinus*, probably of the fifth century; it contains the entire New Testament. "B" is the *Codex Vaticanus*, probably of the fourth century; the latter part, after Heb. 9:14, was added at a later date. "C" is *Codex Ephraemi*, supposed to be written in the fifth century.

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."

"TEMPERANCE" AND "CHRISTIAN."

EVANGELIST SAM. SMALL says:—

"Once it was honorable to be called a temperance man, but since the distillers, brewers, and dogger-keepers of the nation, in solemn conventions, have resolved that they are temperance men, I repudiate the name and declare myself a prohibitionist."

To this the *Union Signal* adds:—

"Many are the foes of the liquor traffic who feel the same way, and the number is growing larger every day. We should not feel satisfied with the word 'temperance' in the name of our white-ribbon organization, if it were not preceded by the word 'Christian.' We hardly think any liquor-men's convention . . . is likely to pledge official sympathy with 'Christian temperance.'"

We ask, Why not? Hundreds of them are pillars in popular churches recognized as Christian; they are nearly all citizens, and many of them officials in what the *Signal* calls a "Christian nation." If they claim to be Christians, and are recognized as such in a general way by Christian temperance people; if they claim to be temperance men, and temperance men allow them the appellation by abandoning it themselves, why may they not claim to be "Christian temperance" men?

It is impossible to keep the name of any good thing from being used by the evil one and his emissaries. "Satan himself is transformed into an angel of light," therefore it is not surprising to see his satellites assuming the name and pretense of all that is good. And if Christian men and temperance men are going to retreat and abandon every name and position that may be assumed by fraudulent impostors, they will eventually be driven into a corner. The worst men in the world have been recognized as Christians, and the wickedest of deeds have been done in the name of Christianity; should Christians, therefore, abandon the name of Him by whom alone they may be saved?

W. N. G.

SUNDAY ON BOARD A UNITED STATES MAN-OF-WAR.

THE following description is from the *Union Signal*. If it is not Church and State, what is it? In lieu of comments, we italicize the phrases that show the mingling of the Church and the State functions to a degree which marks the practise as far removed from the fundamental principles of the United States Government:—

"Sunday on board a United States man-of-war is in many respects similar to any other day in the week, save that the men are more quiet, the occasional games and recreations are suspended, there are no drills, and the morning 'church' is the feature of the day.

"On board the New York, the flag-ship of the North Atlantic Squadron, the Rev. A. L. Royce is chaplain. The services on this ship last about an hour, and a deep interest is taken in the responses from the book of prayer, as well as in the sermon and singing, music for which is furnished by the Admiral's band.

"This quarter of the gun deck during religious services presents an interesting scene. At one end the chaplain stands at his pulpit—a solid oak piece of furniture draped with the Stars and Stripes—on which rests the open Bible. To the right the officers of the ship are seated, and facing the chaplain are the marines, in uniforms of white duck, with blue sailor collars. To the left the rear of a powerful gun is visible, the muzzle projecting through a porthole, while to the right, and back of the officers, a rack of rifles may be seen. Here, amid the deadly weapons of modern warfare, this body of men assemble to lift up their hearts and voices to their Maker.

"Sunday on board ship is resting-day for nearly all hands, and those who are inclined to attend divine worship do so of their own free-will. It is to the credit of our seamen that very few of them neglect this privilege. The government provides a chaplain, and designates the hour for service, but does not compel the men to attend, so that it is very encouraging to find a large proportion of the ship's men at the Sunday-morning service.

"A beautiful custom in the navy in this connection is that when the ship's bell tolls for church, the national colors are hauled down from the peak, and the church pennant, consisting of a blue cross on a white field, is displayed instead. The colors are then

hauled back to a position immediately underneath the pennant. Thus the sacred symbol of Christianity alone is permitted to take precedence of the Stars and Stripes; and this, the only flag that is ever hoisted above the national colors, remains flying during the hour of Sunday worship, from half past ten until half past eleven. It is then hauled down and the Stars and Stripes are again hoisted. Every flag-ship in the navy carries a chaplain, and most of the first-raters, such as the Columbia and Minneapolis. Some of the second-raters, like the Texas and Maine, also have chaplains. Every prominent naval station and navy-yard are also provided with chaplains, so that in the navy the government provides in all for twenty-four chaplains, who at the time of their appointment must not be over thirty-five nor less than twenty-one years of age.

"To those chaplains on the active list, the moral and religious work of our churches in the navy is intrusted, and each is required to do the work of his church without a shadow of sectarianism. Christian unity is aimed at and largely realized in the navy, and to the building up of character the chaplains are at work with might and main. They are appointed and commissioned, like any other naval officer, by the President, by and with the consent of the Senate. As in the case of other staff officers, they hold relative rank with the line, their rank terminating with that of captain, so that theirs is the privilege of the ship. Their uniform is not military, neither is it un-military, since it consists of the ordinary clerical dress, which is especially becoming on board ship."

Increase of Wickedness.—One of the signs of the end which Inspiration gives us is the increase of wickedness among the people of God. "Because iniquity shall abound, the love of many shall wax cold." "But evil men and seducers shall wax worse and worse, deceiving and being deceived." The following, relating to ministers, is from the *Christian Advocate* of April 29:—

"At all times and in all parts of the world some men have found their way into the ministry of the Christian Church who were destitute of common sense; others, destitute of moral sense; others, basely wicked; and others, both weak and wicked. There is reason to fear that all these classes are increasing in numbers. Within the last year there have been more charges of immorality against the ministry in this country than at any previous time within half a century, and, what is worse, many of them have been proved beyond reasonable doubt; so that all natural sympathy has been overcome, and they have been expelled from the church. A considerable number have withdrawn under charges, an infallible proof of guilt, or so nearly so that they should not be readmitted, even to membership in the church, except upon specific confession."

The *Advocate* well says in closing: "When such guilt is proved, the first step toward diminishing the 'occasion to the enemies of God to blaspheme' is for the church to obey the inspired command, 'Therefore put away from among yourselves that wicked person.'"

REV. THOMAS DIXON, of New York, is credited with the statement that "the ministry is one of the most overcrowded of all professions, and hundreds of men engaged in it are mere tramps, hunting for work." This is putting the ministry on a common level with the ordinary work of the world. As a matter of fact, every true minister is a "tramp" hunting work; but there is a distinction between him and the ordinary tramp, in that the true minister always finds the work. He finds it in "going about doing good." He never is out of a job, for the reason that he has entered the service of the Master for life. He does not go about seeking a salary, for he knows that his Master is cognizant of his necessities. "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing." There is a vast difference between the minister of Christ and the "preacher" who follows "preaching" as a mere business. The latter "profession" is undoubtedly "overcrowded," but in the Lord's missionary field it is as true to-day as ever it was that "the harvest truly is plenteous, but the laborers are few."

THE W. C. T. U. State reporter of California says: "Our executive board has already appointed a committee to prepare the bills for which we are not only to work at the next Legislature, two years hence, but upon whose lines we are to educate a constituency in the interval. So much we have learned—to cut and dry plans."

COMMENTING on the law passed by the Colorado Legislature imposing a penalty of ten dollars for the first offense of wearing a high hat in a theater, the *New York Voice* remarks: "It is strange how wise legislators will strain at a hat and swallow a gin-mill."

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."

THE LENGTH OF A LIFE.

A MERE flash of light, like a midwinter day in the Arctic,

It may be that life's day has ended ere fully begun; Been veiled in the brightness of morning, as when Christ hung dying;

Or gone out at noon, as when God placed a sign in the sun;

Or, as by the swift-coming night of a northern December,

Its course is cut short in mid-afternoon; or its light, For the work of a father or mother in Israel, has tarried,

As when, at the mandate of Joshua, day o'er-lapped night.

ADA D. WELLMAN.

THE LORD'S MONEY.

"BERTIE! Bertie! isn't this a shame?" cried little Casper Hall, as he held up a silver quarter for his elder brother to look at.

It was a bright quarter, and at first sight there was nothing the matter with it, but closer inspection showed that it had been bored and the hole afterward carefully filled up.

"They wouldn't take it where I bought my slate," said Casper ruefully; "and I tried to pass it at the candy shop, and the old lady shook her head; and when I offered it to the conductor of the car, he was quite cross, and asked me if I didn't know how to read. When I said, 'Yes, I do,' he pointed to the notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Casper?" said Bertie.

