

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

Into the Name.—The baptismal formula, if the expression may be so used, found in Matt. 28 : 19, reads: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." R. V. The words are not designed, however, to express an exact form that should always be used (see Acts 2 : 38; 19 : 5), but to express an important fact as to what true discipleship means.

"Make Disciples."—Of course the apostles did not have power of themselves to make disciples. Their work was to "preach the Gospel" (Mark 16 : 15), "preach the Word" (2 Tim. 4 : 2), "preach Jesus Christ" (Acts 5 : 42); and the power to change the sinner to a disciple of Christ, a follower in his footsteps, a learner in his school, was given in the Word which they preached. The Word received "effectually" wrought. 1 Thess. 2 : 13. "Of all the nations" does not imply that each person of all the nations would become a disciple, but that "God is no respecter of persons," and that the Gospel is for all the world—Jew and Greek, Barbarian and Scythian, black and white; for God "did visit the Gentiles to take out of them a people for his name." All may come; the message is to all; but all will not come.

Meaning of Name.—Name in Scripture indicates character, especially those names given by divine direction. "Jacob," the name of Isaac's second son, meant "supplanter." This was a picture of his overreaching, grasping, natural disposition, but on that eventful night, at the Ford Jabbok, Jacob, having put away his sins by confession and restitution, prevailed with God by faith, and his character was changed. He was no longer Jacob the supplanter, but Is-

rael the prince of God, the prevailer by faith. Gen. 32 : 24-28; Hosea 12 : 4. The name of "Jesus" means "Saviour," with all it implies, and "Christ" means "Anointed."

Of the Father.—The Father's name is I AM, Jehovah, and it expresses the character of him who "is righteous in all his ways, and holy in all his works." When Moses besought God

THE CHARACTER OF EARTHLY RULE. An Important Prophecy.

In our last two issues we studied the dream which God gave to Nebuchadnezzar, king of Babylon. In that dream was shown to the king a great image, composed of different metals, gold, silver, brass, and iron, and iron and clay, representing respectively the empires of Babylon, Medo-Persia, Grecia, and Rome both in its united and divided state. These are the four great dominions of earth which have molded its government, shaped its destiny, and perverted and modified true religion. Following this the image was broken and utterly destroyed by a divinely prepared stone, representing the kingdom of Christ.

These things were shown to Nebuchadnezzar under the symbol of an image, because he was an idolater, and such a symbol would arrest and hold his attention. But when the Lord reveals to his servant the great history in advance, he uses monstrous and cruel beasts, more fitly to represent their character.

The beast symbols of the same four empires were represented to Daniel in a vision of the night, as follows:—

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove ["brake forth," R. V.] upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet ["two feet," R. V.] as a man, and a man's heart was given to it.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it; and they said thus unto it, Arise, devour much flesh.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of

a fowl; the beast had also four heads; and dominion was given to it.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns." Dan. 7 : 2-7.

Extended explanation of these symbols is not



THE FOUR BEASTS OF DANIEL VII.

to show him his *glory*, the Lord answered, "I will make all my *goodness* pass before thee, and I will proclaim the name of the Lord." Ex. 33 : 18, 19. God's glory is therefore his goodness, and this is expressed in the Lord's name. Shortly after this the Lord fulfilled his promise to show Moses his goodness and proclaim his

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necessary. The "winds" are a symbol of strife and war among the nations, represented by the "sea." (See Jer. 25:32; Rev. 7:1; 17:15; Jer. 4:11, 12.) As the result of this strife among the nations of earth, these four great world-powers were developed.

The first of these was Babylon, an empire founded by Nimrod. In Jer. 4:7, 13 and 48:40 we have both the symbols of the lion and eagle applied to Babylon, and to her swiftness of conquest. The lion is a symbol of Babylon, which met its end in B.C. 538.

Medo-Persia.

The bear is a symbol of the Medo-Persian government, the successor of Babylon. The raising up of itself on one side doubtless refers to the dominancy of the Persian element, and the three ribs in its mouth to the provinces of Babylon, Lydia, and Egypt, which were cruelly oppressed by this conquering power. The same empire is represented in Dan. 8:3, 4, 20 by a ram with two horns, and is there named

Grecia.

The third symbol is that of the four-headed, four-winged leopard. This, like the four-horned goat of chapter 8, represents Grecia. Two hundred years before she came to power, God named her, and designated her first great king—Alexander the Great—by a single horn that had no like single successor. See Dan. 8:5-8, 21, 22. At the battle of Arbela, B.C. 331, Alexander became monarch of the world by conquering Persia. After eight years of conquest and riotous living, he died from a drunken debauch. After more or less wrangling and change for a few years, his empire was divided into four parts, among four of his generals. Syria was ruled by Seleucus, Asia Minor and Thrace by Lysimachus, Egypt by Ptolemy, and Greece by Cassander. The wings signify rapidity of conquest and soaring pride, and the leopard itself indicates the character of that government.

Rome.

To Grecia succeeded Rome, under the symbol of a great and terrible beast. With mighty strength and great iron teeth, it well represents the iron monarchy that ruled the world with such relentless power. Once started on her conquering career, Rome brought the world into subjugation as no other power had ever done, and became the world's mistress in B.C. 30, when Egypt, the last division of the Grecian Empire, became a Roman province. But the Roman Government came into connection with the people of God in a league with the Jews, B.C. 161.

"And it [the beast] had ten horns." "And the ten horns out of this kingdom are ten kings that shall arise." Dan. 7:24. By "kings" is meant "kingdoms," as the ruler stands for his dominion. See verses 17, 18, 23. "These beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom." "The fourth beast shall be the fourth kingdom." The ten horns are therefore ten kingdoms which should rise out of the Roman Empire, or in which that empire should be divided. Was this the case? Did Inspiration, eight hundred years before the imperialism of the iron monarchy of Rome was broken, indicate the number of those divisions? In the second chapter we are plainly told that the mixture of iron and

clay was to show that "the kingdom shall be divided," but we are not told there how many divisions there would be. Here we have the ten horns, indicating ten divisions of like character to the beast from whose head they sprung.

What are the facts?—Simply these: The "Decline and Fall of the Roman Empire," by Gibbon, shows that between the years A.D. 351 and 476 the empire of Rome was divided into ten divisions, as follows: Allemanni, Franks, Burgundians, Vandals, Suevi, Visigoths, Saxons, Ostrogoths, Lombards, Heruli. Some of these powers exist to-day, as the reader will note by the names. Germany is Allemanni, and its people are still called Allemans by the French. In the French are perpetuated the Franks; in England, the Saxons. The references to Gibbon may be found in chapters 10, 12, 19, 30, 31, 33, 35, 36, 38, 39, 42, 45, 49, and elsewhere.

Concerning the above there is little or no difference among commentators as to the main facts. All are agreed so far as we know as to what the four beasts symbolize, and that the fourth, representing Rome, was divided into ten parts, as indicated by the horns.

These four great empires are well represented by cruel beasts, so far as the people of God and true religion are concerned. In all these governments Church and State were united; all had some form of religion, the worship of some god or gods established by law. The State was in this supreme. The gods were to a certain extent created by the State, and largely consisted of her dead heroes deified. In direct conflict with this came the worship of the one true God whenever the two systems came in contact. That the people of God were not persecuted more, nay, blotted out of existence, is due to the fact that God in his providence restrained the wrath of these man-made governments, even as man may at times control vicious, wild brutes. At the head of this Church and State system is Babylon; in her scheme of rebellion and self-salvation it originated (see Gen. 11:1-9), and even to this day she has "made all the earth drunken; the nations have drunken of her wine [of her fornication]; therefore the nations are mad." Jer. 51:7.

But there is another important feature of the prophecy of Daniel 7, namely,

Another Little Horn,

which came up from among the ten, which should exist to the end, and would have much to do with the people of God. To what does this "little horn" refer? The specifications of the prophecy, the particulars which the Lord gives respecting it, are many and definite; can we tell from them to what power or system it applies? Here are a number of these particulars:—

1. It was to arise out of the Roman Empire at the time of its division into ten kingdoms. Verse 8.

2. Three horns, or three kings, should be plucked up before it. Verses 8, 24.

3. It would start small and manifest great strength and assumption; it "spake very great things," and its "look was more stout than his fellows." Verse 20.

4. It should be "diverse" from the ten kingdoms; it would possess a different form of government. Verse 24.

5. It should be shrewd and far-seeing. The

other kingdoms are represented by blind horns of a beast; but the little horn had "eyes like the eyes of a man," showing its superior, far-seeing shrewdness. Verses 8, 20.

6. It should be a blasphemous power, speaking words against God. Verses 11, 20, 25.

7. It should "wear out the saints of the Most High;" that is, it would be a persecuting power. Verses 20, 21, 25.

8. It should *think* to change the times and laws of a power whose law it could only *think* to change, namely, God's times and law. Verse 25.

9. The saints and the times and the law should be given into the hand of this power for a certain definite time, called "time and times and the dividing of time." Verse 25.

10. Its power as a persecutor would be destroyed at the end of that time, and following that its dominion should be taken away. Verses 25, 26.

11. Yet it would at the very end of the age be a persecutor, showing that its power to persecute would be restored. Verses 21, 22.

Here are these definite, specific particulars. It is not in the least degree probable that they could apply to two powers; and it would show the marvelous foreknowledge of God to find one power to which each and all applied. But there is one such power. God, who declares "the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), has made no mistake. These specifications, the Lord will, we will study in our next.

Do You Love Jesus? The question is simple, and the thought in its affirmative form quite common. But do you love Jesus? Would you delight to be in his company at all times were he here? If we love a friend, we love his personal presence. If we truly love Jesus Christ, we shall love his coming again, and we will prepare for that coming.

The Ensign of the Holy One.—The distinguishing characteristic of the true God is creative power. The ensign of his power is the Sabbath, around which cluster the great facts of a completed creation. It is the only commandment in God's holy law which reveals him for what he is, Creator and Redeemer, mighty to save, the Holy One of Israel. And yet when the badge of God's authority is lifted before the people, many ridicule, despise, and reject it. This the Lord himself foretold in Isa. 30:8-11: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever [marginal, Hebrew, "the latter day"]; that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Men may hide God now, and may hide his truth from their eyes, but they will sometime meet it all in the judgment. They will then also meet their own delusions, which they have chosen, ripened to their own destruction. See verses 11, 12. Now the Lord says, "Turn and live."

Into the Name.

(Continued from page 1.)

name. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord [Jehovah]. And the Lord passed by before him, and proclaimed, The Lord [Jehovah], the Lord [Jehovah] God, merciful and gracious, long-suffering, and abundant in *goodness and truth*, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty ["acquitting even him who is not innocent," Boothroyd]." Ex. 34:5-7. This is God's character; this is the meaning of God's name. To be baptized into his name is to receive of his mercy, his compassion, his forgiveness, his goodness. It is to be made righteous. Jesus came in his Father's name, having the Father's righteousness. Thus it was that Jesus in his own life "declared" the Father (John 1:18); thus will he "reveal" the Father to every seeking soul (Matt. 11:27); and thus Jesus Christ, having the Father's glory in himself, could impart that glory to the disciples; and thus, having the Father's name or character, he could declare that name to his disciples (John 17:22, 26). And yet again, as he was kept by the power of God's righteousness in him, so he prays that his disciples be kept in the Father's name. John 17:11, 12. And even so God desires to name his name upon all.

Into the Name of the Son.—The one great sublime fact in the character of the Son of God is that stated in Phil. 2:5-8. We quote from the marginal reading of the Revised Version, as it expresses the fact a little more emphatically: "Have this mind in you, which was also in Christ Jesus; who, being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." This was his mind—to humble himself, to empty himself, that he might save man. "Of mine own self I can do nothing;" "the Father that dwelleth in me, he doeth the works," are his words, repeated over and over again in various forms. To be baptized into his name is to renounce self, to give up all to God, to yield every desire, every ambition, every power and ability, and lay all at his blessed feet, that he may do with them and us as he will. This is consecration. This was the mind of Jesus. This is what must be done to be baptized in his name.

Into the Name of the Holy Ghost.—Everywhere in the Scriptures, the Holy Ghost, or the Spirit of God, is the agency of operation, the energy in working, the power of God manifest in the accomplishment of his purpose. It is the mighty life-force working out God's will in harmony with his holy law. It was the creative power in the beginning in creation, brooding over chaos and bringing forth order. Gen. 1:2. It is the power which recreates and peoples again the desolate earth. Ps. 104:30. It changes the heart and mind and gives birth to the new man in Christ Jesus. Eze. 36:26,

27; Ps. 51:10-12; John 3:3-5. It is that power in the Word by which we are sanctified, by which we are enabled to fulfil the righteousness of God's law, manifest in the fruits of the Spirit in our lives. 1 Peter 1:2; Rom. 8:4; Gal. 5:22, 23. That Spirit inspired the words of the prophets, and spoke through them the Holy Scriptures. 2 Sam. 23:2; 2 Peter 1:21; 1 Cor. 2:13. In short, it is by that mighty Spirit, that divine life and energy, that the love of God comes into the heart which erstwhile hated God's law, which rested upon our Lord with such fulness, which enabled him to work miracles, which fitted him for his blessed work of "doing good." Rom. 5:5; John 3:34; Matt. 12:28; Luke 4:18; Acts 10:38. It is the Spirit of God, the Spirit of Christ, the Spirit of Truth and of Grace, the Comforter, the mighty life-force and fulness of Deity, sent down to the world to save them and keep them.

Baptized into Service.—The baptism of the Spirit, being baptized into the name of the Holy Ghost, or Holy Spirit (*Hagios Pneuma*), is a baptism for service. It is the preparation which God gives that we may do *his* work in *his* way. But this baptism must be preceded by cleansing from sin and emptying of self. O, how many there are of God's professed children who come to God for forgiveness of sins, but go no further! How many there are of us who wish a life of ease, of enjoyment, who do not wish to do wrong, who prefer a sort of negative goodness, but want no more! How many there are of us who have never come to that place where we were willing to let God use us as *he* would, to send us on *his* mission, untrammelled by selfish considerations! We fear that our dignity will be lowered, our business interests injured, our pleasures curtailed, our associations with the world broken; and because of some such reason, unconfessed, perhaps, to ourselves, we are unwilling that God should give us that power which would make us a blessing for all eternity. The reason is that we have not the mind of Christ. If self, *all* of self, were emptied out, were given up, renounced, yielded to God, even as in Jesus Christ, God's Spirit would rest upon his church, and it would receive the heavenly anointing. This is what the church of Jesus Christ needs to-day, to be emptied of self, to be baptized for service. She would not be using worldly methods, nor seeking political power nor preferment. Her whole divine energy, like that of the Master, would be spent in "doing good."

Into His Name.—And yet while the matter is expressed in detail in Matt. 28:19 (R. V.), "into the name of the Father and of the Son and of the Holy Ghost," it is all included in the name of Jesus Christ; "for in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10. In him was the Father's name or character, his own character, and the fulness of the Spirit. Therefore when we read that the apostles baptized in his name, they carried out our Lord's injunction. Acts 19:5. The Spirit of God is his representative here, his life given to his children to fit them for service. Those who truly receive Christ will receive his Spirit also.

General Articles

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

"THOUGHTS OF PEACE."

"I will hear what God the Lord will speak; for He will speak peace unto His people, and to His saints; but let them not turn again to folly." Ps. 85:8.

O LORD, Thy thoughts toward me are good,
For they are thoughts of peace;
By Thee my wish is understood;
Thy goodness doth increase!

"Peace on the earth, good-will to man,"
Sang angels at Christ's birth;
"Peace" is the watchword of that plan
Which gives man's soul its worth.

My soul, acquaint thyself with God,
And with Him be at peace;
Peace is unknown where sinners plod;
Let selfish strivings cease.

Christ Jesus is my life and peace;
He makes me one with God.
Through Him from sin I find release;
I love the path He trod.

The peace He gives, the world knows not,
Nor can it take away;
"A troubled sea," the sinner's lot;
There is a happier way.

When Christ speaks peace, there spreads a calm
O'er all life's troubled sea.
The soul that hears it, has the balm
Which makes repining flee.

