

Signs of the Times.

"Behold, I come in My reward is with Me, to give every man according as his work shall be." Rev. 2:12.

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Signs of the Times

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Editorial.

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

THE Scriptures of truth are God's spiritual food, of which we may freely eat and grow. But when we approach this table, let us come humbly, taking the lowest seat; then he that hath invited us will say, "Friend, go up higher."

"To THE law and to the testimony; if they speak not according to this word, it is because there is no light in them." With regard to the matter contained in this paper, we always desire the reader to search the Scriptures, as did the Bereans, to see whether these things are so.

THE characteristics of a perfect man are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." It is necessary, first of all, to have faith, in order that the other graces may be properly cultivated. Faith is what unites us to Christ, and he has told us that without him we can do nothing.

WHEN the United States Congress passed the World's Fair Sunday-closing Act, it did so for religious reasons. The fourth commandment was submitted as the basis of action. This of itself stamps the act as religious legislation. And the act assumes to interpret that scripture, for it applies to the first day that which the scripture explicitly says of the seventh day. Moreover, a Congressional Committee puts on an air of infallibility in the matter. When confronted with the manifest unconstitutionality of the act, the committee declares that the reference is disrespectful to that body. "Congressmen undoubtedly knew what they were doing when they passed that bill," is the haughty reply. Then so much the worse for the liberties of the people. If it has come to pass that Con-

gress will knowingly pass unconstitutional measures, and knowingly misinterpret the Scriptures in support of unconstitutional religious legislation, there is little to expect from that body in behalf of the people's rights. "Blessed is that man that maketh the Lord his trust" from henceforth.

WE must study the life of Christ, and learn what it is to confess him before the world. In order to confess Christ, we must have him to confess. No one can truly confess Christ unless the mind and the Spirit of Christ are in him. If a form of godliness, or an acknowledgment of the truth, were also a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ and wherein we deny him. It is possible by our lips to confess Christ yet in our works to deny him. The fruits of the Spirit manifested in the life are a confession of him.—*Testimony for the Church.*

THE INJUSTICE OF SUNDAY LAWS.

WE are told many times that Sunday laws are in the interest of justice; that they are to provide for the laborer a rest day, which the greed of his employer cannot take from him. But in reply to this it is sufficient to say that every man in this broad land may refuse to work Sunday if he wishes, and the law will protect him in that refusal; no man or corporation can compel him to work against his will. "But he may lose his employment." True, but our Sunday-law friends, when pressing the purely religious side of the question, argue, and present instances from real life to demonstrate the correctness of the argument, that it is better for a man in the long run in every way to refuse to work on Sunday and stand to his conviction of duty. Men, business men, even though they despise religion, appreciate moral worth. Of course it would be a temptation to a man to work on the day he held as sacred, but this is a world of temptation, and there is always strength vouchsafed to resist if a man wants to resist.

Again, the operation of Sunday laws thus far shows that it is not the great corporations which suffer. The laws are rarely if ever enforced against wealthy employers. Railways, great manufacturing establishments, and large printing offices are unmolested, while some peanut vender, news boy, or Sabbath-keeping farmer, not one of whom employs anyone, suffers the penalty of the law. And the avidity and zeal shown in prosecuting the latter class, and seemingly studied avoidance of anything like prosecution of the strong and

wealthy, looks as though the law was especially made for the restraint of the weak and poor.

But further, a Sunday law destroys the equality of good citizens, equal in every respect save that of religion. It stamps the keeper of Sunday as a law-abiding citizen, while it brands the man who does not keep Sunday as a law breaker, even though he have religiously kept another day. If an exemption from the law is granted those who observe another day, it then places them, not as on an equality with the Sunday keeper, but only "tolerated" by the law, and toleration is not justice. What every subject of a free government ought to demand is not toleration, but right, and right is equality before the law.

To illustrate: In the State of New York are three men, neighbors, A, B, and C. All are good neighbors, enterprising, generous, upright. A observes Sunday; B, the seventh day, and C, in common with many professed Christians, observes no Sabbath at all. A works his six days and rests and attends church on Sunday. B works his six days, and rests and attends church on the Sabbath. C rests sometimes on one day, sometimes not at all. As men they are equal in every respect before the community. But New York has a Sunday law, which some zealot, like Saul of old, desires to see enforced, and it has been put upon the statute books for that purpose. A of course is a law-abiding citizen and is not molested. B is arrested, but when examined in court he swears that he regularly observes the Sabbath, and this the law declares to be a sufficient defense to save him from the penalty, but not to save him from annoyance and expense fifty-two times a year if some zealous Sunday keeper wishes to thus tantalize him.