"Not in the least. It is part of the change I had from Uncle John's Christmas gift to me."

"Well, you must be sharper next time. Now, if I were you, I would put it in the missionary box. The society will work it off somehow."

"But I don't want to put a whole quarter in the box."

"It is not a whole quarter, Casper; it is a quarter that's had a hole in it. Nobody'll take it from you. You may just as well get rid of it in that way as any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone, but just on the other side of a curtain which divided the room from the parlor, their cousin Ethel was sitting. As Casper moved toward the mantel, where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen to your conversation, but I could not help overhearing you. Casper, dear, don't drop that quarter into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked up from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining, and her lips quivered a little, but she spoke gravely: "It was the lamb without blemish, don't you know, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room, you would not like to say, 'I give this to thee because nobody else will have it.' It was gold, frankincense, and myrrh the wise men offered the infant Jesus."

The boys drew near Ethel. She went on: "It isn't much we can give to him who gave himself for us, but I believe we ought to give him our best, that which costs us something. Excuse me, but it seems you mean to drop a battered coin into God's treasury just to get it out of sight."

Casper and Bertie agreed with Ethel. They were about to do wrong for want of thought.

Are there not older people who should remember that the Lord's money ought to be perfect and of the best?—*Gospel in All Lands.*

SOPHY—BAKER'S SECOND COUSIN.

BY PRISCILLA ANN BAKER.

(Concluded.)

WELL, I got supper that night while Sophy was tendin' on Baker. How I done it is more'n I can tell; for my head swum so it seemed like the cook stove an' cupboard an' table was a-swingin' back an' forth like penjulum. When Sophy come out an' see me, she looked scared, an' made me go right to bed in the front bedroom agin. What happened after that I don't know much about, only every time I spoke, an' lots when I didn't, Sophy was right there in a minute; an' sometimes I know she bathed me awful careful, an' kep' coolin' my head, an' puttin' somethin' warm to one of my limbs that felt so cold an' little. Agin, I'd ben raised right straight up, an' come down jest as easy onto a nice, cool bed. She said when I asked her about it afterward, that one of them stood on each side of the bed, an' lifted me, an' another one rolled away that bed, an' put a fresh one in its place, an' then they laid me down agin.

They give me *some* medicine, an' milk, an' her kind of eggnog, an' sich coolin', nourishin' things till after the fever was gone. That went on till one day I got to know what was goin' on; an' a little at a time Sophy an' her mother (who she'd sent fur as soon as I was took, an' I hadn't knowed from her) an' Baker an' Ben told me all about it. Baker's fever had broke two or three days after I got down, an' he was purty well, tho weak, when I come to. It had ben four weeks sense I'd got supper that night, with the things a-swingin' so; an' Hannah had ben there all the time a-workin', her an' Sophy an' Ben.

Hannah's ben a widder ten year, an's jest got Sophy an' another one, Belle, who was goin' to school. She jest put her to a neighbor's to board, an' come. I'll never forgit it of her an' Sophy till I'm laid where I would ben if they hadn't done fur me.

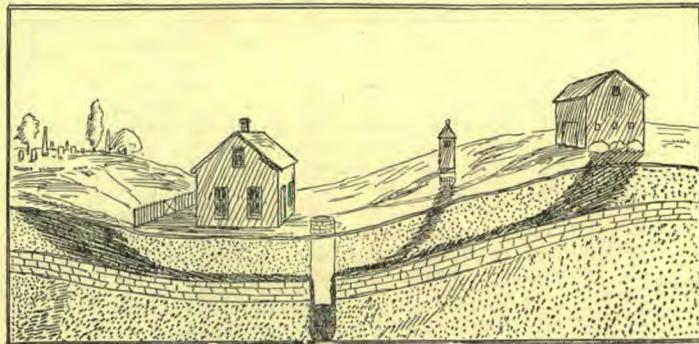
While I was sick, Sophy found out how it all happened; an' I thank the Lord he sent her to us, fur if we'd got up agin without her—which I'm mighty doubtful of—we'd a-kep' gettin' sick, time an' agin, like the other folks that lived here. We'd never thought nothin' of havin' garden stuff an' meat in the cellar right under where "we lived, an' moved, an' had our bein's," as it were; only to the old place 'twas under the part we didn't use much, so 'twan't quite so bad as the old one here. Why, there was great cracks in that kitchen floor here, an' I'd kep' at Baker about 'em off an' on a long time, they looked so starey, an' let the water through so when I was scrubbin'. But land! we never knowed that poison was a-risin' off them things down there up through, an' makin' us sick, till Sophy told us. They hadn't kep' overly well neither, bein' shet up so tight. As soon as Sophy found out about 'em, she had Ben open the outside door an' tote every last thing outen there, an' they scraped an' swep' an' burnt disinfectin' stuff down there. There was no walls or they'd a-whitewashed 'em, she said. Me a-stayin' in the house all the time over them things, was why I was sicker'n Baker.

Then agin the place the well was, was bad. The house is on a hill that slopes to the east towards the road, an' to the north towards the barn, which is on another knoll that slopes right over towards the house. Well, right between them hills is a holler, an' the fence between the two yards runs along in it, an' right by the fence was the well, so as to water man an' beast, as it were. Ben says Sophy come

mighty nigh a-faintin' when she learnt where he was a-bringin' her water from. As soon as she got breath agin, she asked, kind of pleadin'-like, if there wa'n't any to be got where 'twouldn't be percylered full of poison from the barn-yard. Her color come back a little when he told her of the good spring of soft water on the fur side of the house hill, but she hardly took a good breath till she'd follered him away out there, clean across the stump patch to it, an' was sure nothin' could poison it; an' he'd promised as solemn as an owl to tote it all from there till we got some other way fixed.

Well, the upshot of the hull thing was that Sophy stayed all summer, an' helped us build an' fix so, as to keep well. Baker wouldn't hear to her goin' away, nor me neither, fur we didn't want to run no resks; an' we knowed she could tend to havin' things fixed right. She wrote to a big doctor, where she'd ben—Sammy Terryum, I guess—an' got a picture an' printin' of how to make a cistern with a filter into it, so we'd have good, pure water; an' another paper that read about cellars. If we had one under the house, to have a powerful tight floor over it, an' ventilate it right up the kitchen chimby; but 'twas safest not to have one in under the house at all.

After all we'd ben through, Baker an' me, we thought we'd fix as safe as we could. So Ben dug a cellar northwest of the house a ways, an' we had it walled an' floored an' petitioned with brick an' cement, an' moved the old kitchen part onto it. I have what was the kitchen fur a wood-shed an' milk-house too in



THE HOUSE WHERE BAKER LIVED.

the summer, when there's nothin' in the cellar, an' Baker has what was our bedroom fur a bin.

Sophy took the carpet up in the front room, an' we lived in there while we was buildin' an' fixin'. After they got the wall built fur the new house, they took an' filled the old cellar up with rocks, dry dirt, an' sand, as tight as if they'd growed there, an' made a mighty nice cistern jest like that picture, with a filter of sand an' gravel an' charcoal into it. It's on the back porch, an's fixed so it kin easy be cleaned onct or twict a year. An' then they dug a good clean well fur the stock.

We built a nice big kitchen, an' a bedroom fur Baker an' me, an' a pantry that's big enough to have the stove in in the summer, an' let us have a cool kitchen to eat in, an' set. The bedroom an' pantry's north of the kitchen, which jines the front room; an' we put a long porch on the west, an' was a-goin' to on the east too, but Sophy said Baker an' me'd look like purtaters growin' in a cellar if we didn't let the sunshine in; so we jest put a portico over the east door. There was to be a east winder to the kitchen too, an' Sophy took a powerful notion fur it to be a bay-winder. "Good land!" says I, "a bay-winder onto a kitchen! You must be takin' the fever, you talk so wild."

"But," says she, "you'll jest have one the sun shines in at, an' a bay-winder would let in so much more, an' make it so cheerful an' pleasant for you. I think kitchens, where housekeepers spend nearly all their lives, ought to be made as bright as any room in the house." Well, I didn't see but what she was right, so

bay-winder it was; fur we'd sold some woods over by Uncle Dan'ses along the crick, an' had a plenty to build an' fix as we wanted to, an' pay Sophy mighty handsome too, as fur as money kin pay sich as her.