When God has set at peace my heart,
No one can there make war.
Peace-making is a heavenly art
No being should abhor.

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"IF THOU HADST KNOWN."

THE incident related in the nineteenth chapter of Luke of the weeping of Christ over Jerusalem, the unrepentant city, soon to be destroyed, is one of the most pathetic and moving narratives in the Scriptures. Judah was the one tribe preserved. The others had gone into perpetual captivity. That tribe and the scepter of its kingdom had been kept up by special providence until the Messiah should appear. Gen. 49:10. It was the last plant of the Lord's vineyard, tended and pruned with great care, in the hope that fruit would appear. And the people of Jerusalem, its capital city, represented the last of that people whom God had called out of Egypt, and by divine power, and in a manner to astonish the world, placed in the land of promise. How long he bore with their sin and rebellion! How tenderly he cared for them when they had lost all care for themselves! He had sent them prophets, but they had shamefully treated them, "beating some, and killing some." Mark 12:5. "Last of all he sent unto them his Son, saying, They will reverence my Son." Matt. 21:37. And now as that Son, who, begotten of God, was by a mysterious miracle joined to that people as one of them, looked from the hill of Olivet upon that city which rejected him and his message of love, he burst into weeping, exclaiming, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes."

They did not know; and in their blind ignorance they took the life of the Son of God, killed the *last* messenger of mercy which God sent to us as a nation. Says Peter, "Yedenied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from

the dead; whereof we are witnesses." Acts 3:14, 15.

How did they come to make so deplorable a mistake? "And now, brethren, I wot [know] that through ignorance ye did it, as did also your rulers." Verse 17. Yes, they were ignorant. They did not know that he was their promised Messiah; they did not know *him*. "Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory." 1 Cor. 2:8.

Jesus looked down from Olivet upon the city whose people were so soon to cry out, "Crucify him, crucify him," and his heart was full of compassion. He saw the city of David and of Solomon, with its teeming thousands, and with prophetic eye saw the Roman armies encompassing it, the famine, the pestilence, the burning temple, the fleeing multitudes seized, cut down, crucified, or sold into hopeless slavery; saw the long ages of Jerusalem's degradation and the scattering of her children among the nations. Could we see it as he saw it, we would not wonder at the weeping, the sighs, the groans, and the exclamation, "If thou hadst known." He knew it, and tried to warn them of what surely would come unless they repented. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37. The storm of wrath was gathering and would soon break. He would gladly shelter them, but they would not. They did not know.

The closeness with which the destruction of Jerusalem and the second coming of Christ and the end of the world are connected in Matthew 24, Luke 21, and other scriptures, evinces that the condition of the world at the time of the second advent will be very similar to the condition of Jerusalem at the time Christ wept over it. We are now living in the last days. God's controversy, not with one nation only, but with all nations, is drawing to a close. As Christ bore a last warning message to the nation of the Jews, so now does he, through the preaching of the "everlasting Gospel," as foretold in Rev. 14:6-12, proclaim the last warning message to the world. That message is being proclaimed. By the preached Word, by books and tracts, by correspondence, by numerous periodicals, by fireside teaching, in many ways, the momentous truths of the Lord's soon coming, and the necessity of a preparation to meet him in peace, are being made known to the world.

Will the people of the world believe it?—Some will. They read in his Word, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled." Luke 21:31, 32. They read these words; they see the things—the signs foretold—come to pass; they recognize the fact that, since *they* see the signs, *they* must help to compose the "generation" referred to, and they believe, yes, *know*.

Others do not believe; they see no signs; they say, "My Lord delayeth his coming." They ask, "Where is the promise of his coming?" They do not know. Why?—"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and *knew not* until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. Thousands will not know that the coming of the Lord is near.

But what keeps them from knowing? What prevented the Jews from knowing that Jesus was the Messiah? They did not know it. Was it not that very common sin of unbelief?—Yes; and is it not so to-day? God has spoken; but men look wise, shrug their shoulders, shake their heads; they do not know. That is what thousands are doing to-day. And can not we hear once more that voice from Olivet, saying to the men of this generation, as to the people of Jerusalem, "If thou hadst *known*"? Brother, sister, friend, wake up. "Know that it [margin, 'he'] is near, even at the doors."

To know that the Lord is near will be a mighty stimulus to get ready to meet him. Jesus stands ready to exchange his righteousness for our sinfulness. Faith to lay hold of his Word in humble obedience will make us *know* that he is near, and that we are accepted in him.

M. E. K.

GETHSEMANE.

"THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." It was here that the mysterious cup trembled in Christ's hand. Here the destiny of a lost world hung in the balance. Should he refuse to stand as man's surety? Satan encircled his humanity with a horror of great darkness, tempting him to think that God had forsaken him.

In this hour of trial Christ's human nature longed for sympathy. In the supreme agony of his soul, he came to his disciples with a yearning desire to hear some words of relief from those whom he had oft blessed and comforted and shielded in sorrow and distress; for the law of kindness was ever on his lips. The One who had always had words of comfort for them was now suffering superhuman agony, and he craved sympathy; he longed to know that they were praying for him and for themselves. How dark seemed the malignity of sin! No earthly potentate can show himself more keenly observant of his subjects than was Jesus. He was jealous for his law as no earthly king can be, for he was the king, eternal, invisible, immortal. If he could only know that his disciples understood and appreciated the terrible temptation to let the human race bear the consequences of its own guilt, while he stood innocent before God, he would be strengthened.

"And he cometh unto the disciples, and findeth them asleep." Had he found them praying, he would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail over them, he would have been comforted by their steadfast faith. But, unheeding the repeated warning, "Watch and pray," they had fallen asleep. They knew not the necessity of watchfulness and earnest prayer in order to withstand the temptations of Satan.

As one surprised, Christ addressed them, saying, "What, could ye not watch with me one hour?" They roused themselves, and looked sorrowfully at their Lord. "Watch and pray," he said, "that ye enter not into temptation." Then the divine Sufferer excused the disciples, saying, "The spirit indeed is willing, but the flesh is weak."

Christ went away the second time, and prayed earnestly, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Again darkness pressed upon his soul with almost unbearable agony, and again he felt a longing for companionship, for some words which would bring relief, and break the spell of darkness that well-nigh overpowered him. "And he came and found them asleep again; for their eyes were heavy;" "neither wist they what to answer him." They saw his face marked with the bloody sweat of agony, and they were filled with sorrow; for "his visage was so marred, more than any man."

Again Christ went away, and prayed that if it were possible this cup might pass from him. His soul was filled with an overpowering fear of separation from God in consequence of sin. Satan told him that if he became the substitute and surety for a sinful world, he would nevermore be one with God, but would be under his control.

Three times the prayer ascended to God, "O my Father, if it be possible, let this cup pass from me," always followed by the words, "Not my will, but thine, be done." Shall the cup pass from the Suffering One? Shall the sacrifice of Christ, ordained before the foundation of the world, and symbolized in every sacrifice offered since Adam's transgression, be given up? Shall the glorious purpose of God the Father, and Jesus Christ his Son, entered upon to save a perishing world, be of no account? Shall that which angels eagerly desired to look into and understand, that which had been the burden of prophecy, that which lay at the foundation of types and shadows, fail after all, leaving Satan and his apostate forces and confederacy of evil to come off triumphant?

O, how much Christ had already suffered as the Son of man, in order to redeem and save men! How much he had borne as their substitute! Now the time had come when all the types and symbols pointing to his suffering and death were to be fulfilled. Shall he fail, and come short in his work of redemption? Shall the prince of darkness triumph? Shall his proud boast become truth? Shall the prey be left helpless in the hands of the mighty, or shall the captives be delivered, Satan overcome, and it be demonstrated that obedience to the law is possible; for all have been made more than conquerors through Christ?

It was the will of God that none should perish, but that all should have eternal life through faith in the sacrifice of Christ. Him God the Father sealed to become man's Restorer. The worlds unfallen and the heavenly angels watched with intense interest as the conflict drew to its close. Satan and his confederacy of evil, the legions of apostasy, watched intently this great crisis in the work of redemption. The powers of good and evil waited to see what answer would come to Christ's thrice-repeated prayer. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amid the stormy darkness of the crisis hour, and an angel who stands in the presence of God, occupying the position from which Satan fell, came to the side of Christ. What message did he bring? Had he come to tell Christ that the price to be paid was too great, that it would cost too much to save the world, and that man must be left to his doom, to be destroyed by the wrath of an offended God? Did he tell him that he need not drink the bitter cup, that he need not bear the guilt of man?

The angel did not come to take the cup from Christ's hand, but to strengthen him to drink

it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant. He pointed him to the open heavens, telling him of the souls that would be saved as the result of his sufferings. He assured him that his Father is greater and more powerful than Satan, that his death would result in the utter discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told him that he would see of the travail of his soul, and be satisfied, for he would see a multitude of the redeemed, saved, eternally saved.

Christ's agony did not cease, but his depression and discouragement left him. He still carried the load of guilt, and he fulfilled the demands of the divine law, and glorified the Father by drinking the bitter cup.

The Temptation of Christians.

As Satan tempted Christ, so he will tempt Christ's followers. The Son of man was betrayed into the hands of sinners. Many, for Christ's sake, will undergo a similar experience. Priests and rulers will instigate men to testify falsely against them. Christ has told us of the persecution that will come upon those that love and fear God through men who are working in copartnership with Satan. Under the teaching of the Holy Spirit, God's people will learn more of the terrible character of sin as they feel the cruelty of those who are controlled by it. But all the cruelty manifested toward them is charged against the doers as done to Christ, who has redeemed human souls with his own blood, and has called them by his name.

great signs shall there be from heaven. But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish." "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." MRS. E. G. WHITE.



"Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." The storm of the hellish host had in nowise abated, but he who was its subject was strengthened to meet its fury. He came forth calm and serene. He had borne that which no human being can ever bear; for he had tasted the sufferings of death for every man. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? I have trodden the winepress alone; and of the people there was none with me."

The strength given to Christ in the hour of bodily suffering and mental anguish in the Garden of Gethsemane, has been and will be given to those who suffer for his dear name's sake. The same grace given to Jesus, the same comfort, the more than mortal steadfastness, will be given to every believing child of God, who is brought into perplexity and suffering, and threatened with imprisonment and death, by Satan's agents. Never has a soul that trusts in Christ been left to perish. The rack, the stake, the many inventions of cruelty, may kill the body, but they can not touch the life that is hid with Christ in God.

"Nation shall rise against nation," said Christ, "and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and

JEWISH CUSTOMS AND TRADITIONS.

(By an Israelite.)

The Passover.

It was noted in article 6 that not one word which Christ ever spoke was devoid of meaning. What was true of Christ's life while on earth is equally true of those objects which were typical of him, and which by faith represented him. "Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration."—*Patriarchs and Prophets*, page 358.

Among the many ceremonies and feasts given to Israel, in addition to the one mentioned in the preceding article, there were three other feasts to which the Lord attached great importance, and emphasized the necessity of their observance. The account of them is as follows: "Three times thou shalt keep a feast unto me in the year." "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty." Ex. 23:14-17; Lev. 23; Deut. 16:16.

The first in the catalog is the feast of unleavened bread, or, as it is generally known, "the Passover." Its observance was instituted at the time of the exodus, as a memorial of their deliverance from Egyptian bondage. Thus were they to observe it: On the tenth day of the first month each family was to take a lamb without blemish, and keep it till the fourteenth day of the same month. Then between the two evenings, from three till six P.M., all the people were to kill their lambs simultaneously, and take of the blood and sprinkle it upon the door posts, and upon the two side posts of the house in which the animal was to be eaten. It was to be roasted with fire, and the whole of it eaten that selfsame night, none of it to be left till morning. When the animal was slain, they were to be very particular that none of its bones were broken.

The reason the blood was sprinkled upon the door posts was because that night the Lord was to pass over Egypt and smite every first-born in the land, from the first-born of Pharaoh to the first-born of the least of the cattle. And when the Lord observed the blood upon the houses, it was to be a token of their obedience, and the children of Israel were to be passed by, and not to be destroyed. It was the blood of the lamb that saved the house of Israel from destruction with the Egyptians.

This feast was to last seven days, during which time no manner of leaven was found in

their houses, and no servile work performed. It was to be a statute forever throughout their generations, as a memorial of deliverance from Egyptian servitude. The passover thus ordained and thus observed is called "the Lord's Passover." It was not man's, it was not Jewish, it was God's only. The first and the last days of the feast were holy days, and to be so regarded. See Ex. 12:13.

The true meaning of the Passover is very clearly noted in the Scriptures, and perhaps it may be well to adduce a few texts, and then contrast them with the way this ordinance has been perverted by tradition. "Cleanse out the old leaven, that you may be a new mass, as you are unleavened; for even our Paschal Lamb Christ, was sacrificed." 1 Cor. 5:7, Emphatic Diaglot. Thus we see that the lamb slain by the Israelites in Egypt represented the "Lamb of God, which taketh away the sin of the world." John 1:29. The lamb was to be without spot and without blemish. Pilate's testimony concerning Christ was, "I find no ['not one,' Greek] fault in him." John 18:38. The Jews were commanded to take the lamb on the tenth day, and keep it till the fourteenth, when it was to be slain. Four days before the Passover, Messiah came to Jerusalem, and after being examined before the tribunals, was declared to be without sin. "Ye have brought this man unto me, as one that perverted the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod; for I sent you to him; and, lo, nothing worthy of death is done unto him." Luke 23:14, 15.

While Jesus was on the cross, the soldiers came to break his legs, as they broke the legs of the thieves who were crucified with him. But when they saw he was dead, they broke them not. But one of the soldiers pierced his side with a spear, and instantly blood and water flowed from the place. "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." John 19:32-37. It was in the acceptance of the command of God to sprinkle the blood that Israel were saved. So it is written, "The blood of Jesus the Messiah cleanseth us from all sin." 1 John 1:7. And as we read the fifty-third chapter of Isaiah, and many other scriptures, how accurately do we see fulfilled in Jesus of Nazareth all that was done to the lamb!

Is it not then surprising that the Jews did not know Jesus when he was on earth, because the meaning of the Passover to them was so different from what it was originally meant to be, that they lost sight of the truth taught by it. And as the years have rolled by, and the temple gone, it means still less. In the place of the lamb at the present time, they use a shank-bone of an animal, the very part of the animal that was not to be broken. Instead of having the simple ordinance the evening of the Passover, a great display is made, when many things have been added, and many prayers, stories, fables, and allegories are repeated, most of them meaningless and without foundation. One of the additions is that on the Passover night each person must drink four cups of wine. The law on that point is as follows: "All persons, whether men or women, are obligated on this night to drink four cups (or glasses) of wine, and this number is not to be diminished."—*Hilchoth Chometz, Laws of Leaven, chap. 8.*

This law is purely a creation of the rabbis, and carries with it great hardships if obeyed. "Whosoever has not got wine, transgresseth a command of the rabbis, for they have said that there is to be no diminution from the four

cups. And it is necessary to sell what he has in order to keep the command of the wise men. He is not to depend upon the bread, for if he fulfil the command concerning one cup, he has not fulfilled that respecting the three. Therefore let him sell what he has, and furnish the expense, until he procure wine or raisins."—*Arbah Turim Orach Chaim, Ways of Life.* We wonder not at the denunciations of Christ against the rabbis, scribes, Pharisees making void the law of God by their tradition, and placing heavy burdens upon the people.