He is considered a "tolerated" law breaker. C is arrested, found guilty, and fined. Not having any strong convictions in either direction he falls in with A on Sunday, because the majority are on that side, and thereafter observes Sunday, so as to satisfy the law.

B, however, believes the law to be unconstitutional, unjust, and unchristian, and, being zealous of the faith he professes,—that the seventh day is the Sabbath and ought to be kept as a duty to God,—he so teaches, and this enrages the Sunday-law partisans still more. Through the influence of threats, legislators are induced to sweep away the exemption clause of the law, as they did in Arkansas some years ago, and B becomes a law breaker, before the law a criminal. He is just the same man in conduct and character as before,—a good Christian citizen and neighbor. But the law makes him an outcast and criminal. "Oh, no," says our Sunday-law zealot, "we only

ask him to keep the day the majority does; if he wishes to keep another day, that is his own matter!" But what does this involve?—Just this: The law has made two men, equal in every other respect before the law, widely different, purely for a matter of conscience and religion. It allows the first-day man to work on the seventh day without let or hindrance, and that right belongs to him so far as civil power is concerned; but he arrogates to himself the privilege of saying that the man who has kept the seventh day from religious scruples shall keep the first day also. The law therefore demands *one-sixth* of the time which God has given to B, as a sacrifice to a religious dogma in which he has no faith. In other words, it places a weekly tax of *sixteen and two-thirds* per cent. on the income of B, which it does not ask of A.

Reader, do you wish to perpetuate such rank injustice? Then throw your influence in favor of Sunday laws. Do you wish it to cease? Then unite with those who are lifting faithful warning against their iniquity. Sunday laws are evil and evil only. In the very principle on which they are based they are wrong; how can they be otherwise in their nature and working? And the fact that there are ninety-nine or nine hundred and ninety-nine Sunday keepers to one opposed, gives the greater number no more right to do injustice to the one than one tyrant has to do injustice to a thousand subjects.

CHRIST THE TRUTH.

Two weeks ago we considered very briefly "Christ the Way." We will now consider "Christ the Truth," for such Jesus declares himself to be in John 14:6. We will not attempt to define truth, for our readers will understand the word itself as well as they would its definition. Suffice to say it is perfect harmony and absolute consistency with itself. Every part of truth is in harmony with every other part; there can be no dissonance between them.

Truth is from God, the Author or Fountain of all truth. He is called a "God of truth" (Isa. 65:16); his word is declared to be truth (John 17:17); "he keepeth truth forever;" his "law is the truth;" the gospel is the gospel of truth. Such terms might be multiplied indefinitely. As God is said to be love and light, so he is truth, and "in him is no lie." And as Christ came to manifest forth the Father to the world, and as it pleased the Father that in him should all fullness dwell, therefore truth dwelt in him, and he could very properly say, "I am the truth." Truth is personified to the world in him.

The word of God is the truth (John 17:17), because it came through him. It was the Spirit of Christ which spake through the apostles (1 Cor. 2:13; John 16:13, 14; Acts 1:3); the prophets also spake by the same Spirit (1 Peter 1:10, 11). So also Christ is called the word, because it all came through him. John 1:1-3. In fact, all that has been revealed to man of the greatness, majesty, and goodness of the Godhead has been revealed through Christ. See 1 Cor. 8:6.

When the Bible says God's word is truth, it makes no exception. The Scriptures are

"the Scriptures of truth." That truth is to sanctify and keep those who receive it. John 17:17; 2 Thess. 2:10-12; Ps. 91:4. Peter says in one place (1 Peter 1:22) that we are purified by obeying the truth, and in another (Acts 15:9), that we are purified by faith, both of which are the same thing, for the truth is God's word, and faith is based on God's word (Rom. 10:17); and this word is the light of God (Ps. 119:105; Prov. 6:23).

But it is needless to multiply these statements; the word of God abounds in them. The word, the truth, the light of God, are all one and the same, and all find their center in Christ, who of God is made unto us all that we need. That word, therefore, partakes of his power and life (John 6:63), and effectually works in the lives of all those who receive it as the word of God (2 Thess. 2:13).