It made a heap of difference on Baker an' me, her bein' here that summer. He give up smokin', an' we both quit tea an' coffee, because she made it so plain they was hurtin' us; an' pork an' most kinds of pie an' pickles we don't eat neither no more. I was a mighty good cook, if I do say it, tho I'm fur from bein' the first one as has. I'd got the premi-ums on spice-cake, an' rusks, an' compone, an' jam, an' pickles, time an' agin at the Brush County fair; but I never paid no attention to whether they was healthy or not. But that summer I buckled to, an' learned how to cook wholesome, healthy victuals without so much sweetenin' an' shortenin' an' stuff into 'em, outen a mighty nice cook-book Sophy'd brung with her. She says she's "proud of her pupil," but I never let on I was.

Baker goes round with his lip a-hangin' fur mince pie an' doughnuts yit sometimes, but I look at him powerful cold, an' say, "Whenever I find a thing's a-hurtin' me or anybody else, I don't have nothin' to do with it." An' then he gives a sigh clean from down where he wants the pie, an' goes to readin' the *Bean Blossom Globe*. I feel mighty sorry fur him tho, an' alwus cook somethin' else that he's extra fond of, an' doesn't hurt him none. I do want coffee powerful bad when I think of it, but I never let on to Baker nor Priscilla Ann neither, no more'n I kin help; an' when I fall to eatin' things outen that book, I furgit all about it.

Baker's bile don't never take spells no more, an' my rheumatiz don't bother me much neither like it used to; an' Sophy says it won't as long as I eat what I ought to, an' wear them soft flannels cut by her pattern (only lots bigger), clean down to my heels.

We take a heap of comfort with that good cellar, an' pure soft water, an' the bay-winder. It's a mighty nice big one, an' I keep Goldie, the bird, hangin' up in it, an' he jest sings like he'd split his little yaller throat. I have some flower-pots, too, in it, on each side. Sophy said not to keep

too many, an' cheat ourselves of the sunshine. I set there right smart, an' knit, an' cut apples fur dryin'; an' I've never ben sorry we had it made, nor neither has Baker, fur he sets there a heap too, readin' an' noodin'. Well, that's about all of it; anyway, I've got to take after that old hen turkey, fur I'll warrant she's got them young ones of hers trailed plum over to the rye field by this time.—*Good Health.*

WATCHING.

A LITTLE four-year-old in my congregation inquired of her widowed mother one moon-light night:—

"Mama, is the moon God's light?"

The light had just been put out, and the timid little girl, as well as her mother, was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question:—

"Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights." Then came the next question from the little girl:—

"Will God blow out his light and go to sleep, too?"

"No, my child," replied the mother, "his light's are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart, and led her to a more complete trust in her God:—

"Well, mama, while God's awake, I am not afraid."—*Selected.*

"NEVER trouble trouble, till trouble troubles you."

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.*

SOWING AND REAPING.

"Whatsoever a man soweth, that shall he also reap." Gal. 6:7.

SOW TRUTH, if thou the truth wouldst reap;
Who sows the false shall reap the vain.
Erect and sound thy conscience keep;
From hollow words and deeds refrain.
Fill up each hour with what will last;
Buy up the moments as they go.
The life above, when this is past,
Is the ripe fruit of life below.

—Bonar.

MISSIONARY WORK AT JAMMU, CASHMERE.

A MISSIONARY of the Church of England writes to the *Mission Field* concerning the work in this far-away section of heathen darkness:—

"Our work is especially among the Mohammedans in the city and villages, but the Hindus are also not neglected. As a rule, both Hindus and Mohammedans are very prejudiced against Christians, tho there are now already many exceptions from the rule, both of Hindus and Mohammedans. No one is allowed to preach openly in the bazaar, and it is only about ten years since when even the Mohammedans were not allowed to call their people for prayer from the mosques in a loud voice. But after the death of Rajah Ranbur Singh, permission was given that every sect and religion might worship according to their usages and customs, but not openly in the bazaar.

"There were then already a few Christians in the Jammu State, hidden of course and known only to God. But when religious liberty was thus given, and the Christians also availed themselves of it, they were persecuted and driven out of the State, and they sought refuge in India, where the British rule prevailed.

"The present Maharaja, tho he is a staunch Hindu, yet suffers Mohammedans and also Christians to live in his State, but he does not want anybody to change his religion; all must remain what they are! He has, as a fact, allowed Mr. Höppner to preach in the bazaar of Jammu, and has said that everybody should listen, but they must not mind what Mr. Höppner has to say. Nevertheless, he (the Maharaja) has to see that over fifty Mohammedans have become Christians already during the last three years, and a sprinkling of Hindus among them. Still it is difficult for the Christians, who are harassed and annoyed always, and watched night and day by both Hindus and Mohammedans; and, as the obnoxious law still exists that anybody changing his religion has to forfeit all his property, they are kept back from coming forward and confessing the name of Christ.

"One day in August when I went to an inquirer's house, as I had done already for some time, a number of Mohammedans followed me, thinking that this, our brother, will no doubt become a Christian. They sat down and said:—

"'We have come to hear what you have to say.'

"Then the inquirer said, 'The Padri Sahib teaches me the way to heaven, and, if any of you has to say something against it, he will be glad to answer you.'

"'Yes,' I said, 'I shall be very happy to converse with you if you will do so with an upright heart.'

"Then a Mohammedan *moulvi* stood up and said, 'Padri Sahib, what is your special work here?'

"I answered, 'To spread the Word of God among sinners.'

'He said again, 'What is the Word of God?'

'Answer, 'The Bible.'

"'No,' he rejoined; 'the Bible is not worthy to be accepted, because it has been canceled by the Koran.'

"Then I said again, 'Can you bring me any proof from the Koran that the Bible has been canceled?' This he could not.

"Then I found a good opportunity to say, 'Brethren, it is impossible that the Word of God should be canceled as your Koran also testifies in several places.'

"Then some Mohammedans said, 'It is true what the Padri Sahib says.' But some were against it.

"Then I said, 'You must make it up first between yourselves before you come to me again.' So I returned home unmolested that day.

"A week after, the *moulvi* wrote a long epistle against missionaries, and read it on Friday in the mosque before all the Mohammedans who had assembled for prayer. I then was told that he wanted to defeat me, but until now they are quiet.

"Likewise, when I go into the villages to see our Christians, the Hindus and Mohammedans ask, 'Are our gods and saints and our prophet not able to save us?'

"I of course answer them: 'No, because they were sinners, and died in sin. But Jesus Christ was holy, and without sin, and righteous in all his ways, and at last he gave his own life for us, rose again, and ascended into heaven, etc. So let us accept this God-Man, who is able to save us. If we believe in him, we shall obtain everlasting life: otherwise we can not be saved.' I am glad to say that, altho there is such opposition, nevertheless, about twenty men and women are now under our instruction, and I trust that they will all become earnest and sincere Christians.

"May the Lord bless our work which is done among these people, and bring all those who are still wandering in darkness into the light of his glorious Gospel. Amen."

VILLAGE SCHOOLS AND SCHOLARS IN INDIA.

THE school building is generally built of mud, that becomes dry and hard. The roof is covered with palmyra palm leaves upon rafters tied together with cactus leaf fiber. Teacher and scholars sit upon palmyra-leaf mats. The blackboard is usually a smoothed portion of the mud wall, covered with tar.

On the floor are heaps of sand, which are made smooth, and in which the teachers and younger scholars write letters and words. Some of the older pupils have books and slates. When the boys come trooping out of school, they will frequently be on the run, with their slates and books on their heads.

The first time I saw the little girls running, I wondered why they ran with both hands up to their ears—a most awkward and inconvenient sort of gait, as any one can readily find out by trying it, or even by watching it a moment. When they stopped running, I at once guessed the reason of their so holding onto their ears.

At an early age the little girl babies' ears are pierced, and rolls of cloth or rings of palmyra leaf are put in to distend the lower, pendant portion of the ear until it has grown into a large loop, the flesh being in no place more than an eighth of an inch in thickness. Large lead rings of half or three-quarters of an ounce weight are bent on, sometimes three or four into one loop, until they drag down to and rest on her collar-bone. Now, were the small girl to run free-handed like her brother, her flying earrings would give her a "tunk" in the eye but little short of a slung shot in effectiveness. The ears are the one sure way to tell the girls from the boys in a village school.