The Lord told the people anciently to leave nothing of the lamb remaining overnight, but all to be eaten at one time. With the shank-bone previously mentioned, an egg is also used; and these, instead of being eaten the first night, are left for the second evening. The Lord's command was that the first and last days were holy; the rabbis have added a day at each end, compelling all to observe them. "These are the six days on which the Scripture has forbidden the doing of work. The first and seventh day of Passover, the first and eighth day of the Feast of Tabernacles, the day of the feast of weeks, and the first day of the seventh month; and these days are called holy days. The sabbatism of all is alike; it is unlawful on any of them to do any manner of work, excepting that which is necessary for the preparation of food, as it is said, Save that which every man must eat. Ex. 12:16."—*Hilchoth Youm Tov, Laws of the Holy Days, chap. 1, 1.* And then is added the following:—

To us who observe two days, everything that is forbidden on the first day is also forbidden on the second day; and whosoever makes light of it is to be excommunicated. But if he be an acute Talmudist, the excommunication is not to be severe, only he is to be beaten.—*Orach Chaim, Ways of Life, 496.*

Altho the second holy day is only of the words of the scribes, everything that is forbidden on the first day is forbidden on it also. And every one who professes the second holy day, even that of the New Year, whether it be in a matter relating to the sabbatism, or by work, or by going beyond the sabbath limit, is to receive the beating denounced against rebellion, or to be excommunicated, unless he be a learned man.—*Hilchoth Jom Tov, Laws of the Holidays, chap. 1, 24.*

The beating here referred to is called "the law of rebellion," the substance of which is that whoever transgresseth an affirmative commandment, he is to be beaten until his soul go out of him, without any consideration of his strength, or without dividing the flogging into three parts. And also whoever transgresses a law of the wise men, he is to be beaten with stripes without number and without consideration. And the reason this is called "the flogging of rebellion" is because the individual has rebelled against the words of the scribes. (Baal Aruch, "Lord of the Ways or Manners.")

In addition to these additions and changes many more have been made to resemble the ordinance as given by the Lord, but which are contradictory in themselves, and opposed to the Word of God. Space forbids mentioning more. Thus we see to some extent how the commandments of God have been made of none effect by their tradition, how Christ has been hidden from the people, and man exalted in his place.

F. C. GILBERT.

South Lancaster, Mass.

THERE is no peace, no settled, solid peace, for them that know not God. There is no true nor lasting content for any who do not seek him with their whole heart.—*John Wesley.*

"It must be a constant pleasure to us to think of God, to hear from him, to speak to him, and to serve him."

THE "AMERICAN SABBATH."

As no person, and therefore no people, can be said to keep the Sabbath who do violence to the rest of the law (James 2:10), it follows that the "American sabbath" is the lowest grade of Sabbath observance to be found in the world. For proof we submit the following points from the *Union Signal*, which are amply verified by official statistics and other authorities:—

The United States has a standing army of twenty-five thousand men, and so far as we have learned, they killed nobody last year. But in our peaceful (?) hamlets, towns, and villages, on our quiet farms, and in the cities that are the centers of our great philanthropies, there were slaughtered last year seventeen thousand one hundred and seventy-two persons, of whom ten thousand six hundred and fifty-two were murdered, and the rest committed suicide. This is probably the bloodiest record ever made in any country except Turkey and among cannibals.

Side by side with this sickening statement put another: The proportion of murders to population steadily increases, and has done so for many years. Dr. W. F. Crafts assures us that in the last thirty years (since 1867), murders, divorces, and liquor sales have increased ten times as fast as the population. Lynchings, labor riots, and municipal corruption have developed to a greater extent than in any other country. Social impurity, by the testimony of a recent convention of physicians, has increased apace, and the sabbath is more attacked and less defended than ever before.

Now add the declaration of judges, grand juries, statisticians, chaplains, and wardens of prisons that ninety per cent. of the crimes committed in this country have their origin in strong drink, and is it conceivable that with such a situation confronting, surrounding, pressing in upon us at every inch of space, a vast majority of our people can go on with their regular routine and make no effort to try to meet the cause of the calamity with well-considered, systematic, and unrelenting opposition? To be so constructed mentally that one can "go on his way rejoicing" when he lives in a land where nobody's life is safe because of beer and brandy, is to confess a lapse of mental power, to say nothing of paralysis of conscience and ossification of heart. The very fact that this is done proves that as a nation we are drugged.

Many professed Christian people seem to think that the remedy for all this lies in stringent Sunday laws enforced by the State. Leading Sunday-law advocates argue that "the moral thermometer of any community is its sabbath observance." Now the States that have no Sunday laws are not guilty of any greater proportion of the foregoing crimes than many States where they have such laws. For instance, staid old Pennsylvania, with its eighteenth-century statute, has had three deaths from prize-fights in the last two months; and Nevada, which passed a special act to authorize the great world's championship fight, has its Sunday law. Then if the morality of a country is to be judged by its Sunday observance, it is fair to judge the Sunday observance by the morality, as shown by statistics and other well-established facts. Logically, then, the "American sabbath," for which we hear so much clamor, is worse than the "continental Sunday," of which we hear so much dread expressed.

The proof has yet to be adduced that Sunday laws are in any way a check upon the lengthening criminal record of the last days, in this or any other country. Too many people are deluded with the idea that Sunday laws are an evidence of a Sabbath-keeping people. Too many are deceived by the theory that a civil law on the statute books insures the writing of the law of God in the heart—without which no man can keep the Sabbath, or any other commandment, in a manner acceptable to God. Appeals to secular authority to uphold or enforce religious tenets by civil law are simply appeals to the arm of flesh, ignoring

the power of God, on which alone the commission to proclaim the Gospel is based. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. "It is better to trust in the Lord than to put confidence in man." Ps. 118:8. Yes, the scripture puts it stronger still: "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm." Jer. 17:5. W. N. G.

THE MESSIAH, OR ANOINTED ONE.

"AND the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him." Luke 2:40. At the age of twelve years he went with his parents to the feast at Jerusalem, and conversed with the learned doctors in the temple, astonishing them with his understanding and answers, and after this it is said, "Jesus increased in wisdom and stature [age], and in favor with God and man." Luke 2:52.

And now the time had come when our Lord was about to enter upon his life-work, his public ministry. The messenger foretold by the last of the prophets had already come, preaching in the wilderness of Judea, "Prepare ye the

again was heard on earth the divine voice proclaiming, "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5.

Under the Bible law two or three witnesses are sufficient to establish a matter; and here is God's own testimony to the divine Sonship of the man Christ Jesus, as witnessed by the Baptist and the three disciples. This testimony is faithfully recorded for all time, proving beyond controversy that the Son of God did indeed come to earth; he grew to man's estate; he was baptized in the river Jordan, and entered upon his life-work. From this time to the close of his earthly mission, our dear Lord, clothed with humanity, trod the hills and vales of Judea, seeking "the lost sheep of the house of Israel." Matt. 15:24.

AUGUSTA W. HEALD.

THE SPIRIT IS A TEACHER.

THE Comforter, or Spirit of God, comes as a teacher. It teaches in comforting. It could not comfort except by teaching. This is so, for there is and ever will be comfort in the very things which it teacheth. "For he shall not speak of himself [there is no selfishness in the

Holy Spirit; and that is just the reason that it can comfort]; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify Me; for he shall receive of Mine, and shall show it unto you." John 16:13, 14. Indeed, there is a blessed comfort in receiving those things, for they are all of Jesus. And we may be assured that he will never tell us anything that the Saviour



way of the Lord, make his paths straight." Mark 1:3. John the Baptist understood his mission; through faith he preached the Saviour he had not yet seen, saying, "There standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." John 1:26, 27.

One day as John stood and baptized in the river Jordan, Jesus came with those who desired baptism. The divine presence was revealed to the Baptist, and he exclaimed, "Behold the Lamb of God, which taketh away the sin of the world." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." John 1:29, 32.

When Jesus was baptized, he went up out of the water, "and, lo, the heavens were opened unto him; . . . and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matt. 3:16, 17. Later on, when our Lord had entered upon his ministry, Peter, and James, and John were with him "in the holy mount" (2 Peter 1:18) of transfiguration; and "while he yet spake, behold, a bright cloud overshadowed them;" and

did not say. It is for this reason that we can not believe that spirit which tells us that the first day of the week is the Christian sabbath, for Christ never taught it. And we may read still further: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things [So much so that we need not go to the Bible to learn what is therein revealed?—No, no. Listen!], and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. Therefore we ask, What saith the Word of God concerning any doctrine that is presented by any man on earth? And there is a blessed comfort to that man or woman who will receive without question that which that Book does tell us, and receiving it act upon it. That Word is the Word of the Spirit.

But how can that Spirit teach or comfort when we ignore that Word, or any part of it? How can it bring to our remembrance that which he has said unless we study to know and become familiar with that which Christ has spoken to us in that Word? Thus we see that the Word of God, spoken by Christ, and the prophets, and apostles, is the agency through

which the Holy Spirit is to comfort the believer. This is so, for the Spirit does not work independently of itself, it is not selfish; for it takes of the things of Christ to give to those who will accept of the comfort which it has to give. A most wonderful lesson here for the believer, who is to comfort others by the same Word of God, given through the agency of the Holy Spirit. Never can a man give true comfort by any other means. "The words that I speak unto you, they are spirit, and they are life." John 6:63. Then let us open our hearts to receive the words of Christ in their fulness, and thus enjoy all the comfort which they so freely bestow.

The Holy Spirit in Revelation.

We are not through with our subject yet. The more it is studied, the more it seems like an endless chain. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." Deut. 29:29.

Not only was the Holy Spirit the agency in the giving of that Word, giving to us the things that he has "revealed" "unto us and to our children" in that Word, but the very "spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17), is given to us that we may understand that Word; for we can not understand him nor acknowledge him except through that Word; that Word must be in us. And this is accomplished in him. He has even put that Word within us. "But what saith it? The Word is nigh thee, even in thy mouth, and in thy heart; that is, the Word of faith, which we preach." Rom. 10:8. And so, the "word of faith" being given to us, and the "spirit of revelation and wisdom" also being given, "ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power." Eph. 1:17-19. How good the Lord is! He gives unto us the revelation of his own will, and then gives unto us the same spirit of revelation and wisdom that we may understand his Word, having also placed that same "Word of faith" in our hearts that we may believe. And then the same Holy Spirit which indicted that revelation, is given to us that it may also bring to our remembrance whatever he has said unto us.

H. F. PHELPS.

I WONDER.

I WONDER how many are watching
By night from their turrets of love
For the coming of Christ in His glory,
With His angelic hosts from above.

I wonder how many are waiting
To see their Redeemer's dear face,
As it shines from the east thro' the heavens,
All aglow with compassionate grace.

I wonder how many will hearken
When He shouts with a far-reaching voice,
"Ye that sleep in the dust now awaken,
Who have ages ago made your choice,

"And have chosen the Lamb, your Redeemer,
Now awake, and your triumph receive,
Who have held to the faith, thro' deep trials,
On the Crucified One to believe."

CLARA E. RICHESON.

Lead, South Dakota.

LORD, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made.
—Count Zinzendorf, translated by J. Wesley.

Question Corner

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

NOTE.—We wish those who ask questions to take particular notice: (1) Only such questions will be answered here as *we believe* to be of general interest and information. (2) We can not undertake to explain from four to a dozen scriptures, as in one sentence we are often requested to do. (3) Do not ask to "explain" a certain text or passage. State clearly the point in question. (4) Give full name and address, not for publication unless desired, but as evidence of good faith, and to give us the privilege of replying by letter if deemed best. (5) Unsigned communications of any kind find the quickest way to the waste-basket. (6) It is always well to inclose stamp. (7) "Foolish and unlearned questions avoid," also those that minister to mere curiosity. (8) Study the Scriptures yourselves.

No. 583. Foreknowledge—Why?

If Jesus foreknew the false character of Judas, which is indicated in the last supper, why did he previously call Judas to be one of his disciples? J. T.

The Lord calls every one to be his disciple. He called Judas because he loved him and wanted to save him. He gave him responsibility, and placed him under the best instruction and example the world ever knew, that he might overcome his sins, but Judas would not be taught. He coveted money, stole what was given to the poor, and finally sold his Master. Had he been placed in other less favorable circumstances, he would doubtless have failed just the same, because he cherished that which caused failure. The Lord gave him the grandest opportunity to overcome, but Judas would not. Was he responsible?—Yes; for he himself demonstrated this when he returned the money to the priests, and then hanged himself. Yet in endeavoring to help Judas the Lord fulfilled Scripture.

No. 584. Translation or Death?

PLEASE explain Phil. 1:23. Does the apostle mean to be translated? or does he mean to die and wait until the Lord come? T. E. H.

He meant that he did not know which to choose—life or death—but he did have a desire to be with Christ by translation, which was "far better." See SIGNS No. 21, question 577, for a fuller answer.

No. 585. Sanctification.

DOES sanctification mean that we come to a state of grace that we can not sin? "Without holiness no man shall see the Lord." J. R.

Yes and no. If is meant no *desire* to sin, yes; but if a physical impossibility to sin, no. "Sanctify" means to set apart, to separate. He who is truly sanctified is set apart to the service of God and separated from the world. This is done by his own choice in receiving God's Word, and by the cleansing power of the Spirit in that Word. Every true saint is a sanctified man. He may fail, even as have saints of old. He may let the truth of God, the only power which will keep him, leak out of his heart. He can sin if he desires; what he does not wish to do, God will enable him not to do. But the holiness that any saint has is not *his* holiness; it is the holiness of Christ by faith. Neither will any true saint boast; in the glory of Christ will he see his own unworthiness, and in the righteousness of Christ will he glory.

No. 586. Heath in the Desert.

DOES the people who are like the heath in the desert, inhabiting a salt land (Jer. 17:6), refer to the Mormons in Utah? SEARCHER.

It refers to many of them, doubtless, and to everybody else "that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Verse 5. All who do thus, whether Mormon, Methodist, Catholic, or Seventh-day Adventist, "shall be like the heath in the desert," etc. His soul will become dried up, even as heath in a desert of salt!

No. 587. The Heavenly Sanctuary.

(1) IS THE heavenly sanctuary and its furniture spoken of in Hebrews 8 and 9 material or should it be understood as having a spiritual meaning? (2) The seven lamps being the seven Spirits of God (Rev. 4:5), is not Christ the candlestick? (3) Did Christ

begin his ministry in the heavenly sanctuary as mediator at the fall of man or not until his ascension? M. L. G.

1. They are as material as the Priest—Christ—who ministers there; but they are also spiritual with spiritual meanings, as is everything which comes from God's hand. Christ is spiritual, and is called a life-giving Spirit. 1 Cor. 15:45. But he is a real Being, a material, substantial Being, not corruptible, but incorruptible and eternal. All material things are not to be judged by this earth, where matter is subjected and perverted on account of man's sin.

2. No, Christ is not the candlestick, for he is represented as walking among the candlesticks. Rev. 1:13. The candlesticks represent the churches. Rev. 1:20.

3. Jesus Christ, as the God-man, began his ministry in the heavenly sanctuary at his ascension. See Heb. 2:17; 5:5-10; 8:1; Rev. 3:21.

No. 588. The King's Son of Matt. 22:1-14.

WILL you please explain the parable of the marriage of the king's son in Matthew 22? If Christ is the Bridegroom and the church is the bride, who are the two classes of guests? some had on the wedding garment and one had not. M. R.

The marriage set forth in this parable is not designed to prefigure the union of Christ with his church; for that comes through faith on the part of each believer. Rom. 7:4. What is set forth in the parable is the reception of his kingdom by our Lord, in which he is represented as the Bridegroom and Everlasting Father. The city of the New Jerusalem, standing for the entire kingdom, is represented as the bride, and the mother, while the people of God are the children and guests. Read in this connection Isa. 54:1-5; Gal. 4:26, 27; Isa. 62:1-5; Rev. 21:2, 9, 10. The coming "in to see the guests" represents the judgment, where a profession of religion will not pass as possession, and the Lord will cast out all those who are not clothed with his righteousness.

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."