Another thought. God's word is not many truths but one truth, for Christ is one. We see different phases, different forms, different manifestations, but it is all the same truth. Just like the physical Christ. We might see an arm only, or a hand, or the head, or the foot, but these are not so many independent bodies, but are all parts of the same unit, or individual.

It is thus with every word or ray of God's truth or light. If received into the heart as the word of God, and followed with honest, earnest desire, it will lead to Christ, even as every solar ray leads back to the sun, even as every nerve fiber leads back to the brain. The words of Christ being Spirit and life, and the word of God being his words, therefore every word given of God is truth and Spirit and life. There is therefore salvation in every word of Christ, in the smallest part of his truth if we do not detach it; for if we "follow on," we shall find him the central Sun, the Author of truth, the Light of the world. Jesus touched sinking Peter with his hand, and he was saved as truly as though he had been clasped in his arms. The afflicted woman touched only the hem of his garment and was made whole just as much as though she had grasped her Redeemer with both hands. Such is God's truth.

The way that he saves is therefore the way of truth. Jesus does not save irrespective of truth, but by the truth. His way is "the way of holiness;" it is also the holiness of truth. He who ignores Christ ignores the way. He who thinks he has the way regardless of what the truth may teach, does not know the way, does not know Christ. Christ is the true and only Way; he is the way of truth, and he would have those who worship him, worship in spirit and truth. Reader, in rejecting God's truth, you are thus rejecting Him who is the Truth.

Trying to Overcome Evil with Evil.—It is a sad sight to see professed ministers of the gospel advocating the idea that the most effectual way of abolishing the liquor traffic is for the church of Christ to carry on a more respectable(?) and higher grade of drinking saloons.

Such, however, according to *The Voice*, of February 2, 1893, are the teachings of Rev. Dr. Rainsford, rector of St. George's Protestant Episcopal Church, of New York City. He says:—

It is folly to attack a saloon till you provide a

substitute. We can only hope to oust the bad club by bringing in a good. People in New York cannot and will not do without saloons. Inoculate these places. Put on the market a saloon roomy instead of cramped, with small bar instead of all bar; with tables, clean food, cheap, wholesome; non-intoxicating drinks, at cost price, or near it—good beer, wine, all of the purest, at prices that will pay a large profit. Do all you can to stimulate the sale of the lighter and healthier, and retard that of the worse sort of drink. In short, bring to compete with the present gin mill a model saloon, where a man is not ashamed to bring his wife and children, and where things beautiful and clean and of good report distinctively predominate.

The sinful nature of fallen man can never be eradicated or educated back into harmony with God by scientific measures. While Dr. Rainsford's plan might give to drink houses a greater degree of respectability as regarded by the world, the gross perversion and indulgence of the appetite is as much a sin and as woefully misleading and degrading in a "model saloon," fitted up in artistic style, under church patronage, as in the lowest haunts of vice, in the midst of filth and pollution. Dr. Rainsford's plan in the end would lead as many, if not more, down to degradation, ruin, and death, as the saloons for which he proposes his as a substitute. It is the gospel of Christ only that will reform men, and evil can never be eradicated by evil.

F. M. W.

HAS MAN LIFE IN HIMSELF?

THE supposition that man has life in himself, or is possessed of a consciousness that never ceases to exist, has caused more speculation, and laid the foundation for more superstition, than any other one idea ever entertained by man. The fact that he dies would naturally be deemed sufficient evidence that he has not life in himself. The death of animals is generally accepted as evidence that they have not life in themselves. And the Scripture saith, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath." Eccl. 3:19.

We have but one way of learning the truth concerning such subjects, and that is from the word of God. According to that word, man was made of the earth, and, although he was without sin in the beginning, he was given the tree of life, that by eating of its fruit his life might be continued. We see, then, that even in a state of innocency he had not life in himself. That a continuous life was to be the result of partaking of the tree of life is shown by the fact that when the man was sentenced to death for disobedience, angels were placed to guard the tree of life lest he should eat of it and live forever. Then if man had not life in himself when in a sinless state, he certainly could not have been so endowed after having been condemned to return to the dust.

There are only two beings represented in the Scriptures as having life in themselves,—the Father and the Son. In John 5:26 we read, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." Even the Son did not have this great boon until it was specially given to him by the Father. Eternal life is the gift of God (Rom. 6:23), and it is only given through our Lord Jesus Christ. God having given the Son power to have life in himself, the Son has the

power to transmit life to whomsoever he will. John 5: 21.