The boys are almost always shaven as to their heads, all save a little tuft of varying extent and shape on top. But sometimes you

will notice a small boy with long hair parted in the middle, and combed like his sister's. You will be told on inquiry that, all his little brothers having died, his parents are trying to disguise his sex from the avenging family deity. For the same reason, pet or pretty names are discarded at times, and mean, poor names are used, so as not to attract the jealousy of the "swamies."

The village school, like the old New England "district school," does not flourish in harvest time, or whenever there is the least hope of gaining anything from the child's time. Indeed, after a boy has become old enough to herd goats and cattle, the chances of getting him out of a Hindu home and into the village school are very small. The same is much more true of the girls, as there is usually great prejudice against their learning to read, especially in the little villages, which make up about eighty-five per cent. of the population of India.

Of the children's raiment but little need be said—a very dark skin, often a very soiled one too, with a single garment of (once) white cloth tied around the waist, in the case of boys; a much longer one, very prettily and gracefully draped over one shoulder and around the waist, in the case of the girls. Of course no head or foot gear is worn.—*E. P. Holton.*

OUTLOOK IN BURMA.

"WHEN I left Burma last March," says the Rev. David Gilmore, "the prospects for missionary work—at least for the work of the American Baptist—were generally regarded as brighter than ever before. The most significant feature is the changed attitude of the Burmans toward the Gospel. The Baptist mission has in the past been blest with great success in Burma; but this success has been principally among the Karens, a non-Buddhistic race. The work among the Burmans (who are Buddhists), while equally faithfully done, has, until recently, had comparatively meager results. But now all over Lower Burma it is noticed that the Burmans are much more ready to listen to the Gospel. The number of those desirous, or at least willing, to embrace Christianity is steadily increasing, and many more Burmans are being baptized now than was the case five years ago.

"Other important signs are the great increase of Bible reading among the Christian Karens, due to the introduction of a cheap and portable photo-engraved Bible; the extension of work among Telegus and Tamils by the Baptists, who for the past two years have had a missionary devoting his whole time to this work, and the organization of a conference by the American Methodist Episcopal mission in Lower Burma. The Methodists are evidently determined to take up work for the natives with the same energy they have shown in their Eurasian work in Rangoon."—*Missionary Review.*

OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Jamestown, N. Dakota, June 8-14.

THE Minnesota State camp-meeting will be held at Merriam Park, Minneapolis, June 1-7.

SUCCESSFUL street meetings in Minneapolis, conducted by Elders O. O. Bernstein and D. Nettleton, are reported in the *Minnesota Worker.*

ELDER F. JOHNSON reports from Stony Brook, Minn., that four persons were recently baptized and added to the little company at that place.

THERE are to be three general meetings in Maine during the month of June. At North Deering, 4-7; at Norridgewock (State meeting), 11-14; at East Washburn, 18-21.

ELDER W. W. PRESCOTT, who recently connected with the work in Great Britain, says in *Field Tidings*: "It is with much satisfaction that I join the workers in Britain in their efforts to extend the knowledge of the blessed truth of the Gospel, and I come with the confidence that as the Lord has guided me to this field, so he will prosper his work in my hands to his

own glory. 'For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.'

At Woodhull, N. Y., nine persons have accepted the Sabbath truth as presented by Sister Lulu Wightman and her husband. They also report a Sabbath-school of sixteen members.

A GOOD interest was awakened in S. Parkersburg, W. Va., recently by a single sermon preached in a Baptist Church by Elder G. B. Thompson, president of West Virginia Conference.

BROTHER T. E. BOWEN, secretary of the West Virginia Tract Society, has begun the work of sending the SIGNS to county jails for the use of prisoners. He believes that the Lord wants the Gospel to go to the criminals in the jails as well as to the sinners outside of them.

As a result of meetings held at Jefferson City, Mont., by Brother C. T. Shaffer, fourteen souls were converted, and, on the 9th inst., a church of eleven adult members was organized. A commodious house of worship is well advanced in course of construction, and an excellent interest is reported among the people of the town.

REPORTING the work in Birkenhead, England, Brother R. Borrowdale says: "We have a Sunday-school at half past ten in the morning, and again at three in the afternoon, numbering about thirty-five children, most of them coming from the lowest class. These little ones need clothing badly, some of them coming in rags and shoeless."

THE report of Dr. Riley, in the *Review* of the 11th inst., says: "At the present writing every helper in the Colorado Sanitarium, from call-boy to physician, is kept busy caring for the houseful of guests and patients. . . . There is no spot on earth where all forms of diseases of the lungs and the digestive system can be so well treated as at the Colorado Sanitarium, at Boulder, Colo."

CALIFORNIA CAMP-MEETING NOTES.

CALIFORNIA State camp-meeting will be held at Bushrod Park, near Oakland, June 3 to 13.

PRAY for the meeting. Come, not to see the city, not especially to meet with friends, but to get good and do good; to be blessed and to be a blessing; to learn more of God, and tell to others his goodness. Bring the Lord with you.

Delegates.—Let the delegates who are sent from the churches realize the solemn, weighty responsibility which rests upon them. They should come not to represent themselves, not to represent some man, some church, or some organization, but to represent God and to bear witness and to work for him.

BROTHER F. DE WITT GAUTEREAU will have charge of the grocery. He will carry a full line of groceries and health foods, and will, we are sure, give excellent service, selling as cheap or a little cheaper than the same goods can be purchased in the city.

THE Camp-meeting Committee are Elder G. W. Reaser and Brethren J. G. Smith and W. S. Harmon.

It is hoped that all the auditing work will be done before camp-meeting begins. The Conference Committee and other committees will be very busy. Pray that God may guide them and keep them from making mistakes; nay, more, may give them positive, far-seeing wisdom.

It is expected that Elder G. A. Irwin, president of the General Conference, will be present; and there are vague rumors that Elder A. T. Jones, editor of the *American Sentinel*, may be present. We all hope so. Our own good laborers will be there to break the bread of life.

Tents.—Order tents at once of J. J. Ireland, 1059 Castro Street, Oakland, Cal. Prices are as follows: 10x12, \$2.50, carpet or fly 50 cents extra; 12x16, \$3.50, carpet or fly 75 cents extra. Order early, as the supply is limited.

FOR any and all particulars not herein given, write the secretary of the conference, J. J. Ireland, 1059 Castro Street, Oakland, Cal.

PERIODICALS WANTED.

[Those who desire requests inserted under this head, unless personally known to the editor, must furnish indorsements or recommendations from conference or tract society officers or known ministers, if they expect their request to be printed.]

ALEX. RITCHIE, 638 Spence Street, Winnipeg, Manitoba, desires clean copies of the SIGNS OF THE TIMES and other periodicals (post-paid) sent to the address above. He can use many.

HOW TO REACH THE CAMP-GROUND.

THERE are quite a number of depots in Oakland, and various ways of reaching the camp-ground. We will name the most direct.

We would recommend those coming *via* San Jose and intermediate points to take the narrow-gauge railroad. Check baggage to, and get off at, Thirteenth and Franklin Streets. The electric cars on Thirteenth Street take passengers direct to the camp-ground.

Those coming from Monterey and intermediate points over the broad-gauge railroad will check baggage to, and get off at, Broadway station. Then go one block north, and take the electric cars at the corner of Second Street and Broadway, direct to the grounds.

Those coming *via* Benicia, Vallejo, and Port Costa, should check baggage to, and get off at, Sixteenth Street station. Then take the electric cars of the Oakland Consolidated Company (yellow cars), running on Sixteenth Street, transferring at Thirteenth and Grove Streets, direct to the camp-ground.

Those coming from San Francisco *via* the broad-gauge railroad should take the Oakland local train and get off at the West Oakland station, and take the Eighth Street electric cars, which transfer to Grove Street.

Arrangements have been made with the Whitney Transfer Company to take trunks and packages from San Francisco to the camp-ground in Oakland at twenty-five cents each, and from depots in Oakland to the grounds for fifteen cents each. Checks should be given only to the authorized agents of the Whitney Transfer Company, who will deliver trunks to the camp-ground at the above-named prices. Pay the agent when checks are delivered, *taking receipt for same*. A baggage-room will be established on the ground, where all baggage will be delivered, and can be claimed on presentation of receipt.

C. H. JONES,
Transportation Agent.

CALIFORNIA CONFERENCE ASSOCIATION.

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

J. J. IRELAND, *Secretary*.

LITERARY NOTICE.