Religious Chapels at West Point.—The Catholics secured from Secretary of War Lamont the privilege of erecting a chapel on the military reservation at West Point Military Academy, and are putting up a substantial edifice. It is questionable whether a mere cabinet officer has a right to give away government land, especially when Congress, some years ago, refused to do a like act. But, as long as there is no authoritative protest, the privilege will hold good. Instead of recalling the order, the present Secretary of War says any other religious denomination may have a like privilege. It would indeed be a strange sight if each of the one hundred or more denominations in the United States should erect a chapel on the West Point reservation. Of course there is no probability of their doing so, and the Secretary does not expect that they will. There has been so much protest by the other denominations that none of them could consistently accept the proffered privilege. So the West Point religious training is virtually left to the Catholics and Episcopalians. The chaplaincy is usually in the hands of the latter denomination, and this special privilege will give the Catholics a prestige almost as good, excepting only the government financial support. (And the Catholics seek and obtain like privileges at all the prominent military posts.) But in either case it is ritualism that is inculcated by government special privilege into the minds of the young men at West Point, who are to wield the physical forces of the country. The meed of religious instruction that they receive is in the line of ritualistic Church and State doctrine. The result is that far the greater portion of the officers of the army, so far as they are anything religiously, are either Episcopalian or Catholic. The difference is slight. If the Roman propaganda had consented to acknowledge Church of England orders, there would now be no difference to speak of. The American Episcopalians claim to be Protestant, but they are ritualistic; and all ritualistic churches

are, in principle, supporters of practical Church and State union. They all seek State support wherever it is possible to obtain it. W. N. G.

MR. RADER ON THE SABBATH QUESTION.

At the recent "Sabbath Association" in Oakland, Mr. Rader, pastor of a Congregational Church in San Francisco, and a prominent leader in the Endeavor movement for "Christian Citizenship," said among other things in his stirring address the following (we quote from the *San Francisco Chronicle*):—

"The community which lacks sufficient public sentiment to close saloons on Sunday is not politically Christian. Something is radically wrong when full churches and full saloons exist side by side in one city. The open church and the open saloon make a social paradox. The closed saloon and the open church is the ideal condition."

If Mr. Rader and others who are pressing the "Christian Citizenship" propaganda would read the Book of Christianity, the Bible, they would there learn that there is no such condition as "politically Christian." Christianity is a matter not of politics, or of expediency, or of worldliness; it is a matter of life and principle. They would learn also that throughout all the earth things are "radically wrong;" for "the whole world lieth in the wicked one." The saloon is in harmony with many in this world of lost sinners, and they prefer the saloon to any other place. Because of that very thing, the church is here; she is here to save the lost, not by political methods, but to win them by the love and grace of Jesus Christ. The thing "radically wrong" is sin, and only the Gospel received by faith can cure that. The paradox will exist as long as God's people are faithful and sin is present.

Mr. Rader further says that—

"The ground of our opposition is not the influence of Sunday closing upon workmen, nor the historical Sabbath, sustained by proof texts from Scripture, nor upon the fact that in this State we have no civic sabbath. The open saloon on Sunday is a disgrace, whether labor is profited or not. The economy of the problem is subordinate to the righteousness of it. The open saloon is a menace to sabbath sanctity, whether the Seventh-day Adventists are right or wrong. No hair-splitting definitions of the Sabbath materially affect the broader basal principle underlying the whole question."

But if the Seventh-day Adventists are right, there is no sanctity to Sunday, save the false garb with which ecclesiasticism has clothed it. If Seventh-day Adventists are wrong, and Sunday is holy, no saloon can make it otherwise. In its own intrinsic worth it will stand apart from "the arm of flesh." In fact, it will stand of itself. But Sunday is not of God. It has no holiness in itself, no support in the Scriptures; and it is because of this very thing that the law of the Sabbath, the divine garment woven in the loom of heaven for the seventh day, is stolen to cover the nakedness of "the wild solar holiday of all pagan times," and to endeavor to make it appear that underlying it is a "basal principle" of Sabbath obligation. The men who do this may be honestly deceived, but Satan is not.

What this Sunday-sabbath question is likely to come to is stated by Mr. Rader:—

"Approached on any side a discussion of sabbath [Sunday] desecration opens up every living topic agitating the public mind. It is a hornet's nest, which, once disturbed, brings out every phase of the secular spirit and every form of materialism. It follows, therefore, that the matter of sabbath observance is logically interwoven with the whole problem of the liquor traffic. Temperance men must not fight each other before this institution. Had Sherman's men engaged in personal strife before Savannah, and had they contended for personal opinions, Savannah never would have been presented to President Lincoln as a Christmas present. Firemen, meeting on a hot and trembling wall, representing different companies, must not fight each other, but, animated by a single purpose, fight the raging flames. Our temperance work is sadly divided in the United States. Men are quarreling before Savannah and Richmond; men are fighting on the broken walls, amid smoke and flame and perishing souls."

It may be well to again repeat what we have said so often, that there is no Sunday "desecration," because there is no Sunday sacredness. That which is not sacred can not be desecrated. It may seem sacred to one, but that gives it no intrinsic sacredness, or sacredness of any kind apart from himself, unless it is true that his wish and will should be supreme

regulator of others' consciences and acts. But this is popery pure and simple.

But the question, that of legislation to prevent Sunday "desecration," is entering into everything. It creeps into city charters, municipal elections, general appropriation bills, county ordinances, temperance measures, party platforms, public schools, various exhibitions of industries, arts, and natural products, street-cars, ball games, etc., etc. He who seeks political preferment must run the gauntlet of a demand for a Sunday law. Sunday-closing is pressed forward as a "temperance" measure. There is no temperance about it. It closes the saloon one day, and makes it respectable the other six. It should not be interwoven with the liquor traffic any more than it should with laws against theft or murder. If the saloon ought to be closed one day, it ought to be closed seven days. If theft should be prohibited one day, it should be seven days. No advocate of a one-day law against stealing would be considered as a determined enemy of theft. And what would be thought of a division officer who would say, "I will fight this rebellion one day in the week, and will count those as opponents and enemies to the Union who ask for six days' fighting"? or of a fireman who would say, "I propose to fight this fire for one minute, and lay off the other six; that is true fire-fighting, and you men who claim to be firemen should unite with me"? Yet this is precisely the position of the "temperance" men who would shut the saloon on one day of the week. The simple fact is that the effort is in behalf of Sunday, not of temperance.

Again Mr. Rader says, after referring to the Sunday defeats in Oakland:—

"In the Sunday question centers the problem of law enforcement and civic reform. The Sunday is the national sun, on the face of which every black spot is visible."

This is what the new reformers are making it. The Sunday banner is the rallying center of the forces of National Reform; Christian Citizenship, Municipal Leagues, Law and Order Leagues, one-day-in-seven Prohibitionists, the political wing of the W. C. T. U., and many other organizations are wheeling into line. Earnest men are behind the movement, earnest, deceived men. They are putting Sunday in the place of the Sabbath of the Lord, and themselves in the place of the Lord of the Sabbath. They do not see that the inevitable outcome will be the utter ruin of Church and State, the persecution of Christ in the person of his saints, and their own slavery to a system which has cursed the world since the days of Babylonian and Egyptian sun-worship. Men who love liberty see dimly the evil in the principles, but think they will not prevail. Here lies the danger; one class is deceived in the principles themselves, another in their power and tenacity, while those who lift a faithful, warning voice are termed by the one anarchist and rebel, and by the other fanatic and alarmist. Yet we "cry aloud," and stay not. Sunday is the false light which lures to destruction those who follow it and turn from the Sun of Righteousness.

Is It Spreading?—We have before noticed as a deplorable sign of the times the auctioning of exposed feet of young women to help along some religious or charitable enterprise; the *Christian Advocate* notes that "two ladies, of different denominations, both teachers of Bible classes of young women, a short time since in conversation stated that the members of their classes proposed that there be a party in which the feet of the young women should be auctioned off for the benefit of the church, the scheme being to expose the feet and sell the owner to the highest bidder as a companion at the supper table. The low social and moral grade of the people where such proposals can be made is a *sad commentary on the state of the churches* to which they belong and the sphere in which they move." Further comment is needless.

POPE LEO XVIII. sent Princess Maud of Wales, for a wedding present, a beautiful antique gold bracelet, in which was set a Roman cameo, together with his best wishes for her happiness. This was the first wedding gift from the Vatican to the English royal family for two centuries."

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."

HOW IT CAME OUT.

BARTHOLOMEW BIGGS was an honest old farmer; and, more than that, he was a Christian. He could shout, "Glory, hallelujah!" louder than any one else; and even Mr. Dodge, the minister, could not pray more fervently than he.

Mr. Biggs was a deacon in the church, the old gray church on the corner, which he always faithfully attended, regardless of the condition of the weather.

To him this old gray church was the only true temple of God upon this sinful earth; and no one had ever been able to persuade him to attend religious services outside of the walls of it. But one summer some people came and pitched a big white tent in the little old fashioned village of Deadwood. And soon many strange opinions were formed and queer stories circulated concerning these peculiar strangers.

Some said they were trying to run a circus and camp-meeting hand in hand. Others said they were only a set of religious cranks, while a few thought they must be blasphemers. General curiosity was at once aroused; but Deacon Biggs was not a man to run after new things. In fact, he seldom read the newspapers save for the purpose of ascertaining the price of hay or wheat; and he usually learned these important items from his old friend and adjoining neighbor, Caleb Munson.

Now "Barth" and "Cale," as they were known to each other, had grown up from boyhood together, and what one knew the other soon found out. Accordingly, when Caleb heard how these queer tent-dwellers were talking and doing, how they observed "Saturday" as a sacred day of rest instead of Sunday, and were advocating other doctrines as "terrible," he went over to have a talk with "Neighbor Barth" about the impropriety of allowing such conduct in their midst. He verily believed there should be a protest from the church people of Deadwood.

Now when Deacon Biggs heard these direful reports, he felt that it was more than his righteous soul could endure to remain silent and know of such doings among a people who called themselves Christians. It certainly did not seem right for them to be openly profaning the day which he and his father and grandfather had always kept as holy, and trying to influence others to forsake the religion of their fathers. Why, this would never do. It would be giving the enemy peaceful possession, and he for one felt determined that such evil influence must be speedily removed, tho he said but little to Mr. Munson at the time.

But what followed may be better appreciated if told in Deacon Biggs' own words as he told it to his friend out behind the barn on the following Monday morning.

"I tell you, Cale," he began, "I felt sorter riled up the other day, when you told me about how them there folks down at that tent was talkin' an' actin', an' I jest made up my mind that somethin' must be done to nip sech doin's in the bud. So after eatin' a bite of supper, I put out fer the pars'nage to have a talk with Brother Dodge about matters, feelin' shore that he'd land in an' rout 'em quick enough.

"Well, when I got there, he was settin' at his desk writin' out what I tuck to be his sermon. It didn't take me long to interduce my business; an' starin' at mesorter pestered like fer a minute, he said he'd heerd of sech a people long 'fore they made their appearance in Deadwood. But he kinder leaned to the idy that the best way was to keep shy of 'em till they pulled up an' got out. But said I, 'Everybody won't keep cle'r of 'em, an' next thing we know, some of the young folks will be led off after their ways; an' the peace an' quiet in our neighborhood on Sunday will be spiled.'

"Well," said he, 'the best thing we can do is to warn people agin 'em; fer,' said he, 'it ain't safe to venture onto the devil's ground to fight him, and fer my part, I don't keer to run the risk.'

"Well now, Cale, you don't know how I felt when I see our pastor seemed so kinder feared an' speakin' so nettled like. Now that's not my way of doin' things, an' seein' I couldn't expect any help from him to rout 'em, an' recollectin' what the Bible says about not givin' place to the devil, I jest settled it in my mind then an' there that I'd go down an' jump afoul of 'em myself; fer I felt it was somebody's duty to perfect the morals of Deadwood society.

"But in the first place I had to get a holt on 'em, so I could hist 'em out; an' seein' I know'd so little of their reel doin's, I see the only thing left fer me to do was to go down an' see an' hear fer myself. So I jest struck a beeline from the pars'nage to that tent, expectin' to hear blasphemy and sech things.

"Well, when I got there they was singin' somethin' about searchin' the Scriptures. Thinks I, that don't sound bad; an' when I got inside, the next thing was prayin', an' bein' as I'm a Christian an' didn't want to appear heathenish, I knelt down, not knowin' how long I'd stay there. But, Caleb Munson, I listened close to that prayer an' I never heerd a blasphemous expression, an' afore I know'd it, I'd hollered out, 'Amen!' Then after we'd riz up, they sung another song that kept askin', 'What says the Bible?' an' tellin' us to keep the commandments; an' that was mighty differ'nt from what I'd expected to hear. And the next thing after we'd set down, a pleasant-faced feller got up an' read some out of the Bible where it tells about them beasts that Daniel saw in vision. And I ain't here if he didn't have pictures of some of the outlandishest-lookin' brutes you ever see in yer life; an' when he begin to talk, thinks I, Young man, you're gittin' into pretty deep water an' if you cain't swim, you'll drown shore.

"But, sir, he *could* swim. Why, he handled them beasts as handy, an' seemed as used to 'em, as I am to old Bill an' Hobble! An' that terrible beast that had iron teeth, that devoured an' broke in pieces an' stomped the residue with its feet, that had ten horns with a little one in the middle with a man's head on it—you know what I mean, it's the one that old Timothy Greene allowed was a thrashin' machine—well, he made it fit in fer what he called Rome under the Papacy.

"He went on to tell that the Sabbath had been changed from the seventh to the first day of the week, which he said was Sunday. Now I often wondered when lookin' in the almanac how it was that they allus put Sunday fer the first day of the week, when the Bible says the seventh day's the Sabbath of the Lord, so you better believe I listened to see how he'd fix it. Well, he went on an' proved by the Bible and hist'ry that that little horn was the Roman Catholic power, the Papacy; an' the Papacy's the very critter that took it on itself to tamper with the perfect law of God an' set up the first day instead of the seventh day of the week fer the Sabbath. Jest think of it, Cale, we've been obeyin' that horn beast all our lives by keepin' Sunday, when we thought we was obeyin' our Creator. It beats all how blind we've ben.

"Well, of course I never could tell it like he did; but it was plain enough to me when he told it. I wish you'd a ben there, Cale, it was interestin'—nothin' flowery 'bout it, specially; but he tuck up sech parts of Scripture as you an' me, an' our preacher too, fer that matter, never dared to meddle with, an' made 'em face about an' explain each other. And it jest come to me that the understandin' of the sealed prophecies is like the handlin' of chestnut burs. It's no trouble at all to git at the inside when the right time comes, fer they'll open themselves when they're ripe enough; an' then the rest of the job is easy enough if we know what chestnuts is when we see 'em, an' keer ter pick 'em up an' crack 'em. An' that's what them

people are doin' down at that tent; they are crackin' the chestnuts with the Gospel hammer, an' offerin' them to the people of Deadwood, an' if we don't git our share of the kernels of truth, it's our fault.

"Well, the long and short of it is that I felt mighty different when I left that tent from what I did when I started there. The meetin' broke up it seemed right in the middle of it, fer I was that interested I wanted to hear the rest of it; an' when the speaker invited all to come ag'in, the next evenin' I knowed Barth Biggs would be there; fer what I'd heerd had fetched about a hankerin' in my soul fer more; an' thinks I to myself, Brother Dodge don't know what he's missed; so I'll go over to-morrow an' tell him how mistaken we all was concernin' these folks, an' he will be glad to go along an' kinder git an insight to makin' the Bible explain itself; fer I see how that kind of preachin' dispelled doubt concernin' the inspiration of the Scriptures an' made everything mighty plain an' interestin'.

"But, sir, when I named it to him, he flared up in a way that showed me that he'd ben 'round them at some time an' place or other, an', dashin' in to fight 'em, he'd grabbed the fire poker at the wrong end an' burnt hisself. He didn't seem a bit surprised to hear about the Sabbath bein' changed either; but said he: "I'll rejoice when the Sunday law is enforced in this place like it is bein' done in some places, then these fanatics will have to suffer fer their impudence in comin' in an' disturbin' an' tearin' up other churches. The last one of 'em ought to be in jail."