The conditions of receiving eternal life are faith in Christ and keeping his commandments. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3: 36. "If thou wilt enter into life, keep the commandments." Matt. 19: 17. "They that have done good" shall come forth "unto the resurrection of life." John 5: 29. These two conditions, however, are really summed up in one, for obedience is a consequent result of belief; therefore we may say that life is the result of faith in Christ. "But these [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Chapter 20: 31. "And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." Chapter 6: 40. Do all men have faith in themselves? The world is full of the negative answer; therefore they cannot have life in themselves.

Christ said to the Jews, "Ye will not come unto me, that ye might have life." John 5: 40. Then it is necessary to come to Christ in order to have life. Nor can sinful man do even that much of himself, for Christ says, "No man can come to me, except the Father which hath sent me draw him." Chapter 6: 44. There is therefore no chance for man to have access to life, only through the "manifold grace of God." "By grace ye are saved through faith; and that [the grace] not of yourselves; it is the gift of God." Eph. 2: 8.

But how do we have life when we have come to Christ? John tells us: "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 11. Then we can only have the life by being in Christ; at no time, and under no conditions, can mortal man have life in himself. For "this mortal must put on immortality;" immortality is not within it. "So 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."

We have found that eternal life, or immortality, is the result, or reward, of faith in Christ. Paul expected his reward at the coming of the Lord: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

Proud but puny man would fain make himself believe that he is more than a mere mortal, doomed to death. Fain would he believe the serpent's lie, "Ye shall not surely die." Fain would he believe the serpent's assurance that by disobeying God he would become as God. Nevertheless, he is but a condemned criminal without Christ. Only by living on Christ, abiding in him, can man have an assurance of life. John 6: 48-54.

W. N. G.

"WHEN God's work comes to a standstill in your church, it may be that there is something that you can do."

Doctrinal.

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

THY WORD IS A LAMP.

"Thy word is a lamp," golden lighted,
That shines on the path of my doubt
As walls of the midnight about;
And, lo, on my way fear benighted,
Sweet visions of beauty descend,
With cheer as the voice of a friend!
"Thy word is a lamp."

Though mountains of shadow may haunt me,
They cannot disquiet me while
I watch for the light of thy smile
That beams in the words that enchant me;
I read them and therein I see,
Through vistas that lead me to thee,
"Thy word is a lamp."

Shine down in my heart, lamp of beauty,
And thus shall my pathway become
An avenue leading me home;
And love as the law of my duty
Shall keep me in blessing and rest,
A pilgrim and stranger confessed,
"Thy word is a lamp."

—Rev. Dwight Williams.

THE THREE MESSAGES OF REV. 14: 6-14.

BY ELDER E. W. WHITNEY.

No. 8. The Spirit Which Should and Will Accompany Their Proclamation—Concluded.

WITH the expectation that the gifts of the Spirit, especially that of prophecy, would be manifest in the closing work of God in the earth for the "perfecting of the saints, confirmed as it is by the considerations and scriptures presented in the foregoing article, we are prepared to appreciate the fact that, connected with the work symbolized by these messages, almost from its very beginning, various gifts of the Spirit, especially that of prophecy, have been in exercise. The influence of this last has uniformly been that which Paul states is the express purpose of the gifts of the Spirit, namely, to bring to the church the "unity of the faith" and the "perfecting of the saints," or, as expressed by the apostle in 1 Cor. 14: 3, it has been to the "edification, and exhortation, and comfort" of the church.

The words of Jehoshaphat are true to-day as when Israel was about to meet the hosts of the Lord's enemies in the wilderness of Tekoa: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." 2 Chron. 20: 20. And in the fearful conflict just before the people of God now, if the words of the king are heeded, the words of the Lord through Jahaziel, on the same occasion, will also be applicable: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord, . . . for the Lord will be with you."