THE SELF-PRONOUNCING S. S. TEACHER'S COMBINATION BIBLE, Showing in Simple Form all Changes, Additions, and Omissions made by the Revisers in the King James Version. National Publishing Company, 239 Levant Street, Philadelphia, Pa.

We gladly welcome all helps to Bible study, and everything which will stimulate interest in the Word of God. We welcome the above gladly. The copy before us is bourgeois type, is self-pronouncing in all proper names, has all the changes, additions, and omissions in the Revised Versions in foot-notes, easily caught by the eye, showing in an instant the difference between the two versions. It also has the excellent helps, conformable to that of the Oxford Bible. The maps are excellent. The plan of combination is the best we have seen. But why do the publishers call it the "S. S. Teacher's" Bible? Ministers want it, and all Bible students want it, whether "S. S. teachers" or not. Why not call it simply "Combination Bible," or "Bible Student's Combination Bible"? Particulars of price, etc., may be obtained by addressing as above.

"SUGAR: A New and Profitable Industry in the United States for Agriculture, Capital, and Labor, to supply the Home Market yearly with \$100,000,000 of Its Product." By Herbert Myrick, editor *American Agriculturist*, assisted by Prof. W. C. Stubbs, director of the Louisiana Experiment Station, and by numerous experts in the culture of beets and manufacture of sugar, with illustrations of cultural and factory processes and maps showing the beet and cane sugar belts, location of existing factories, and localities that want sugar enterprises. Pages, 168; size of page, 6x9 inches; illustrations 78. Price, 50 cents. Orange Judd Company, publishers, New York, Chicago, and Springfield, Mass.

This book will be of interest and value to those who are interested in the manufacture of sugar.

A BEAUTIFUL Album Souvenir comes to us from the Tennessee Centennial and International Exposition, at Nashville, Tenn. It contains fine portraits in colors of old pioneers, colored lithograph pictures of the principal buildings, with descriptive text. It is a thing of beauty, and speaks well for the exposition. It is sent out by Mr. Herman Justi, Chief of Bureau of Promotion and Publicity, Nashville, Tenn.

"BAPTIST PRINCIPLES OF RELIGIOUS LIBERTY," No. 46, International Religious Liberty Library, 25 cents a year. This April number is worth the year's subscription. It is a lucid and interesting setting forth of the true principles of religious liberty, by Rev. Geo. B. Wheeler. Rev. Edward Judson, D.D., pastor Memorial Baptist Church, New York, writes to the author: "Please accept my thanks for your pamphlet, entitled 'Baptist Principles of Religious Liberty,' which I have perused with much interest and profit." Such publications ought to be circulated everywhere, by lovers of religious liberty.

MODERN MEDICINE LIBRARY is a monthly publication, devoted to advancement of medical science and rational hygiene. \$1.00 a year. Modern Medicine Publishing Co., Battle Creek, Mich.

No. 1, by J. H. Kellogg, M.D., superintendent of the Medical and Surgical Sanitarium and Hospital, Battle Creek, Mich., is entitled, "What Is the Matter with the American Stomach?" It is the reprint of a paper read before the annual meeting of the Mississippi Valley Medical Association, held at Detroit, Mich., Sept. 4-6, 1896. Illustrated by colored charts, diagrams, and by tables.

No. 2, by the same author, is entitled, "The Value of Strength Tests in the Prescription of Exercise." It contains an account of interesting experiments with the author's universal mercurial dynamometer.

The Tavern of Castle Crag.

THE Tavern of Castle Crag was built in the heart of the Sierras, almost at the foot of Mount Shasta, and amid the most picturesque mountain scenery accessible to the tourist. The eligibility of the place selected was due to a rare combination of flowing water, inspiring mountain scenery, and inviting forests.

The Tavern of Castle Crag, with its splendid environment, it was believed would appeal chiefly to those who seek a summer resort for health, recreation, outdoor sports, sympathy with nature, and informal sociability. To emphasize this intention and signify the kind of invitation extended, the name TAVERN OF CASTLE CRAG was chosen.

To avoid all implication of sumptuous accommodations or the tyranny of social formalism, and to realize this original conception, the management has decided to make the Tavern of Castle Crag distinctively a family resort, and especially attractive to those to whom health, recreation, and sympathy with nature are paramount considerations. To this end rooms on the first and second floors of this splendid tavern with board will be furnished at a monthly rate of \$65 a person, and rooms on the third floor with board at a monthly rate of \$50 a person.

The accommodations of the tavern are first class in every particular. Its parlors and halls are elegant and spacious. Its verandas are cool and inviting, placing the guest always in the presence of the most attractive mountain scenery to be enjoyed from the balcony of any tavern in the world.

The opportunity for outdoor sports embraces hunting, fishing, riding, bicycling, walking on mountain paths, and driving on picturesque roads. The tavern is located immediately on the main trunk line of the California & Oregon Railroad, and is fourteen hours' ride from San Francisco, twelve hours from Stockton, ten hours from Sacramento, thirty hours from Los Angeles, and twenty-three hours from Portland. The Tavern of Castle Crag is reached from San Francisco and Sacramento without loss of time. The train leaves San Francisco at 5 o'clock P.M., arriving early the following morning for breakfast, which is always ready upon the arrival of the train. Returning, the train time affords equal accommodation. Thus both in going and in coming the comfort of the passenger and the economy of his time have been studied. In brief, the Tavern of Castle Crag realizes to its guests the perfect ideal of that spring-time in the high altitudes of the Sierras which never becomes high summer, and is the comfortable home of pleasing recreation and restful repose. For particulars apply to

GEORGE SCHONEWALD,

Room 59, Union Trust Building, San Francisco.

"The Eastern Question, What Its Solution Means to All the World," by Alonzo T. Jones. While this great question is absorbing the attention of millions on both hemispheres, we wish to call your attention to the importance of reading and circulating something treating the subject from a Biblical standpoint. This tract contains the following subheadings: The Seven Trumpets; The Rise of the Turkish Power in Prophecy and History, Fulfilled to the Very Day; The World's Crisis; Daniel's Visions; "At the Time of the End;" The King of the North and His End; When He Comes to His End; The Plagues of God's Wrath, and Need for Watching and Praying. It contains 16 pages; price, 2 cents.

PACIFIC PRESS PUBLISHING CO.,
New York City, N. Y. Oakland, Cal. Kansas City, Mo.

The Sabbath School International Series.

LESSON XI.—SABBATH, JUNE 12, 1897.

BURIAL AND RESURRECTION OF JESUS.

Lesson Scripture, John 19:38 to 20:10, R. V.

38 "AND after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus. "Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together; and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead. So the disciples went away again unto their own home."

QUESTIONS.

- 1. After the death of Jesus, what request was made of Pilate?
2. What is said of him who made the request?
3. Who else came forward to assist? What help did he render?
4. What did they do to the body of Jesus?
5. What was there in Golgotha? What was in the garden? Had it ever been used?
6. What use was now made of it? What made this a natural thing to do?
7. Who first visited the sepulcher? What day was it? What time of the day? What did she see?
8. To whom did she go? What did she say to them?
9. On hearing this what did they do?
10. What showed their haste? Who reached the sepulcher first?
11. What did he then do?
12. Who came next? What did he do? What did he see? What apparently minor detail is fully described?
13. Who now entered the sepulcher? What effect did seeing have upon him?
14. What teaching was not yet understood by them?
15. Where did they now go?

NOTES.

1. "JOHN was at a loss to know what measures he should take in regard to the body of his beloved Master. . . . But Joseph and Nicodemus came to the front in this emergency. Both of these men were members of the Sanhedrin, and acquainted with Pilate. Both were men of wealth and influence." "Neither of these men had openly attached himself to the Saviour while he was living, altho both believed on him. They knew that if they declared their faith they would be excluded from the Sanhedrin council, on account of the prejudice of the priests and elders toward Jesus. This would have cut them off from all power to aid or protect him by using their influence in the council. Several times they had shown the fallacy of the grounds of his condemnation, and protested against his arrest, and the council had broken up without accomplishing that for which it had been called together; for it was impossible to procure the condemnation of Jesus without the unanimous consent of the Sanhedrin. The object of the priests had finally been obtained by calling a secret counsel, to which Joseph and Nicodemus were not summoned. "The two councilors now came boldly forth to the aid of the disciples. The help of these rich and honored men was greatly needed at that time. They could do for the slain Saviour what it was impossible for the poorer disciples to do; and their influential positions protected them in a great measure from censure and remonstrance."—Spirit of Prophecy, vol. 3, pp. 173, 175.
2. EMBALMING among the Jews consisted mainly in wrapping the body in many folds of linen with a profusion of aromatic spices—myrrh, aloes, etc.