"Brother Dodge," says I, "I am worse mistaken in you than I was in them what you're pleased to call fanatics. When I went down 'mongst them last night, my ears was cocked up to hear only evil, that I might find occasion against 'em. But my disappointment come when I heerd 'em condemnin' the wickedness of breakin' the law of God, an' admonishin' everybody to exalt it by keepin' it, even to the risk of losin' their property or the givin' up of their lives. Now," says I, "that's the kind of religion that's worth havin'." But I come here to tell you the Bible news that I heerd there, thinkin' that you'd be glad to hear an' enjoy it too, bein' as you're a preacher of the Gospel of Jesus Christ, who says, "If ye love me, keep my commandments;" an' "a new commandment I give unto you, That ye love one another; as I have loved you." Then to find you ready to jail these who're tryin' to keep his commandments an' searchin' the Scriptures an' tryin' to git others to—it don't look right to me, an' I feel powerful disappointed in you."

"But seein' he didn't want to talk on the subject I bid him good-day an' went home feelin' kinder—well, I can't tell you jest how I felt—but I went ag'in to the tent meetin' that night an' the next night, an' come home feelin' certainer every time I went that both the warp an' the fillin' of their doctrine was solid Scripture, an' Satan an' his agents might pull an' twist at it all their a mind to, but they'd not tear it in two; fer I see that it was wove by the hand of God long ago. I tell you, Cale, there's real heavenly manna fallin' right from the vessels of heaven fer us, an' I want you to git your share, an' I'm goin to fetch Car'line out to-night if she ain't too tired from her washin'."

"Wal, wal," drawled Mr. Munson, as his friend paused for a moment, "'tis surprisin' how things change about sometimes. That day I went over an' told you what I'd heerd of them people, you was ready to mount yer high horse and drive 'em out the kentry. An' now you come beggin' me to go an' hear 'em; an' knowin' you as I do, I should jedge it's no common nonsense you've struck down there. But it'll do to be keerful, Barth, an' not let yer ears git to itchin' fer new docturns. You know what Paul says about sech things."

"Now, Cale, you know it's not me to run after new things," was Deacon Biggs' quick rejoinder; "I've allus found old things the best, an' I've allus followed the old fashions, an' I'm ag'inst everything that's new an' fickle; an' let

me tell you that's jest why I'm so mighty interested in this doctrine. Why, it's no new affair at all. It's what God handed down to the prophets, an' it's the religion that our Saviour lived while here upon earth, an' what he wants to find us livin' when he comes ag'in. Now it's no use to argy, but go an' heer fer yerself."

Bartholomew Biggs attended the meeting that Monday night, accompanied by Mrs. Biggs and his friend, Caleb Munson; and there, for the first time in all their uneventful lives, they heard it proclaimed from the Gospel stand, and made sure by the Word of God, that when a man dies he is really dead and not more alive than he was before his death. They, like many other good people, had been taught that the body and the soul were two separate beings; that when death came to a man, it simply meant a separation of the two; the body was left to decay, while the soul—if a righteous one—immediately ascended to heaven, there to join in the songs and pleasures of the angels. But if a sinful soul took its departure, it descended to an ever-burning hell, there to writhe in increasing heat through eternity.

The speaker read from his Bible: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The text did not say that God breathed or thrust a *soul* into man, but breathed *life* into him, thus changing him from a lifeless soul to a living soul, or living creature. Breath gives the soul, or mind, power, or spirit, to act, just as steam applied to an engine causes it to spring into action. When man dies, the breath of life, or his spirit, returns to God who gave it. And the soul or mind being left lifeless, has no power to think or act. Man is only mortal and corruptible, and immortality is obtainable only through faith in Christ at the resurrection of the just. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." But the unjust, who will be raised at the second resurrection, a thousand years later, shall be forever destroyed; like the stubble or the fat of lambs, they shall consume into smoke and ashes.

Thus the speaker continued to read and reason from the Word of God, showing the wisdom and mercy of the divine plan. To the people of Deadwood this was a vital point being strangely dealt with; and Caleb Munson, for one, was not inclined to renounce his former belief concerning the state of the dead. And that night on the way home he suddenly broke the sullen silence which seemed to have bound the grizzled trio, by asking Mrs. Biggs this gloomy question:—

"Say, Car'line, what d'ye think of God lettin' yer poor little Rachel's soul lay an' rot in the cold, damp groun' all these years when you wuz so shore she wuz in heaven?"

"Well, I dunno," was conservative Caroline's only reply.

But the lamp of reason was trimmed and burning in Deacon Biggs' soul, and addressing his friend he said:—

"Fer my part, it seems a heap better than to think of her singin' 'round 'mongst the angels, tantalizin' your poor Joe that you've believed has been sufferin' in the flames of hell all these sixteen year. I've often wondered how heavenly bein's could be so hard-hearted as to rejoice at so torturin' a sight, an' then the idee of keepin' a man sufferin' fer years an' years before judgin' him. It seems a heap more like it to let him lie over in prison till after he's judged an' then give him his reward, an' done with it. An' another thing I never could quite see wuz why the Creator would want to gather up all the happy, shinin' spirits in heaven an' saddle their old bodies onto them when they had got along so nicely without 'em fer so long. An' still another pesteration wuz to see how the wicked could die the second death if they wuz allus dyin' an' yet could never die at all. I never dared to say much about it before; but you better believe I done some mighty thinkin'

about that kind of wisdom an' mercy. But I see now that our heavenly Father is as merciful as the Bible says he is; an' fer my part I feel more like servin' him than ever before."

After this speech from Deacon Biggs, silence again held sway until they reached Mr. Munson's big gate, where he bade his neighbors good-night with a promise to his friend Barth to accompany him to the tent meeting the next evening.

As for Mrs. Biggs, she said she didn't think she would go any more, for she felt too old to be trapsin' about at night.

What all happened during the following week we need not tell. But, according to Mrs. Biggs' story, one very strange thing did happen. It was the first time Hannah Munson had called on her for almost a week and this is what Mrs. Biggs told her:—

"I don't know what Barth heerd at that tent last night, but it must 'a' been somethin' curious; fer this mornin' when I went out to feed the pigs, there in the filth of that hog-pen lay his pipe that he's smoked fer nigh onto twenty year, an' the last two plugs of terbacker he had about the place; an' Barth's no hand to waste things either."

Well, one strange thing followed another; and when Deacon Biggs arose in the prayer-meeting in the little old gray church on the following Wednesday evening, he said:—

"Brethren, I, fer one, feel determined to serve the Lord as never before, an' I want to tell you that the Saviour has done a great work fer me durin' the last two weeks. The cobwebs have been swept from the winders of my soul, an' I declare I have made a junk-shop of my mind jest long enough. Why, brethren, I never knowed how full of old rubbish it was till the bright light of the Gospel come in an' showed me the cleanness and beauty of the law of my Creator. An' I've asked him to write this law in my heart so that I could keep it. I never knowed *how* before. I've been but little better than a heathen an' didn't know it. But Jesus is at work cleansin' my heart, an' by his grace I am doin' all I can to cleanse myself. By that grace of God I have been enabled to throw away some of the most precious idols here lately, because I saw they wuz keepin' me from my Saviour. [This gave a little light on the mystery in the pig-pen, so Caroline said.] Truly the Lord is good an' greatly to be praised, an' I want to be ready when he comes to gather his people home. He's comin' soon, brethren, he's 'even at the door.'"

Not one friendly response was heard at the close of this heartfelt testimony, but a death-like silence fell upon the little congregation, and the meeting closed with but little ceremony. On the way home that night Mrs. Munson said to her husband:—

"Don't it cap the climax how Barth Biggs has flopped over to that there crazy new docturn?"

"There's nothin' new ner crazy about it, Hanner; it's older'n the hills, an' all that troubles me is that I ain't got the courage of my convictions to live it out like Barth has."

But the time soon came when not only Caleb Munson found courage to obey the truth as it is in our Lord Jesus Christ, but Hannah and Caroline found it pleasant to walk with their faithful companions in the straight and narrow way that leads to life eternal, even tho' the doors of the beloved old gray church on the corner were closed to them forever.

PARRIE L. H. ROBERSON.

St. Helena, Cal.

KEEP TO THE RIGHT.

IN using the streets, by day or by night,
Wise people will try to keep to the right,
While others who seem of wit quite bereft
Make every effort to keep to the left.

But wherefore complain? There's none to gainsay
That "wide is the gate, and broad is the way;"
And Scripture presents this truth to the light,
That goats shall go left, and sheep to the right.

—E. C. Townsend.

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.*

HIS FLESH AND BLOOD.

"Whoso eateth My flesh, and drinketh My blood, hath eternal life. . . . For My flesh is meat indeed, and My blood is drink indeed." "The words that I speak unto you, they are spirit, and they are life." John 6:54, 55, 63.

WHILE life eternal is the boon,
To eat, why will we shrink?
While freely flows the fount of life,
Why hesitate to drink?
Lead on, O Saviour, as Thou wilt,
And cleanse from every sin;
Write, Lord, Thy just and holy law
Our heart of hearts within!
Tho long and dark the way appear,
And hosts of error frown,
There wait for those who falter not
A mansion and a crown.

C. M. SNOW.

MADAGASCAR.

IN the last annual report of the Society for the Propagation of the Gospel in Foreign Parts, is given a very discouraging account of affairs in Madagascar, owing to the advent of French rule. From this report we cull the following:—

"The circumstances of the country are very peculiar, and in some degree very depressing. There is a bitter feud between the Hovas and the Betsimisaraka. The latter, after long years of oppression, have revenged themselves on the heretofore dominant Hovas. Passions once let loose have broken into fury; all the idle and dishonest in the land have seen their opportunity for rapine, robbery, and bloodshed, and made the most of it. With the advent of the French, the Jesuits have taken heart, and, with the civil power at their back, have been guilty of many acts of aggression on the other missions. Sites and mission buildings, even hospitals, supposed to have been secured by covenants and treaties, have been seized and appropriated to other uses. Scarcely any of the Church [of England] natives have made shipwreck of their faith; others, through fear of consequences, have yielded themselves to the persuasions and bribes of the Jesuits."

It can not be said that all the disasters and the change in religious influences are the fault of the French Government; it is more the result of church dependence upon the civil arm. The government under the Hova or native régime had favored the Protestant missionary enterprises to the detriment of the Catholics, and when the French came into power, there was a change, and advantage was taken by the Jesuits to retaliate upon their old opponents. Thus from both sides we have illustrated the disposition of a State-supported church to use its government prestige to discommodate those who follow not with it. The Church of England and Lutheran missions in Madagascar are suffering from a principle to which they both adhere, namely, a dependence on the State for defense.

The presence of war in any country, and especially where the government has been overturned, gives for a time unbridled license to disorderly classes promiscuously. And when uncivilized or half-civilized people, altho nominally Christian, find encouragement to begin depredations, they are very apt to go beyond what any hostile church or even a professedly civilized army would indorse. So the fact that those who encourage ruthless retaliation against opponents sometimes suffer from the same hands, is not proof that they did not set the ball in motion. Nor is it surprising that churches which have adhered to false principles of support and defense should sometimes become the victims of their own false ideas.

The natives in Madagascar, when once fairly started in the game of depredations on missions as well as upon other classes, have not been over-

particular in drawing the lines between Protestant and Catholic. And the French Government, in giving the opportunity to these raiders to harass opponents of French conquest, has often found it a sword with two edges, cutting both ways. So it is not surprising when we hear such accounts as the following, told by Rev. F. A. Gregory:—

"We are in about as topsyturvy a condition as it is possible to be. For a time mission work in Imerina, except in two or three places, is at an end. Speaking, however, for my own part, and leaving others to tell about themselves, this is how we stand: We broke up at Ambatoharanana for our holidays nearly three weeks ago, just in time to escape having to dismiss the students. The last few days were very disturbed, but we just managed to stay until the proper time. For some months there had been large bands of cattle stealers, sometimes styled rebels, to the north of us. They, however, stayed at a respectable distance, and did not give us very much concern, as we scarcely thought they would come very near. Rather more than a month ago they began to shift southwards and to frighten the more peaceful folk, stealing their cattle and burning the churches. Soldiers were sent out in various directions, but failed to stop the insurrection, which naturally grew and became more mischievous.

"The first we actually saw of it was one evening about a month ago, when a church two and a half miles north of us was fired. This was followed by others, but not to any great extent at first, and, as I said, we were able to end the term without any very serious alarm.

"We stayed at Ambatoharanana for a few days after every one had left, and then came to town for a change. The same evening ten churches were burnt within a few miles of our house, and had we been there we could have seen six or seven burning at the same time. It was evidently a concerted affair. On hearing this I went to General Vozron and asked him to put a guard of soldiers at the college. He very kindly consented, and sent out fifty the same evening, forty of these being stationed at a neighboring village, and the rest actually in our buildings. So long as these stay we have no fear for the safety of the place, and I do not expect they will be withdrawn until the district is moderately quiet. The Saturday following I went to Ambatoharanana for the Sunday, and whilst at dinner in the evening, fires were signaled. We bolted out—I had the sergeant dining with me—and took up a position. Six churches were burning within a couple of miles of the college. It seemed possible that an attack might be made upon us; but I did not expect it, for if the Malagasy are anything, they are cowardly.

"Since then the insurrection has been spreading, and at a guess I should think about 200 churches and chapels in the neighborhood and to the north have been burnt or destroyed. The R. C. Mission in that part has lost 32 out of 34. So far only eight of ours have been damaged—those with thatch roofs burnt, those with tiled roofs broken and generally injured. In two or three cases I have had the thatch taken off in order to save the rafters, and I think this is the best thing to do. In one case the thatch on the ground was burnt.

"It is impossible to say when this will stop. For the moment we can do absolutely nothing, nor indeed live at our places except under military protection. Our normal holidays end on Saturday week, but I very much doubt whether it will be possible to begin work again then, and probably I shall extend the time. The decent folk are between two fires; if they stay in their villages, they are persecuted by the insurgent party; if they leave, they are considered as accomplices by the French."

W. N. G.

THE path of a good woman is indeed strewn with flowers; but they rise behind her steps, not before them.—*John Ruskin.*

MALAYSIA.

MALAYSIA includes the Malay Peninsula and the many islands south, southeast, and east of the peninsula, inhabited largely by the Malay race, with a population of about 50,000,000, speaking nearly 100 different languages. The largest islands are Sumatra, Java, Borneo, Celebes, Philippines, and the Moluccas. The islands belonging to New Netherlands have a population of 33,000,000, and the Philippines, belonging to Spain, have a population of 12,000,000. Throughout the islands the Malay is the predominant race. Bishop Thoburn says of the Malay, "He is short of stature, with a reddish-brown complexion, beardless face, straight black hair, and broad and rather flat face."

The Straits Settlements, to which the Methodist Episcopal Mission has to the present been chiefly confined, is a colony of Great Britain, and comprises the island of Singapore, the island of Penang, and Province Wellesley and Malacca on the Malay Peninsula; while all the native States on the peninsula are under British protection. Population, 512,342.

Singapore is 27 miles long, 15 miles wide, and has an area of 224 square miles, with a population in 1891 of 184,554, of whom 121,908 were Chinese, 35,992 Malays, and 16,035 natives of India. Most of these are in the city of Singapore, which is about 1,850 miles from Calcutta.

Penang, 2 miles from the mainland, is 12 miles long, 9 miles wide, and has an area of 107 square miles, and a population, including Province Wellesley, of 235,618, of whom nearly one-half are Chinese, the others being chiefly Malays and Tamils. Georgetown is the principal town, but it generally goes under the name of Penang.

Malacca is a strip of territory on the peninsula 42 miles long and from 8 to 24 miles wide, the chief town being Malacca. It has a population of 93,579.

The Europeans and Americans in Singapore number 5,254; in Penang, 1,201; in Malacca, 134.

The Malaysia Methodist Episcopal Mission was commenced in Singapore in 1885. It was organized as a Mission Conference in 1893. The three principal stations occupied are Singapore, Penang, and Ipoh, in Perak, on the peninsula. There are 15 male missionaries, 8 wives of missionaries, 3 missionaries of the Woman's Foreign Missionary Society, 9 native preachers, 269 members, 161 probationers, and 48 Sunday-schools, with 1,084 scholars. There were 75 conversions, and 41 adults and 17 children baptized in 1896.—*Gospel in All Lands.*

TREATMENT OF INDIANS.

THIS is what Rev. E. Ryerson Young, Jr., says of the treatment of the Indians in Canada:

"The great Fur-trading Company often make the boast that they never sold liquor to the Indians; but the missionaries illumined their treacherous schemes, and revealed many ways of darkness that were horrible to be known.

"O, no, the liquor was not 'sold' or 'bartered,' but it was 'presented' and 'given' in curious ways! The fine hunter with his splendid pack of furs would come in, his naturally keen sense of bargaining all alert, and his body in healthy condition after the chase. This strength of body and alertness of eye are not pleasing to the trader, but with all the suavity of a tempter, he 'treats' his hunter to a cup of rum, and plies him with more and more, till the glistening eye is drowsy, the natural sense abated. Bargaining begins and ends very quickly. The poor Indian gets very little for his valuable furs, and then with his purchases he stumbles to his wigwam, abuses his wife, and falls into a heavy slumber, of which he will have to have a good many ere the effects of the poisonous fire-water are at all, if ever, eradicated from his body. It is a wonder to missionaries that the Indians, when they have recovered from their debauch, and comprehended their treatment, have not

scalped more traders than they have. There are records of a few of these scoundrels reaping a just harvest of their sowing. But in many, only too many, cases the innocent ones in the wigwams suffer the blows, while the traders get the fur, and the stupid Indians only clamor for more fire-water."

OUR WORK AND WORKERS.

NEW YORK CONFERENCE is putting six tents in the field this season.

ELDER O. A. JOHNSON reports twenty-five converts at Green Bay, Wis.

JUNE 6 is set for the dedication of the new house of worship at Darien Center, N. Y.

BROTHER ABEL GREGORY reports the recent addition of six members to the church at Austin, Texas.

A CHURCH of twenty-five members was organized at Wautoma, Wis., May 2, by Elder Wm. Covert, president of the conference.

It has been decided at Union College, College Place, Neb., to discard all text-books containing pagan or infidel sentiments, and to give the Bible the leading place in every line of study.

ELDER C. A. HALL reports to the *Review* the dedication of a new house of worship at Kingston, Jamaica, on the 11th of April. In connection with the meeting eleven persons were baptized, and sixteen united with the church.

FROM Blossburg, Ala., where Elder W. Woodford has been laboring, we learn that there is now a church of between thirty and forty members, and a Sabbath-school of forty-five members. A new house of worship is in process of construction.

ELDER S. THURSTON reports the result of ten weeks' labor in Orange County, Cal., as follows: "I baptized 35; 43 persons united with the churches: Garden Grove, 15; Centralia, 26; and Santa Ana, 2." As the result of a recent effort near Centralia, 11 accepted the truth.

ANOTHER case of a "union" meeting-house being denied to Adventist ministers when the people begin to be really interested recently occurred at Ottervale, Wis. But Elder W. S. Shreve and Brother M. N. Campbell were not to be outdone in that way. They pitched a tent, and the interest continues.

At the camp-meeting held at Point Pleasant, W. Va., the following good resolution was adopted:—

Resolved, That we recommend that our Sabbath-schools and churches on convenient occasions assemble together in the woods, or by the lakes, or in some appropriate place where nature speaks most grandly of her Author, and that such times be devoted to rejoicing in the Lord and becoming better acquainted with each other.

ELDER WM. INGS, a long-trying and faithful laborer, died at St. Helena, Cal., May 19, at the age of sixty-two years. He embraced the Seventh-day Adventist faith twenty-seven years ago, and had been an active laborer in the cause most of the time since. He and his companion were twice sent on missions across the Atlantic, laboring in England (his native land) and on the continent. California has been his field since 1882, where every branch of the cause has had the benefit of his painstaking integrity. At the time of his death he was acting as business manager of Healdsburg College. "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

SPECIAL SUMMER SCHOOL AT THE SANITARIUM.

THE Medical Missionary Board has arranged for a special summer school of ten weeks, beginning from July 1 to 15. This school is especially designed to meet the wants of those who need instruction in healthful cookery, hygienic dress, physical culture, simple methods of treatment, Bible hygiene, and personal evangelistic work as a preparation for missionary labor. It is especially designed for ministers' wives, Bible readers, missionaries who are going into foreign fields, teachers of denominational schools, missionary teachers who expect to engage in work in the south, and ministers and all others engaged in church work.

The course will include a rapid survey of the whole subject of hygienic reform, and the discussion of its bearings upon the present period of the world's history and our present work.

Professor Sutherland, and others connected with

the Battle Creek College, Mrs. S. M. I. Henry, Mrs. E. E. Kellogg, Dr. Paulson, Dr. Winegar, Mrs. Dr. Kress, Mrs. Dr. Paulson, and others connected with the Sanitarium, will give instruction in various and special lines.

Those attending the school and desiring to do so, will be given an opportunity to board at the Sanitarium and pay their way in work. No charge will be made for instruction. Those who wish can board themselves. Several classes will be held daily, and those who can pay their board will find it advantageous to do so, that more time may be devoted to study. Practical arrangements will be made for table board at \$1.50 per week; rooms, fifty to seventy-five cents a week. All interested should address the undersigned. J. H. KELLOGG, M.D.,
Battle Creek, Mich.

LITERATURE WANTED.

CLEAN copies of SIGNS, *Sentinels*, or tracts for missionary work. Address, post-paid, Walter Scott, Thurlow, Delaware County, Pa.

UPPER COLUMBIA CAMP-MEETING.

THE Upper Columbia Conference of Seventh-day Adventists will hold a camp-meeting in Spokane, Washington, June 24 to July 4. This camp-meeting is especially to accommodate those living in the northern part of the conference, and we hope for a good turnout from all the churches north of Spokane, and in fact all north of Snake River. Remember the time, June 24 to July 4.

R. S. DONNELL.

SABBATH-KEEPERS IN YONKERS, N. Y., AND VICINITY.

Will you kindly send your names and addresses to John Liederman, librarian of Brooklyn Church, 44 Court Street, Brooklyn, N. Y., as a Sabbath-keeper living in Yonkers wishes to communicate with others of like faith?

CHURCH SERVICES WEST OF THE MISSISSIPPI.

THIS column of church services, especially in our larger towns and cities, will be printed from time to time as we have room, for the benefit of strangers who may read the SIGNS OF THE TIMES, or brethren passing through. We have found it necessary to condense in the smallest possible space. The word "Sabbath" always refers to the seventh day of the week. These services consist of Sabbath-school, preaching, Bible study, missionary, and prayer-meetings. The first Sabbath service is, with but few exceptions, Sabbath-school. The first address is that of the church, or place of meeting; the second, if given, that of pastor or clerk.

Alameda.—Foresters' Hall, cor. Santa Clara Ave. and Park St. Public services: Sabbath 10 and 11 A. M. and 2:45 P. M. W. C. Chamberlain, *Elder*.

Atchison, Kan.—Cor. 9th and Santa Fe Sts., German M. E. Church. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M. City Mission, 1124 Atchison St. I. A. Crane, *Elder*.

Colorado Springs.—311 Boulder Ave. Public services: Sabbath 10 and 11 A. M., and 3 P. M. Prayer-meeting Tuesday 7:45 P. M. D. H. Soggs, *Elder*.

Denver, Colo.—Cor. W. 11th Ave. and S. 11th St. Public services: Sabbath 10 and 11 A. M., Wednesday and Friday 7:45 P. M. Ira A. Haskins, *Elder*.

East Portland, Or.—North Pacific Tract Society, No. 508 East Everett St. Public services: Sabbath 10 and 11:30 A. M. and 7 P. M., Wednesday 7 P. M.

Garden Grove, Cal.—Public services: Sabbath 10 and 11 A. M., Sunday 3 P. M. Harriet A. Rainey, *Clerk*.

Helena, Mont.—307 N. Warren St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. W. T. Henton, *Elder*.

Kansas City, Mo.—Cor. 12th and Woodland Ave. Public services: Sabbath 10 and 11 A. M., Tuesday 7:45 P. M.

Los Angeles.—145 Carr St., bet. Main and Hill Sts. Public services: Sabbath 9:45 and 11 A. M., Tuesday and Thursday 7:30 P. M. Belle P. Baker, *Clerk*, 926 Hill St.

Oakland.—Cor. 12th and Brush Sts. Public services: Sunday at 7:30 P. M., Sabbath 9:30 and 11 A. M., Wednesday 7:30 P. M.

Omaha, Neb.—Near cor. N. 25th and Indiana Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:30 P. M., Tuesday and Wednesday evenings 7:30 P. M. Also at South Omaha abath at 3 P. M. A. J. Howard, *Pastor*, 941 N. 25th St.

Pasadena.—Cor. of Summit Ave. and Mountain St. Public services: Sunday 7:30 P. M., Sabbath 10 and 11:30 A. M. Mrs. H. A. Chapman, *Clerk*, Station 1, Pasadena, Cal.

Phoenix, Ariz.—Cor. 4th Ave. and Washington St., upstairs. Public services: Sabbath 9:30 and 10:45 A. M.; Wednesday 7:30 P. M. (Elder, C. D. M. Williams, absent.) *Leader*, Eugene A. Browne, 306 N. 2d St.

Sacramento.—G St. bet. 18th and 19th Sts. Public services: Sunday 7:30 P. M., Sabbath 10 and 11 A. M., Wednesday 7:30 P. M.

Salt Lake City, Utah.—Room No. 30 East 4th St. St. Public services: Sabbath 10 and 11 A. M., Sunday 7:45 P. M., Wednesday and Saturday 7:45 P. M. J. M. Willoughby, *Pastor*, 1227 Emerson Ave.

San Diego.—Cor. 18th and G Sts. Public services: Sunday 7 P. M., Sabbath 9:45 and 11 A. M., Wednesday 7:30 P. M. Mary J. Dimock, *Clerk*, National City, Box 136.

San Francisco.—914 Laguna St. Public services: Sunday 7:30 P. M., Sabbath 9:45 and 11 A. M., Thursday 7:30 P. M.

San Jose, Cal.—Church, San Salvador St., near Delmas Ave. Sabbath school 10, Bible study 11 A. M.; missionary meeting, Sunday 7 P. M.; prayer-meeting Wednesday 7 P. M.

St. Joseph, Mo.—Cor. 15th and Locust Sts. Public services: Sabbath 10 and 11 A. M., Wednesday 7:30 P. M. Mrs. Harriet W. Talbert, *Clerk*.

St. Louis, Mo.—2955 Sheridan Ave. Public services: Sabbath 10 and 11:30 A. M., Wednesday 7:45 P. M. Mary S. Yener, *Clerk*.

St. Paul, Minn.—On Wacouta bet. 8th and 9th. Public services: Sabbath 10 and 11 A. M., Sunday 7:30 P. M. H. F. Phelps, *Pastor*, 1634 Carroll St.

Stockton.—Cor. Miner Ave. and Stanislaus St. Public serv-

ices: Sabbath 10 and 11 A. M., Wednesday 2:30 P. M. Henry Mathews, *Elder*.

Tacoma, Wash.—Cor. South 16th and K Sts. Public services: Sabbath 10 and 11 A. M., Sunday 6 and 7:45 P. M., Wednesday 7:30 P. M. F. H. Smith, *Elder*, 1507 South 1st St.

CHURCH SERVICES EAST OF THE MISSISSIPPI.

Baltimore, Md.—Harlem Hall, North Stricker St. Public services: Sabbath 11 A. M., Sunday 7:30 P. M. S. E. de Bruyn, *Clerk*.

Birmingham, Ala.—Odd Fellows' Hall, Fox Building. Public services: 2:30 and 3:30 P. M. every Sabbath, Sunday 7:30 P. M. R. D. Hottel, *Pastor*, 1005 N. 20th St.

Boston, Mass.—694 Washington St. Public services: Sabbath 10 and 11 A. M. George B. Wheeler, *Pastor*.

Bradford, Pa.—Ladies' Club Room No. 1 Chautauqua Place. Public services: Sabbath 2 P. M. H. T. Morian, *Clerk*.

Brooklyn, N. Y.—Wurzel's Hall, 315 Washington St. near city post-office. Public services: Sabbath 10 and 11 A. M.

Chicago, Ill.—On 46th St. bet. Michigan and Wabash Ave. Public services: Sabbath 9:30 and 11 A. M. and 12:30 P. M., Sunday 7:15 P. M., Tuesday 7 P. M., and Thursday 7:30 P. M.

Cleveland, Ohio.—249 Cedar Ave., bet. Sterling and Hayward. Public services: Sabbath 10 and 11 A. M. (sun time), Sunday 7:30 P. M., Wednesday 7:30 P. M. Willard H. Saxby, *Pastor*.

Detroit, Mich.—424 Trumbull Ave., bet. Perry and Baggs Sts. Public services: Sabbath 10 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. A. O. Burrill, *Pastor*.

Duluth, Minn.—123 First Ave., East. Public services: Sabbath 2 and 3 P. M. John Clark, *Elder*.

Hartford, Conn.—Room 6, 254 Main St. Sabbath-school at 2, and preaching at 3:15 P. M. O. M. Hatch, *Clerk*.

Jersey City, N. J.—Second S. D. A. Church. Public services: 49 A South St., Sabbath 2:30 and 3:30, Sunday and Friday 7:45 P. M. A. R. Bell, *Elder*.

Louisville, Ky.—Second S. D. A. Church (white) mission rooms 2431 W. Broadway. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7:30 P. M. J. W. Collie, *Pastor*.

First S. D. A. Church, Broadway, bet. 8th and 9th Sts. Sabbath-school at 9:30 and preaching at 10:30 A. M. J. R. Buster, *Pastor*.

Lynn, Mass.—Lee Hall. Public services: Sabbath 1:30 and 3 P. M., Tuesday and Friday 7:30 P. M. A. B. Jernegan, *Elder*. A. B. Felton, *Clerk*, 35 Union St.

Nashville, Tenn.—Hall 415 Woodland St. Public services: Sabbath 10 and 11 A. M., Sunday and Wednesday 7 P. M. Minnie M. Hoyt, *Lib.*, 56 Ramsey St.

New Bedford, Mass.—Church at Willow St., west of Cedar. Public services: Sabbath 10:30 A. M. and 12 M. J. B. Hall, *Clerk*, Box 72, Acushnet, Mass.

New Orleans, La.—Jefferson Hall, cor. Magazine and Philip Sts. Public services: Every Sabbath at 10 and 11:15 A. M. J. E. Evans, *Pastor*, 6325 Patton St.

Philadelphia, Penn.—Public services at 1724 N. 15th St.: Sabbath 10 (Sabbath-school 11:15) A. M., Sunday 7:45 P. M. E. A. Merrell, *Pastor*, 1724 N. 15th St.

Pittsburg, Pa.—Hall of Bank Building, cor. 5th Ave. and Stevenson St., entrance on Stevenson. Public services: Sunday 3:00 P. M., Sabbath 10 and 11 A. M. J. G. Excell, *Pastor*, 211 Dinwiddie St.

Portland, Me.—Williams' Hall, Congress St., Sabbath-school 2 P. M., social meeting 3:15 P. M. H. C. Basney, *Elder*, North Deering.

Providence, R. I.—Olney St. Congregational (Unitarian) Church. Public services: Sabbath 2 and 3 P. M., Friday 7:30 P. M. Wm. H. Warfield, *Clerk*, 27 Susan St., Providence.

Richmond, Va.—Meetings at 501 North 25th St. Public services: Sabbath 10 and 11 A. M. J. P. Neff, *Pastor*.

Washington, D. C.—On 8th bet. F. and G. Sts., N. E. Public services: Sabbath 10 and 11:15 A. M., Sunday 7:30 P. M., Wednesday 7:30 P. M. V. H. Lucas, *Pastor*, 209 8th Street, N. E.

Wilmington, Del.—Red Men's Hall, 515 Shipley St. Public services: Sabbath 10 and 11 A. M., Sunday 2:30 P. M. Edwin F. Eckel, *Clerk*.

Worcester, Mass.—118 Austin St. Public services: Sabbath 10 and 11:15 A. M., Wednesday 7:30 P. M. F. C. Bee, *Clerk*, No. 6 Furnace St.

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The Sabbath School

International Series.