Suggestions for Further Study.

- 1. Was it an ordinary request which Joseph made in asking for the body of Jesus?
2. Who first announced that Jesus had risen? Are there any other instances where woman has led out in God's work?
3. In connection with such an event, and amid such exciting scenes, why is such pains taken to describe the position of a napkin?
4. Why did the disciples not know the Scripture that he must rise again from the dead? Is there any lesson here for us?

The Sunday School International Series.

LESSON XI.—SUNDAY, JUNE 13, 1897.

PAUL'S ADVICE TO TIMOTHY

NOTE.—The lesson section includes the whole of Second Timothy and Acts 16:1-5. Commit 2 Tim. 3:14-17. The teacher should learn all he can about the life and works of Timothy, and impress upon the scholar the exceeding and eternal worth of a character such as his. This epistle to Timothy is the last recorded words of Paul. He has finished his course; he realizes that there is awaiting him a crown of life, and, well knowing the dangers surrounding the life of his son in the faith, writes this last epistle as his dying counsel to his youthful colaborer. And the Spirit gives it to all laborers in God's vineyard thereafter. 2 Tim. 2:2. The epistle was written from Rome, and was received by Timothy at Ephesus. Timothy was born about A.D. 31 or 32, and joined Paul in A.D. 51. This epistle was written in A.D. 67.

Lesson Scripture, 2 Tim. 1:1-7; 3:14-17, R. V.

"Paul, an apostle of Christ Jesus by the will of God, according to the promise of the life which is in Christ Jesus, to Timothy, my beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.
3 "I thank God, whom I serve from my forefathers in a pure conscience, how unceasing is my remembrance of thee in my supplications, night and day longing to see thee, remembering thy tears, that I may be filled with joy; having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also. For the which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline."
14 "But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work."

Golden Text.—"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." 2 Tim. 3:15.

SUGGESTIVE QUESTIONS.

(1) By whom is the epistle written? (2) What position does he rightfully claim in the work? (3) By what authority and approval? (4) By what promise was his work made effectual? Verse 1. Note 1. (5) What was the spiritual relation existing between Paul and Timothy? (6) What was his benediction upon Timothy? Verse 2. Note 2. (7) For what particular fact does Paul thank God? (8) What testimony does Paul bear to his own religious life? Verse 3. (9) What did Paul desire? (10) What remembrance would add to his joy? Verse 4. Note 3. (11) What testimony does Paul bear to Timothy's sincerity? (12) What to his early training? Verse 5. (13) What admonition does he give to Timothy? Verse 6. Note 4. (14) What spirit does God give to all his children? Verse 7. (15) What does Paul exhort Timothy to do in contrast with the course of those mentioned in the first thirteen verses of the third chapter? Verse 14. (16) How early had Timothy been made acquainted with the teachings of the Old Testament? (17) What were these sacred writings able to do for him? (18) What makes this knowledge of the Scriptures a saving power? Verse 15. Note 5. (19) Who is the Author of all Scripture? (20) For what is it profitable? Verse 16. Note 6. (21) What will the Scriptures do for the man in whom they are permitted to work out their object? Verse 17.

NOTES.

1. Paul, an apostle.—That is, one sent out, having a commission directly from Christ, being a witness of the resurrection, and having apostolic authority, oftentimes accredited by miracles. Paul had been chosen by the Lord himself, and in a miraculous manner. No assaults of the enemy could ever shake his faith in his divine commission. The miracle wrought in his conversion was of such a nature that it could not be questioned.
2. To Timothy.—The name comes from two Greek words, "timo" and "theos," which together mean "honored of God." His father was a Greek and his mother Eunice, a devout Jewess, as was also his grandmother, Lois. There is no doubt that his early training contributed largely to his Christian character and future usefulness.

3. Remembering thy tears.—The remembrance of Timothy's tears shed during the trials through which Paul had passed, shed from sympathy with Paul in those trials, was a great source of joy to Paul in his loneliness. Even the remembrance of sympathy is sweet. The blessings of sympathy do not cease when the act which showed the sympathy has ceased; but they live as long as the person lives to whom they were given.

4. Stir up the gift of God, which is in thee.—It is also rendered "stir into flame." One translator expresses it, "Kindle the glowing embers of the gift of God." The figure is probably drawn from the old Roman law, "Let them watch the eternal flame of the public hearth." "It is the swift ship that is pressed in the race. It is the good man of whom greater good is expected."—Peloubet.

5. Thou hast known the Sacred Writings.—In the common version, Holy Scriptures, that is, the Old Testament. That was the sum of the Scriptures in those days. The New Testament was then unwritten. There was truth enough in the Old Testament to make one wise unto salvation, to save those who knew what it contained. The Old Testament is not supplanted by the New. "The Old Testament is the New foreshadowed; the New Testament is the Old unfolded."

6. Every scripture inspired of God.—The King James version reads, "All Scripture is given by inspiration of God;" and the best linguists claim that such a rendering is correct. While the rendering of the Revised Version is not incorrect, an incorrect meaning may be read into it. It might be claimed that there was Scripture which was not inspired of God, and that this verse assumed such to be the case. The Authorized Version is the better, in that it is not only correct but also expresses the truth in such a way that there can be no questioning in regard to what the true meaning of the language is.

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News and Notes

FOREIGN.

—It is reported that representatives of the English Government are now in Argentine purchasing 50,000 horses for use in the expected war in South Africa.

—Recent mail advices from Uruguay state that the revolution has been checked, and the leader driven to the frontier. A change in the cabinet has been made to allay the popular discontent.

—A despatch from Paris states that in the center of the wine-growing district of France a disastrous frost has occurred, which will damage vines, fruits, and vegetables to the extent of \$4,000,000.

—Fighting still continues in the Philippines, with losses on both sides and no apparent advantage to either of the contending parties. It is claimed that the insurgents are as strong as at any time during the rebellion.

—All four of the Sydney, Australia, daily papers have been fined £100 for improper comment upon the trial of Frank Butler, the "murderer of the Blue Mountains," who was recently extradited from the United States.

—A despatch to the London *Daily Mail* from Bombay says that the bubonic plague is making fearful ravages in the Cutchmandy district, where there have been 2,000 deaths in a fortnight. Half the population has fled.

—The Countess de Castellane (*nee* Anna Gould) has signified her intention of donating 1,000,000 francs for the erection of a new Charity Bazaar in Paris, to take the place of the one destroyed on May 5 with such frightful loss of life.

—A despatch from Melbourne, Australia, states that during three days ending May 14 ninety earthquake shocks have been felt in South Australia. These disturbances have been so severe that many of the inhabitants have left their houses and are living in tents.

—It is reliably stated that during the past week a definite understanding has been perfected between the cabinets of Germany, France, and Russia, by which a solution of the Egypt and Transvaal questions will be reached, which will be done in a systematic, anti-British sense.

—During the past week the Greek war vessels have blockaded the Gulf of Volo and the Gulf of Salonica, and the government has sent large orders for horses and munitions of war to various European countries. A British steamer has been prevented from entering the Gulf of Salonica.

—Macedonia Frausta, a seventeen-year-old boy of Monclovia, Mexico, eloped with a young woman of that place on May 15, after killing four of her male relatives and friends who opposed her marriage to him. Two of the victims are brothers of the girl. The couple have not been captured.

—There are said to be indications of serious trouble between France and Morocco, owing to an incursion of Moorish tribesmen in Algerian territory. French cavalry is being massed on the frontier of Morocco, and the troops are ordered to hold themselves in readiness for a forward movement.

—While a Russian military train was conveying the Krasnojarsk infantry over the Valki-Jurjev Railway, on May 13, a bridge which had been undermined by a flood gave way, precipitating the train into the river below. Eighty-four of the soldiers were killed and ninety-three seriously injured, many of whom may die.

—The Yaquis Indians, a tribe which the Mexican Government has never been able to subjugate, have finally laid down their arms, and agreed to a treaty of peace with the government. The event has been the occasion of great rejoicing by both parties, and will permit the development of rich mineral regions and fertile agricultural lands.

—At a large convention of Austrian manufacturers, held in Vienna on May 13, it was resolved to call upon the government to conclude international agreements with other European powers, with a view of "effectually meeting the common danger to European economy arising from the prohibitive tariff policy of the United States."

—Helen Constantinides, the Greek Joan of Arc, who has been leading a company of Greeks against the Turkish troops in Epirus, fell in battle on May 14, dangerously wounded by a bayonet thrust at the hands of a Turk. She was leading a charging column of the Greeks, and was carrying the colors of her regiment at the head of her command.

—A panic was caused in Havana on the 15th by the decision of the government against the exchanging of bank bills for coin. As a consequence the price of bread, milk, and other necessities of life has doubled within the last few days. All classes of government employees are objecting to being paid in scrip, which is ninety per cent. below par. If the government refuses to accept paper in payment of taxes, a further depreciation of the paper money will result.

—A report from Yokohama states that the town of Hochioji, Japan, was completely wiped out of existence by fire a short time ago. Nearly 4,000 houses were destroyed, and between forty and fifty of the inhabitants lost their lives. The buildings were of such light, inflammable material that in four hours there was nothing but ashes to show where the town had been.

—The British Government has under consideration a plan for the greatest submarine tunnel in the world. It is to be beneath the Irish Sea, or North Channel, from a point in Scotland to a point in Ireland. The estimated cost is \$35,000,000, and the plan which the government is considering is submitted by a syndicate which binds itself to bring the project to successful accomplishment.

—On May 16 the city government of Mexico forbade a proposed bull-fight on the grounds that the bulls were too poor to be put into the ring. That is, it was feared that the bulls would not be able to make a fight which would be exciting enough to warrant the price of admission. Therefore a ship-load of these animals has been ordered from Spain to meet the emergency.

—The Bimetallic Parliamentary Committee of the House of Commons held its meeting in London on May 13. Besides the members of the committee there were prominent labor leaders and well-known bimetalists present. The chairman stated that the prospects for an international agreement were never more hopeful. The committee decided to watch closely the international negotiations and actively co-operate with them.

—Rev. Mr. Sjoblom, of the American Baptist Mission on the Upper Kongo, in a recent report states that matters in that district are in a deplorable condition. The commission which the king of Belgium appointed to inquire into the reported atrocities among the natives has had no practical result. Parts of the Equatorville district are said to be in open warfare. The iniquitous rubber traffic continues. When the natives are unable to obtain rubber, the state troops burn the villages, murder the natives, and cut off their hands, which are then smoked and sent to the state officials.

—Twenty-eight persons, accused of complicity in the bomb-throwing crime of Barcelona, Spain, were sentenced to the "garrote," the Spanish method of execution by strangulation. The rest of the 380 suspects were sentenced to penal servitude for life. The persons sentenced to the "garrote" were self-confessed conspirators, the confessions having been induced by the most frightful tortures known to unscrupulous jailers. It is openly claimed that every one of the persons arrested were innocent of the charges made against them. One of the condemned had been driven insane by the torture of the electric helmet. Others had been mangled, burned, and mutilated in various ways to produce confession. And all this in the boasted light of the nineteenth century, in the "God's country" of the devout Catholic; and "what Rome has done for other countries she is willing to do for America."

—Domokos, the last stand taken by the Greek forces on the border of Thessaly, has fallen into the hands of the Turks, after the fiercest battle of the war. The fighting on both sides was of the most stubborn character, and the slaughter was terrible. From morning till nine o'clock at night the battle raged, but the Greeks maintained their position. At night the Greeks withdrew, and will take up another line of defense. The occupation of Domoko was followed by the Porte proclaiming an armistice of two weeks. The powers attempted to bring about an armistice before the battle, but the Porte gave no heed to the diplomats. Before the battle of Domokos the Greeks sought to retrieve their former prestige in Epirus, and were partially successful. It is not believed that the powers will consent to the demands of Turkey in the matter of heavy indemnity or in her claim for the possession of Thessaly. However, the sultan has consulted the shiek Ul Islam, who has declared it to be the will of Allah that Thessaly should be reunited to Turkey. With the knowledge of this fact the mobilization of Turkish forces in Asia Minor can be understood.

DOMESTIC.

—Ten men lost their lives by the falling of the tippie at the ore mines at Pinckney, Tennessee, on May 13.

—The Southern Baptists held their annual convention at Wilmington, North Carolina, on May 7, with 721 delegates in attendance.

—Strong anti-saloon meetings are being held in Topeka, Kansas, and much feeling is being aroused on the part of the populace against the saloons of that place.

—The United Brethren General Conference, at its recent session in Toledo, Iowa, sent a message to President McKinley, praying for the recognition of Cuban independence.

—The government has signified its intention of beginning work at once upon the Puget Sound fortifications, located near Port Townsend, Washington. The officials are anxious to have the work completed as soon as possible, in view of the fact that the British Government is erecting strong fortifications just across the Straits of Fuca.

—A family feud in Sabine County, Texas, between white and colored families, resulted, on May 13, in the death of one member of each family and the wounding of three others.

—Judge Gibson, of Illinois, on May 15 rendered a decision declaring the American Tobacco Company (a trust) an illegal corporation, and prohibiting its agents carrying on its business in that State.

—The city government of Toronto, Canada, on May 15 voted on the question of whether street-cars should be allowed to run on Sunday. By the small majority of 479 it was decided to let the cars run.

—The new gunboat Nashville, which was tested on Long Island Sound on May 14, is claimed to be the fastest vessel of her class. She so far exceeded the speed required as to earn for her makers a bonus of \$60,000.

—Two bandits boarded the Southern Pacific passenger train near Lozier, Texas, early on the morning of May 14, forced open the express car, opened three safes with dynamite, and escaped with about \$10,000. A posse is in pursuit of the robbers.

—During the past week a considerable amount of the time and attention of Congress has been taken up with debates on affairs in Cuba. A resolution is before Congress for the recognition of Cuban belligerency, but has not yet been allowed to come to a vote.

—The great glass for the Yerkes Telescope, situated at Lake Geneva, Wisconsin, has been shipped to its destination. The glass measures forty inches in the clear, weighs 515 pounds, and cost \$65,000. Four years were consumed in grinding and polishing the big lens.

—The donations of wheat for the famine sufferers in India are leaving very slowly for their destination. Many thousands of bushels are now in warehouses awaiting shipment, and it is expected that foreign steamers will have to be chartered to carry the wheat to India.

—A company of miners, believed to have been acting upon the recent advice of President Boyce of the Miners' Confederation, to arm themselves and prepare to defend their rights, entered the Windsor Hotel at Mullan, Idaho, on May 13, and carried away all the arms and ammunition of the National Guard at that place.

—The Secretary of the Interior has been given authority to make allotments of the agricultural lands in the reservation of the Uncompahgre Indians in Utah to the Indians on the reservation in severalty, and all lands aside from these allotments will be opened to whites for location and entry after the first day of April, 1898.

—Ex-President Cleveland has received from President Crespo, of Venezuela, a formal invitation to act as senior counsel for Venezuela before the arbitration tribunal, which will determine the true division between that country and British Guiana. Mr. Cleveland has taken the matter under advisement, but has not yet given his decision.

—The sixty-fifth annual meeting of the Northern Baptists convened at Pittsburg, Penn., on May 19. John D. Rockefeller's offer of \$250,000 to assist in clearing the society of debt, on condition that the society would raise a similar amount before July 1, 1897, has been accepted by the society, and the conditions will be met before the time mentioned.

—On May 15, in the city of Philadelphia, William McKinley unveiled an equestrian statue of George Washington, which was presented to the city by the Society of the Cincinnati. The presentation was made by Major William Wayne, a direct descendant of "Mad Anthony" Wayne; and President McKinley made an eloquent address upon the character of Washington as shown in generalship and statesmanship.

—Ahvute, the Piute Indian murderer, of Arizona, who is known to have killed seven white men during the past ten days, and is suspected of killing three others, has at last paid the penalty for his crime with his own life. Eight years ago he was compelled by angry whites to kill his own brother, who had committed a murder, and since that time Ahvute has been nursing his hatred for the whites. The Indians themselves captured the murderer, and he was shot by his cousin.