LESSON XII.—SABBATH, JUNE 19, 1897.

THE INFALLIBLE PROOFS.

Lesson Scripture, John 20:11-31, R. V.

- 11 "BUT Mary was standing without at the tomb weeping; so, as she wept, she stooped and looked into the tomb; and she beheld two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and beheldeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father; but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.
- 19 "When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, Peace be unto you; as the Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained.
- 24 "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.
- 26 "And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side; and be not faithless, but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.
- 30 "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

QUESTIONS.

- Who still remained at the sepulcher?
- What did she do?
- What did she see?
- What inquiry did the angels make?
- What answer did Mary give?
- Whom did she then see? Did she recognize him?
- What questions did Jesus address to her?
- Whom did she suppose him to be? What did she say to him?
- How did Jesus reply? What response did this call out?
- What did Jesus request her not to do? What message did he intrust to her?
- To whom did Mary then go? What did she say to them?
- How did Jesus then reveal himself to his disciples? What day of the week was it? What time of the day? What precautions had been taken? Why? What did Jesus say to them?
- What proofs did he then give of his real presence? What was the effect upon the disciples?
- What did Jesus further say to them?
- What did he then impart to them?
- What authority was thus to be exercised through them?
- Who was absent on this occasion?
- What did the other disciples tell him?
- What evidence did he demand before he would believe?
- How long before the next meeting? Who was present? Who came to them? How did he greet them?
- What did Jesus invite Thomas to do? What did he urge upon him?
- What effect did this have upon Thomas?
- What did Jesus say of his faith? What experience did he commend?
- Were all the acts of Jesus recorded by John?
- What was the purpose in writing the things which were recorded? What was to be the result of such faith?

NOTES.

- "THE same day at evening, being the first day of the week." This was the same day in which the events took place which are narrated in the previous

eighteen verses. From this we know that the meeting recorded in verse 19 occurred in the evening following the first day of the week. The following account of the arrival at Jerusalem of the two disciples from Emmaus after Jesus had made himself known to them, will be of interest to the student:—

"When the disciples arrived at Jerusalem, they entered the eastern gate, which was open on festal occasions. The houses were dark and silent, but they made their way through the narrow streets by the light of the rising moon. They knew that they would find their brethren in the memorable upper chamber where Jesus had spent the last night before his death. . . . Cautious hands unbarred the door to the repeated demand of the two travelers; they entered, and with them also entered Jesus, who had been their unseen companion all the way. . . . When the disciples from Emmaus entered with their joyful tidings, they were met by the exclamation from many voices, 'The Lord is risen indeed, and hath appeared to Simon.'"—*Spirit of Prophecy*, vol. 3, pp. 216, 217.

2. "WHOSOEVER sins ye remit, they are remitted unto them." "Jesus, in giving the disciples their first commission, had said, 'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou [referring to responsible men who should represent his church] shall bind upon earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.' In renewing the commission of those to whom he had imparted the Holy Ghost, he said, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' These words conveyed to the disciples a sense of the sacredness of their work, and its tremendous results. Imbued with the Spirit of God, they were to go forth preaching the merits of a sin-pardoning Saviour; and they had the assurance that all heaven was interested in their labors, and that what they did on earth, in the Spirit and power of Christ, should be ratified in heaven. . . . The Saviour taught that *his* is the only name given under heaven whereby men shall be saved. Jesus, however, delegated to his church upon earth, in her organized capacity, the power to censure, and to remove censure, according to the rules prescribed by inspiration; but these acts were only to be done by men of good repute, who were consecrated by the great Head of the church, and who showed by their lives that they were earnestly seeking to follow the guidance of the Spirit of God."—*Id.*, pp. 244, 245.

Through the labors of the apostles and God's servants in preaching the *Word*, people would believe the Gospel, and their sins would be remitted, as illustrated on the day of Pentecost. Acts 2:37, 38. The power of God's Word over the people, when proclaimed by God's servants, is also illustrated in the case of Jeremiah. (See Jer. 1:9, 10.)

Suggestions for Further Study.

- What lesson is there for us in the tarrying of Jesus to meet Mary at the sepulcher?
- Jesus said to Mary, "Touch me not" (verse 17), and yet later he permitted his disciples to touch him (see Matt. 28:9). How do you explain this?
- In the light of verse 23; Matt. 18:15-18, and Jer. 50:20, is there any importance attached to membership in the church?

CHRIST AND HIS RIGHTEOUSNESS

BY E. J. WAGGONER.

The above is the title of a new pamphlet just issued in the *Bible Students' Library*. There has been a demand for a treatise of this kind and we are much pleased to announce this new publication. The following is a brief synopsis of the contents: How Shall We Consider Christ? Is Christ God? Christ as Creator, Is Christ a Created Being? God Manifest in the Flesh, Important Practical Lessons, Christ the Lawgiver, The Righteousness of God, The Lord Our Righteousness, Acceptance with God, The Victory of Faith, Bond Servants and Freemen, Practical Illustrations of Deliverance from Bondage. Issued as No. 72 of the *Bible Students' Library*. Price 15 cents. Order of any State Tract Society, or

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LESSON XII.—SUNDAY, JUNE 20, 1897.

PERSONAL RESPONSIBILITY.

NOTE.—This lesson may be profitably used as a temperance lesson. In it are found many of the problems which the church at the present time has to deal with—the conduct of the individual Christian, and the influence which his example may have for good or ill upon those who have not yet learned to look to the perfection of Christ instead of to the faults of their brethren. Paul's determination not to be the occasion for the fall of any of his brethren should be emulated by the professed followers of Christ everywhere. This epistle was written from Corinth to the church at Rome, in the spring of A.D. 58. Paul was at this time returning from his third missionary journey. Commit verses 19 to 21.

Lesson Scripture, Rom. 14:10-21, R. V.

- 10 "BUT thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of God. For it is written, 'As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.'
- 12 So then each one of us shall give account of himself to God.
- 13 "Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; save that to him who accounteth anything to be unclean, to him it is unclean. For if because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of; for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and approved of men. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God. All things indeed are clean; howbeit it is evil for that man who eateth with offense.
- 21 It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."

Golden Text.—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14:21.

SUGGESTIVE QUESTIONS.

(1) What two questions does Paul here ask of those to whom this epistle is addressed? Verse 10. (2) What reason does he give why such a course is inconsistent? Note 1. (3) To whom only should man bow the knee of worship? Verse 11. (4) To whom alone will all confess? Note 2. (5) To whom must we all give an account? Verse 12. (6) Therefore what admonition does Paul give? (7) What may we judge? Verse 13. Note 3. (8) What persuasion did Paul reach? (9) What would make it wrong for a professed Christian to partake of certain things? Verse 14. Note 4. (10) How may one show his charity or lack of charity for a brother in the faith? (11) From what is the Christian exhorted to refrain? Verse 15. Note 5. (12) What discredit may self-indulgence bring upon the cause? Verse 16. (13) In what does the kingdom of God not consist? Verse 17. (14) In what does it consist? (15) What is the condition of him who in these things follows Christ? Verse 18. (16) What higher things than meats and drinks are we exhorted to seek after? (17) What effect may indulgence have upon the work of God? (18) What is the condition of all foods to him who eateth without offense? (19) What does it become to him who eateth with offense? Verse 20. (20) How does the apostle sum up the duty of Christians in these respects? Verse 21.

NOTES.

1. Thou, why dost thou judge thy brother?—The word "judge" here evidently means to impute wrong motives to the individual and condemn him for such motives. This is a province in which man has no jurisdiction whatever. "There is none that doeth good, no, not one." He who would act as a judge over other men must himself be free from the guilt of which the other is accused. All men have broken the law of God—the same law—and are therefore barred from judging or condemning their fellow-men. He who has broken the law has no right to condemn another for the same offense; and all have become "guilty before God." He who would attempt to do this is putting himself in the place of God, who alone has the right to exercise such judgment.

2. Every tongue shall confess to God.—The individuality of acceptable service and personal responsibility to God is emphatically taught in this text. As true as the life of God, none should bow in worship to any other being. This statement is given in the nature of an oath, as will be seen by referring to Isa. 45:23, from which the quotation is made. The last clause of this verse is emphasized by the same oath, that confession should be made to God alone, and not to intermediaries, or those who would be such. The fact that this is in the sight of God an important thing is shown by the way in which he emphasizes it. In the great day of judgment even the wicked will, when too late, confess to him. God de-

sires man to do this before it is too late. "Now is the acceptable time."

3. **But judge ye this rather.**—"That is, turn your judgment to yourselves, and see to it that by your use of your liberty you do not cause others to fall into sin. We are never to give up our liberty of thought and action, but to use it in the right way, as in the verses that follow."—*Peloubet*.

4. **To him it is unclean.**—That is, if he believes it to be wrong to partake of certain food, and then partakes of it while having that belief, to him it is wrong. He has violated his conscience. He has done that which he believed to be wrong, and in this act shows a lack of principle and fidelity to the right. There are things eaten which are not fit for food. There are things taken into the system which irritate it and break it down, making of the man a physical wreck. Paul is not arguing that everything that is eaten is proper diet, but that he who eats what he believes to be wrong, sins, while another may eat the same thing and have no sin. The sin in this matter comes in doing what one believes to be wrong.

5. **If thy brother be grieved with thy meat.**—Injured, or hurt. If we allow ourselves to do, for the sake of self-indulgence, that which may be a stumbling-block for our brother, we have not charity; we have not that interest in our brother's salvation which a Christian should have. Have a greater regard for his soul's salvation than for doing those things which gratify self.

The difficulties with which the church at this time was contending referred principally to meats and drinks and feast days. The question of the Sabbath was not troubling them. The statement that at this time the first day of the week was being kept by the Christians, both Jews and Gentiles, is not correct. They were keeping the seventh day, the same day on which the Jews worshiped, as will be seen by reference to Acts 13:42, 44. And it will also be noticed that the day on which the Jews met for worship (the seventh day) the Bible here recognizes, in verse 44, as the Sabbath day. By reference to Acts 18:4 it will be seen that the day on which the Jews met in their synagogues for worship is called the Sabbath. Paul remained there at Corinth one year and six months, preaching the Gospel "every Sabbath;" and yet he was not preaching in the synagogues all this time, for verses 6 and 7 of Acts 18 show that he was compelled to seek another place. The events here referred to took place in the year 54 A.D., and prove that the seventh-day Sabbath was being kept at that time by Jews and Christians alike, whether the Christians came from the Jews or the Gentiles. The days referred to in to-day's lesson were simply feast days, or holidays, and had nothing to do with the true Sabbath.

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News and Notes

FOREIGN.

—A bill for the better observance of Sunday is pending in the House of Commons, Ottawa, Canada.

—The University of Cambridge, England, has refused by an overwhelming majority to grant degrees to women.

—The annual meeting of the British Women's Temperance Association will open May 30, in St. Martin's Town Hall, London.

—General de Azriga, Spanish minister of war, has introduced in the *cortes* a bill providing for an increase in the army of Spain to 100,000.

—During a display of fireworks at Nantez, France, on the evening of May 24, five persons were killed and a score injured by the explosion of a bomb.

—The entire edition of the Munich *Free Press* of May 21 was confiscated on account of an editorial satirizing the emperor, and the editor of that journal was arrested.

—Queen Victoria celebrated her seventy-eighth birthday on May 24, and was the recipient of many congratulatory telegrams, President McKinley's being among the number.

—Advices from Montevideo state that fierce fighting has been going on near the Brazilian frontier for four days, both the State troops and the rebels sustaining heavy losses.

—The British sailing vessel *Buckhurst* was burned at sea recently, off the coast of Panama. Twenty-one of her crew were picked up, but many of her company are still missing.

—A Rome correspondent of the London *Times* states that King Menelik of Abyssinia has arranged to assist the Dervishes in repelling the advance of the Anglo-Egyptian expedition in the Soudan.

—It is announced that by the end of the present summer it will be possible to reach the summit of the Jungfrau (Switzerland) by electric cars. This will be one of the most gigantic engineering feats of the century.

—An attempt was made recently to assassinate President Borda, of Uruguay. A bomb was sent to him inclosed in a box, so arranged that it would explode when the box was opened. The suspicious missive was turned over to the police.

—A despatch from Cape Town, South Africa, states that the natives of Portuguese East Africa are defeating the Portuguese troops in various directions, and that the governor of Delagoa has urgently requested the home government to send him reinforcements.

—The committee of the lower house of the Prussian Diet have rejected a clause of a pending bill, which gave the police the power to dissolve meetings or associations which might be considered to contravene the criminal law, or endanger the safety of the State.

—The four-hundredth anniversary of the discovery of the mainland of North America by John Cabot, will be celebrated at Halifax, N. S., on June 24. The municipal authorities of Bristol, England, the port from which Cabot sailed, will also participate in the celebration.

—A rumor was recently circulated in Guanabacoa, Cuba, to the effect that U. S. Consul-General Lee would distribute money to the poor. A large number gathered together in anticipation of receiving relief, and for a time resisted the attempts of the police to disperse them.

—An alarming famine prevails in Szechuen and an adjoining province in China. Foreign aid has been requested. Supplies from the government and from foreign merchants are being sent into the famine-stricken districts. Towns near the river are being relieved, but farther inland great distress prevails.

—Notwithstanding the two weeks' armistice to which Turkey has agreed, the negotiations for permanent peace are very unsatisfactory. Turkey is continuing to mobilize her troops, and within the past week has sent 50,000 additional soldiers into Thessaly. It is also reported that the Turkish Government is making active preparations for the administration of the province. The Grand Vizier has reported to the sultan that the whole of Islam is ready to support him in retaining Thessaly, and urging him not to allow his affairs to be dictated by European powers. This official tenders his resignation in case his views are not acceptable. Great Britain has stated her intention of withdrawing from the concert if Turkey is allowed to hold Thessaly until the Greek war indemnity is paid. The Greek army of 50,000 men has fallen back on historic Thermopylae, where Leonidas held at bay the hosts of Persia, and here awaits the onslaught of the Turks, for they expect to fight again at the close of the term of armistice.

—A serious election riot took place at Bosnyacz, Hungary, on May 23. The militia were ordered to fire upon the crowd, with the result that fourteen were killed and thirty wounded. The Catholic clergy are accused of causing the riots by asserting that the government intended to introduce civil marriage.

—The rebellion in the Philippines is still progressing. The Spanish authorities fear that the rebels may yet take Manila, as their numbers are increasing and they seem determined to advance. Fever is rapidly thinning the ranks of the Spanish conscripts, and their condition is said to be pitiable in the extreme.

—Recent statistics of the German Government in regard to religious matters show that within the four years from 1890 to 1894 there were 2,088 converts from Judaism to Christianity, and 17,002 converts from Roman Catholicism to the Protestant faith. In Prussia during the same time 14,045 Catholics became Protestants.

—The New York *Herald's* correspondent at Guatemala cables that the Guatemalan Government has issued a decree suspending specie payments for six months. The decree caused considerable excitement and a run on the banks, which was stopped only by the assurances of the president that no financial crisis was at hand.

—The Canadian Government is sending an expedition into the Hudson Bay for the purpose of making extensive explorations of the bay and straits, and ascertaining the length of time during which the straits are not blocked with ice. It is proposed to build a railroad from Manitoba to some point on Hudson Bay, and send shipments of western grain through the bay and straits to England.

—In Athens the torrents of denunciation and bitter invective, which were temporarily lulled by the dread of a Turkish advance on the city, have broken out again. The authors of the war policy, and those who are held accountable for the disasters of the army in the field, are being held up to the condemnation of the public. It is believed that the government will take measures to punish the guilty.

—A revival of religious interests is taking place among the Jews of the southern provinces of Russia. Associations are being established for the reading and study of the Scriptures, and the investigation of the claims of Christians that Jesus is the Christ and has fulfilled many of the utterances of the prophets which have been stumbling-blocks to the Jews for so long. The Kariam Jews of the Crimea are also manifesting a similar spirit.

—A Spanish military train, which was conveying troops to reinforce the garrison at Songo, was attacked by the Cubans and captured. A lieutenant and twelve Spanish privates were killed, and a large number wounded, by the explosion of a dynamite bomb under the train. The soldiers were taken prisoners by the Cubans, but finally released. A large supply of munitions of war and provisions for the garrison thus fell into the hands of the patriots.

—The Duke of Tetuan, Spanish minister of foreign affairs, resigned his position on May 21 as a result of a personal encounter in the lobby of the Senate, in which he boxed the ears of Senator Comas. The premier refused to accept the resignation; but the Senate minority have refused to participate in the deliberations of that body, in view of existing circumstances. On May 24 a similar scene was witnessed in the Austrian Reichsrath, in which the president became so excited that he fainted, and in the *mélée* which followed desks were overturned, and books and inkstands flung in the faces of the speakers. Many of the members came to blows, and a general riot was indulged in.

DOMESTIC.

—The total number of blind in the United States is nearly 49,000, or 1,400 to each million of the population.

—John D. Rockefeller has issued an edict to the effect that no work shall be performed on Sunday at his ore works.

—On Sunday, May 23, Mayor Harrison, of Chicago, led an annual Sunday bicycle run in which 3,000 cyclists participated.

—It is reported from Havana that the American consulate has been threatened by a mob. The Spanish officials have placed a guard of troops around the building.

—Twice on the night of May 20 large fires occurred in the city of Hoboken, N. J., by which 140 families were rendered homeless and property to the amount of \$650,000 was destroyed.

—Governor Black's signature to the Greater New York charter gives that city a population of 3,200,000, making it second to London in size and population, and therefore the second largest in the world.

—At the Presbyterian General Assembly, which is now convened at Eagle Lake, Indiana, Dr. Sheldon Jackson, in speaking of the condition of affairs in Alaska, stated that infanticide, witchcraft, polygamy, the murder of parents, and other practices of benighted and degraded paganism, prevailed to a terrible extent among three or four native Alaskan races. Mothers killed their babies, and children took the lives of their own parents when they got old. This

custom, he said, had become firmly established. During a recent severe epidemic of the grip, scores of persons were burned or buried alive, on suspicion that their witchcraft was responsible for the epidemic.

—Miss Elizabeth M. Dean, of the Protestant Episcopal Church, left New York on May 24 on her way to Alaska, where she will have charge of the hospital work connected with the missions of that denomination.

—The Baptist Assembly, at its recent meeting in Pittsburg, Pennsylvania, adopted a resolution urging upon President McKinley the necessity of taking some measures to relieve the present situation in Cuba.

—It is reported that an international bicycle tube trust has been formed by the consolidation of the four largest tube manufacturers in England and the two tube plants in Elwood and Greenville, Pennsylvania.

—A flood in the valley of Asotin Creek, Washington, on May 20 resulted in a great destruction of property and considerable stock. No lives were lost, but a rough estimate of the damage to property places it at \$100,000.

—The great lens of the Yerkes telescope, at Lake Geneva, Wisconsin, has been officially tested by the astronomers in charge, and has been declared eminently satisfactory. Great things are expected of this greatest of telescopes.

—The number of Americans in Cuba who are in need of assistance from the American Government has been found to be much larger than was at first supposed. It is now stated that there will be 1,200 who will require government relief.

—Eugene V. Debbs, president of the American Railway Union, is planning the establishment of a cooperative commonwealth in some one of the large western States, the members of this new State to be drawn from the idle men of the country.

—Three Quaker pioneer missionaries started from San Francisco on May 27 to establish a mission in Alaska, on the Arctic circle. The journey from the coast of Alaska will be made in Indian canoes far into the interior, among the Kake Indians.

—The debate on the Dingley Tariff Bill was begun in the Senate on May 25, with crowded galleries and a large attendance of senators and members of the House of Representatives. The opening speech in its favor was made by Senator Aldrich, of Rhode Island.

—The great electric power plant of the Pioneer Electric Power Company, at Ogden, Utah, was put in operation on May 22, thus starting a power system second in size only to that of Niagara. The dynamos are operated by a column of water seven miles long, with a fall of 460 feet.

—A powerful combine of telephone companies is being perfected in Chicago to operate against and compete with the Bell Telephone Company. It is stated that there are now in the United States 1,000 independent telephone companies, whose combined forces will be pitted against the Bell Company.

—The directors of the New York Elevated Railroad have decided to abolish the steam locomotive and substitute electricity for propelling the cars on that road. The change will necessitate an outlay of \$7,000,000, but the saving in operating this electric third-rail system is estimated at \$1,000,000 a year.

—The strike of tailors in New York City is still on, and it is estimated that 21,000 operators have stopped work. The strikers demand that they shall not be expected to work more than fifty-nine hours a week, that they shall be paid weekly, and that their wages shall be increased fifteen per cent over what they received during the last year.

—Early on the morning of May 25 the Rio Grande River broke its banks at El Paso, Texas, and flooded the city. It is reported that 120 houses were swept away. A timely fire alarm saved the lives of the people in the flooded section. Floods are reported at other places along the river, and the damage to orchards and growing crops is enormous.

—Superintendent Skinner, of the New York Department of Public Instruction, has decided that teachers of the public schools in the State must not wear the distinctive garb of any religious denomination, order, sect, or society; and the Board of Education has been instructed to see that this regulation is carried out, and to dismiss those who refuse to comply with it.

—Professor Hallock, of Columbia College, is planning to produce power from the internal heat of the earth. He has bored into the earth one mile, and finds the heat increasing as the shaft grows deeper. He expects to find, at a certain depth, such a temperature that he can force water into the shaft and have it instantly converted into steam, to be used for operating machinery.

—The Catholic Church in America has received instructions from the Vatican to make the English language the language of Catholics in the United States. Parishes in which a foreign language is used will be tolerated as a temporary necessity, which will disappear as soon as the conditions making their erection expedient shall have passed away. Catholic children will not be required to join the parish to which their parents belong, if the language therein employed is not the English.

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Ohio Tract Society—249 Cedar Ave., Cleveland, O.
Oklahoma Tract Society—318 4th St., Oklahoma City.
Ontario Tract Society—194 Brock Ave., Toronto, Ontario.
Pennsylvania Tract Society—Box 644, Williamsport, Penn.
Quebec Tract Society—Dixville, P. Q., Canada.
Scandinavian Tract Society—Ackersgaden 74, Christiania, Nor.
South Africa Int. Tract Soc.—28 a Roelandt St., Cape Town.
Southern Tract Society—243 South Boulevard, Atlanta, Ga.
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee River—1009 Shelby Ave., Nashville, Tenn.
Texas Tract Society—Keene, Johnson Co., Texas.
Upper Columbia Tract Soc.—312 S. Wash. St., Spokane, Wash.
Utah Tract Society—Box 1058, Salt Lake City, Utah.
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont Tract Society—190 N. Winooski Ave. Burlington, Vt.
Virginia Tract Society—501 N. 25th St., Richmond, Va.
West Virginia Tract Society—Newburg, W. Va.
Wisconsin Tract Society—Milton Junction, Wis.

—On May 20 the Senate of the United States adopted a resolution according to the struggling armies of Cuba the rights of belligerents, and both powers equal rights in the ports and territories of the United States. The vote was a decisive one, being forty-one to fourteen. The House of Representatives will probably not act definitely upon the resolution during the present week.

—The State of Kansas is considerably stirred up at the present time over the liquor question. The state officials have manifested a strong disinclination to enforce the prohibitory law, and it is stated that they intend to allow the larger cities to have all the liquor they want. In view of this the members of the State Temperance Union will for the present abandon active work in the large cities.

—On May 17 President McKinley sent a message to Congress recommending the appropriation of \$50,000, to be made available immediately for relieving the distress of American citizens in Cuba, and providing transportation for such as desire to come to the United States. The appropriation was at once agreed to by the Senate, but was not unanimously agreed to in the House, being made an occasion for bringing about a crisis on the question of Cuban belligerency.

—A party of New York scientists started from New York on May 26 to conduct anthropological study among the Indians of British Columbia, and also to study and compare the thirty or more Indian dialects spoken in that part of the country. Similar investigations will be carried on along the north-eastern coast of Asia. The two expeditions will then compare notes and decide whether the Indians of North America are descendants of Asiatics who crossed Bering Strait hundreds of years ago.

—On May 21 Judge James Gay Gordon appeared before a committee of the Pennsylvania Legislature who are investigating the condition of convicts in the State Penitentiary, and made startling charges against the prison officials and inspectors, the charges including brutal and inhuman treatment of convicts, many of whom were insane, the intimidating of witnesses, the secreting of evidence, falsifying of reports, neglect of duty, and incompetency. It was shown that some of the convicts who were insane had died from the effects of the cruel treatment which they had received.



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PACIFIC PRESS PUBLISHING CO., Oakland, Cal.

Signs of the Times

OAKLAND, CAL., JUNE 3, 1897.

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There will be no paper next week.

In our Fireside department will be found a story a little longer than usual, but we believe it will be of interest. It is a picture of what occurs with more or less variation in many communities.

THE true object of Bible study is to learn what the Lord says, that we may do it. Thus spake the Spirit through the apostle: "Consider what I say, and the Lord give thee understanding in all things."

WHAT gracious and precious truths of God are these: "God is no respecter of persons;" and, "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Who need to be left out of God's gracious provisions?

No Paper Next Week.—Our subscribers and agents will please take notice. As our prospectus states, we issue but fifty numbers a year. As usual, we omit one number at the time of the California State annual camp-meeting, in order to give our employees the privilege of attending. We therefore omit the issue of June 10. June 17 will be mailed on time.

Articles, Long or Short?—The following from the *Religious Telescope* we commend to our contributors: "Lengthy contributions are troublesome things for the editors to handle. Of them the *Lutheran Observer* well remarks: 'An article of six or eight hundred words is quite generally read, while an article of three or four columns is almost never read. We can not give to one article an amount of space which is sufficient for several articles. We hope all our contributors will bear this in mind, so as to save us and themselves the embarrassment of returning long articles.' Of course contributors often generously say, 'If my article is too lengthy, you are at liberty to condense it.' But condensing another man's production is a delicate, embarrassing task, for in doing so you run the risk of cutting out what he may regard as the most important part of the production. How much better that the author condense his own article.

Surely he has as much time to devote to it as a busy editor has. He who writes briefly and to the point, and discusses live, practical subjects, has but few articles rejected. The world and live editors all hunger for such productions."

THE superintendent of our manufacturing department noted the other day, while looking over the press-room, that our nine power presses and two folders were all running on our own religious literature. We are glad this is so, and expect it to be more so as the time passes on. In fact, for the SIGNS OF THE TIMES alone our press capacity must be increased.

New Contributions.—We take pleasure in telling our readers that we are now receiving an important series of articles from the pen of Prof. W. W. Prescott, A.M., now in London, England. The general subject of these articles will be "The Everlasting Gospel and the Unchangeable Sabbath." These papers will be of great interest, as the subject they treat is of vital importance to all. Next issue we publish a true story written for the SIGNS, from the pen of Mrs. S. M. I. Henry, a lady of large and extensive experience in evangelical work in the Woman's Christian Temperance Union. We have also in waiting an excellent story by Miss Fannie Bolton. By the Lord's help through his servants, the SIGNS OF THE TIMES will grow constantly better.

The next SIGNS, No. 23, will bear date June 17. June 10 will be omitted.

IS IT CHRISTIAN?

THE San Francisco Sunday *Examiner* of May 23 prints on its editorial page, in regular editorial style, type, and measure, a communication entitled "The Cross and the Crescent," signed by John P. Newman, Bishop of the California Methodist Episcopal Diocese.

The article presents the general sentiment of so-called "Christian" thought, a sentiment which does not have its root in Turkish atrocities, nor in Spanish massacres in Cuba, but which exists pent up in the hearts and souls of seemingly the majority of professed Christians to-day. Turkey and Spain merely furnish the incidents which serve to give it publicity. Here are some of Bishop Newman's utterances:—

"Were Christian Europe united, then would come the end of the Turkish Empire; but there are too many conflicting interests in Europe to hope for union. Russia covets Jerusalem and Constantinople; England demands Egypt as her highway to India, while France dreams of Greece, and Germany of Asia Minor. And it is no small factor in the problem that European capitalists hold nearly a billion of Turkish securities. The easiest and quickest way to improve the Turk is to pay his debts; then English, Russian, German, French, and Italian bondholders would shout, 'Down with the Turk!' Here is a missionary enterprise worthy of all Christendom."

"Down with the crescent and up with the cross, and plenty and happiness would cause untold millions to clap their hands for joy."

That is to say, let Christendom pay the debts of Turkey to the "Christian" bondholders of "Christian" England, Russia, Germany, France, and Italy, then these "Christian" powers would in their righteous "Christian" indignation rise up and shout, "Down with the Turk!" and wipe him from the face of the earth. And herein "is a missionary enterprise worthy of all Christendom"! Therefore "down with the crescent and up with the cross," etc., which means the political extermination of Turkey, with war and all its concomitants.

Now, however the non-existence of Turkish rule may in justice be devoutly wished, we submit that Bishop Newman's way, which is the way of thousands more, is not the Christian way. In the article from which the above is quoted, the writer says: "The Turk is a stranger to pity. His is the religion of hate and blood." And therefore is it the duty of Christians to return hate for hate and blood for blood! For "Christendom" to rise up and crush out the Turk would not give him any love for the Christ whom "Christian" Europe is supposed to

represent in this struggle. Rather it would make more bitter his hatred. He might be subdued by the force of armed might, but he would neither be charmed nor won by the greater power of right.

The only power in genuine Christianity is the life of love. Every man by nature is the same as the Turk is by nature. "For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus 3:3-5. And modern Christianity would do well to apply to itself the language used by the apostle in comparing the Jew and Gentile, nineteen centuries ago. After telling the fearful sins of the pagan world, he says: "What then? are we better than they? No, in nowise; for we have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one." Rom. 3:9, 10.

The only hope of mankind is in the mercy of God through Jesus Christ. This is alike the hope of Jew and Greek, Turk and American. And that soul who knows God's mercy in Christ will be merciful to others, even his most inveterate enemies. In him will be demonstrated the living power of the Sermon on the Mount: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45. These are the words of Christ; and this is Christianity. And he who does not show mercy has no right to expect it of God, be he Moslem or "Christian." James 2:13.

Here Is a Lesson.—Our Sunday friends on the Pacific Coast, and elsewhere for that matter, may learn a lesson from the following fact, stated by Mr. Rader, relative to Sunday defeat in Oakland:—

"By one vote a great victory for Sunday closing was lost by one of your representatives, or rather misrepresentatives, a man who solemnly pledged to sustain the people, elected to the office of councilman on the non-partisan temperance ticket, but who on two different occasions, with apparent sincerity and with an air of a martyr, fell before Richmond, stunned and battered by the paper pellet of a political popgun."

The lesson is one repeated in God's Word o'er and o'er. Do not trust in the arm of flesh. If Sunday men rested in God, if they were championing a cause that could rest in God, and they rested it there, they would have no trouble, and would never lose "a great victory." If Sunday were of God, it could not be overthrown.

KATE UPSON CLARKE, in the *Independent*, tells us that "in every college class there is a considerable percentage who leave their *alma mater* confirmed inebriates. A much larger percentage have developed a marked tendency that way. Her influence should have been for all that is austere pure and lofty; but for bread she has given them stones and worse." And she also refers to "the nightly—not occasional, but nightly—screams of boys frenzied with drink, which make the streets of New Haven and Cambridge and other college towns ring. They ring the knells of the breaking hearts of mothers and the destruction of souls." She closes thus: "And these words are not a plea for Puritanism. They are not even a plea for religion or Christianity. They are a simple plea in the interest of civilization."

THE *Union Signal* gives a just reprimand to a certain New York police commissioner because of his proposition to legalize gambling and the social evil, by licensing them. Amongst other good points it asks, "If God had said, 'Thou shalt not kill, three days in the week,' would there be less killing?" We answer, No; and we ask, On the same principle, would there be any less evil growing out of the liquor traffic by closing saloons one day in the week? Surely the *Signal* itself has demonstrated the folly of thus acknowledging their propriety on the other six days.