—On May 17 there was launched at the ship building yards of the Crescent Ship Building Company, at Elizabeth, N. J., the Holland submarine torpedo boat, which is confidently asserted to be the deadliest craft that ever sailed the seas. It is built in such a way that it can navigate the ocean on its surface or at a great depth below the surface. Its apparatus of propulsion consists of a gas engine and an enormous storage battery. It is armed with Whitehead torpedoes, aerial torpedoes, torpedo throwers, and a submarine gun, and will not need to come to the surface to do its deadly work, as the location of the object of attack is found by the *camera obscura*, which, like a long pole, is pushed up through the water. Naval experts claim that this craft will completely revolutionize the modern method of naval warfare. Already a number of European governments are bargaining for the vessel, but the inventor expects to sell it to the United States. The desire of the nations to possess the latest evolution in destructive mechanism is a truthful indicator of the military mania with which they are afflicted.

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God has placed us here not to represent ourselves nor others but to represent him. People will judge of God's goodness by his followers.

We are indebted for the cut on page 7, as well as for others we have used from time to time, to that most excellent book, which ought to be in every family, "Bible Readings for the Home Circle." Nearly all the great phases of Christian teaching and duty are covered by its instructions, almost wholly from the direct Bible text.

READER, does not the SIGNS give you a vast amount of valuable and interesting instruction during the course of the year for one dollar? Every issue contains enough of God's precious truth to save a soul. Help us to pass it along. The times, the message it bears, the needs of millions of souls, call loudly that its circulation should be not 40,000, but 400,000. And why not?

The Eastern Question seems to have changed a little in the last few weeks. It used to be, "What will become of the Turk?" or, "When will the Turk be driven out of Europe?" It seems now to be, "What will the Turk do next?" One report says: "The sultan openly declared he would not check his army until Dhomoko, on the old frontier, was in his possession. All Thessaly is his now beyond dispute, and he intends to retain it. Possession is much more than nine points of the law in diplomacy in Europe. Accordingly all the expressions of public opinion during the past few days have been unanimously against him. If mere words would drive him out, he would have to go, but few persons believe these will be of any avail. Nothing but force remains, and Europe is so mortally afraid of her own weapons she will submit to almost any indignity rather than use them." This is the present situation. There are yet more surprises in the Eastern Ques-

tion to very many who think they know all about it before it is answered. In the meantime the condition of one prophetic power is rapidly advancing to fulfilment, namely, the Papacy.

Good Counsel.—In speaking of some overworked mental workers, the editor of the *Christian Advocate*, himself a student of health laws, gives the following good counsel, which some of our hard-worked readers might do well to appropriate:—

"The best of all rules is the equilibrium rule. If one overworks in any week, let him do as much less the next week as he has done more than he should have done; and, if possible, the same principle should be applied to successive days. It would be the physical and mental salvation of many brain workers if they would split wood about two hours a day. If the use of an ax on knots is too hard, let them split kindlings, and hold the kindling with one hand and the hatchet with the other. Under such circumstances, through fear of splitting a thumb or losing a finger, they will not be able to think of their last or their next sermon, or other taxing work."

Christian Carnivals.—The city of Los Angeles, called so many times the City of the Angels, and "Christian city," because she has a municipal Sunday law, recently held a "fiesta," described by many as an olden-time Saturnalia. One of the papers of that city has the following note of the results of the orgies of the last night:—

"Stories continue to circulate of the scandalous occurrences of All Fools' Night. Dissipation on the part of men and women of good social standing was carried to a wretched excess. In the entrance of stores, in hallways, and on upper floors of restaurants, drunken men and women, young and old, masked and unmasked, lay sprawled out in a shocking manner, unconscious through the drink which they had acquired through their 'smartness' in visiting saloons."

Of course all this is of the earth, earthly, and it shows what is simply true, that the world is not Christian, nor is any State or city of it, except in name.

The California Sabbath Association, which, after all, is a Sunday association, held its annual meeting at the First Congregational Church in Oakland, May 18, 19. A brief report of its meetings may be given later. Suffice to say, its attendance was very small, not to exceed forty or fifty at the largest meetings. We understood that some of the members feared that the "weakness" of their cause, as represented by their number, would become known. But greatness or strength is not in God's work measured by human numbers; for one man alone with God is a host. The weakness of a religious cause is always inherent; if it is of God, it can not be overthrown. If it is not of God and truth, it will perish the millions stand at its back.

The Sunday cause is essentially and inherently weak. It has numbers sufficient, but the men who answer to its shibboleth, do not themselves believe that it has intrinsic and God-given worth; if they do, it is an imagination of their own heart, or the instruction of their church or tradition; it is not a conviction founded in God's Word. In a way the Sunday movement will succeed, for God's Word says so; but it will be only *seeming* success, heralding utter and everlasting defeat, not only of Sunday, but of all who ally themselves with the institution in opposition to God. Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up." The Sunday sabbath is not an institution of the Lord's planting.

What Will Come.—Says a prominent advocate of Sunday laws: "Approached on any side a discussion of sabbath [Sunday] desecration opens up every living topic agitating the public mind." "In the Sunday question centers the problem of law enforcement and civic reform." We merely quote these words as the expression of a sentiment growingly prevalent among a religio-political class which "will not down." When we said some time ago that one of the absorbing questions in religious and political life would shortly be the Sunday question, people laughed at the idea. But we now see the beginning of the end. All the so-called "civic," "municipal," "Christian citizenship," and "temperance" reforms are more or less tied up with the Sunday-law ques-

tion. Politicians who see its injustice yield to its pressure. Political parties make all sorts of promises to catch the Sunday-law vote, and the Sunday-law man pledges his candidate. How long will it be ere such methods force upon statute books a general Sunday law, hated by the very men who place it there, but who hope it will prove harmless? But place it there, and union of Church and State follows; Jesus Christ and his Gospel are forsaken for the gospel of force, and the State assumes the place of God over conscience, and becomes anti-christ.

The Cruelties of War.—They can not be pictured. No pen can portray them. They can only be felt and known by the accumulated experience of those who die, and those who remain to suffer, and those who suffer—the widows and orphans—because of those who die and who suffer. And yet it is a sad fact that some of the loudest clamors for war have come from the religious press and professed ministers of the Gospel of peace. Would they demand war if they had to do the fighting, if they were placed in "the forefront of the battle"? This demand for war is an evidence of the fierce spirit which is inspiring men everywhere. Men who repudiate prize-fights and bull-fights and cock-fights are hounding their fellowmen to battle, with the resultant widows and orphans and general impoverishment. Far from the scene of conflict men who may be reaping commercial advantage or gaining brief popularity in fanning the flame of human passion may laugh, but in the war-desolated countries strong men fall and groan and die, while women and children suffer. O, it is pitiful; and it is more pitiful to see the professed ambassadors of Jesus Christ, the Prince of peace, clamoring for war! It makes one long for the time when Christ shall reign over those who are willing that *he* should reign, and war shall forever cease. That will be true when Christ shall come.

True Christian Union is not union of mere sentiment or feeling, nor is it even a union of principles abstractly considered; it is a union of life and nature. Oil and water will not unite and blend into one homogeneous mass. They may be poured together into the same vessel, but they will not mix; they will not become one. Their natures are unlike. Some other one liquid dominating both is necessary to their mixture. So with humanity. All men are naturally selfish; each one seeks his own. They can not in themselves unite. They must submit to a higher power, a power to which each is willing to submit. This necessity is met in Jesus Christ. When men submit to him, there is no more need to worry over Christian union. It will come of itself through the one Life.

THE Lord is no respecter of persons. He welcomes all. When here upon the earth, it was said by his enemies that he was "gone to be a guest with a man that is a sinner," and, "This man receiveth sinners and eateth with them." A blessed life to merit such condemnation! Jesus Christ hated sin with all the strength of his blameless manhood, but he loved the sinner. He comes into their homes, he receives them when they come to him, he shares their troubles. He is the sinner's Friend. It is just as true to-day. Let no priestly cordon nor creed walls keep you back, brother sinner, from going to Jesus. The only court etiquette required to approach his throne is the humble heart of faith. He waits to welcome you with the kiss of pardon and the royal robe of righteousness.

A GROWING evil, says an exchange, is the use of alcoholic flavorings at soda-fountains. Under such names as "calisaya," and "creme de menthe," alcoholic liquor is given an innocent appearance. In other cases the forked tongue of the serpent is thrust out boldly in the name of the drink, as "sherry punch," "claret sangaree." The Central W. C. T. U. of Chicago has issued a warning, particularly to young girls, against the peril of these soda-fountain beverages, which create and nourish the appetite for something still worse. Let the same warning be heard in all our towns and cities.