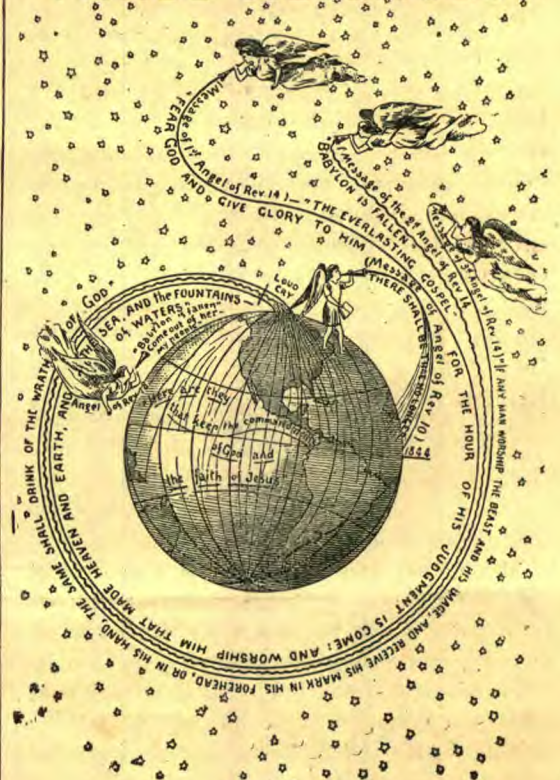
It is a most precious assurance that if we are on the Lord's side, we shall not have to fight our own battles. If we trust and obey him, he will fight for us to deliver and give the final victory. He is waiting to work mightily for his people. When the same faith, hope, and love prevail among those who believe these messages that did in the beginning of the work, the oppression and persecution will not be long delayed, and the deliverance and victory will soon follow. Differences of opinion may exist, and as the truth develops new

controversies will arise; but there is a way to meet these which will bring unity and love instead of confusion and animosity.

In order to show what spirit may, and should, yes, and will prevail in the work, I quote a few lines from the pen of Mrs. White, upon "Searching the Scriptures," which, while defining the true spirit of Scripture investigation, also state how it was in the early days of this work:—

Those who sincerely desire truth will not be reluctant to lay open their positions for investigation and criticism, and will not be annoyed if their opinions and ideas are crossed. This was the spirit cherished among us forty years ago. We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the sub-

THREE MESSAGES.



"I saw another angel fly in the midst of heaven." "And there followed another angel. . . . And the third angel followed them." Rev. 14: 6, 8, 9

NOTES UPON THE ILLUSTRATION.

1. THE first message begins previous to 1844, announcing the hour of judgment, but continues to the coming of Christ, proclaiming the gospel and the worship of the true God (the commandments) as the basis of the following messages. 2. Simultaneously with the opening of the first message, and as a special feature of its introduction, it is joined by the message of the angel of chapter 10, which continues to 1844 and ceases. 3. Subsequent to 1844 the truths of the first message became more fully understood and preached, though generally rejected, and as a consequence it is joined by the second message, proclaiming the fall of Babylon, which also continues to the end. 4. Later the two are joined by the third, warning against the worship of "the beast" and his image and the reception of his mark, and also continues to the end. 5. Just before the end of gospel work the three are joined by the message of chapter 18, announcing the complete fall of Babylon, and calling upon God's people to come out of her because of her sins. This in effect produces a loud, earnest, and extended giving of all three messages combined, resulting in the lighting of the earth with all truth, and the development of a company keeping all the commandments of God and the faith of Jesus, and fully prepared to meet Christ when he appears in the clouds of heaven.

ject of investigation. Solemnity characterized these councils. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension, in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble, teachable spirit;" and the brother addressed

would say, "Forgive me, brother; I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way.

We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one, as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God would come upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus. We loved one another.

Oh, may this spirit of charity again, and even in greater measure, characterize all the work of proclaiming to the world these solemn messages! This will surely be when all the workers become imbued with the real force and spirit of the first message,—the spirit of sincere worship of the true God, and the everlasting gospel; for "love is the fulfilling of the law," or true worship, and "great joy" is the effect of obeying the gospel. What is now needed is a return to the "first love." Then, indeed, will the earth be lightened with glory—the glory of the oneness which is in Christ Jesus—the conflict will soon be ended, and the victory will be to the Lord, to his truth, and to his people.

When that time comes, may the reader and the writer both be found among that company described by John in Rev. 15:2-4: "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

THE SABBATH MADE FOR MAN.

BY ELDER GEO. B. THOMPSON.

OBSERVERS of Sunday sometimes claim that the Sabbath was made for the Jews only, and that they, being Gentiles, are not therefore required to keep it. In view of the numerous "excuses" which men have sought out, it is well that the Creator of the Sabbath has told us for whom it was made. Inasmuch as he made it, and knows for whom it was made, it is manifestly proper that he should be allowed to tell us, and it is not becoming in puny man to contradict the testimony.

The Lord has made it plain in Mark 2:27. Give ear: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath." The word "man" here is unqualified, and applies in its broadest sense. It is not the Jew man who alone is referred to, but any being who belongs to the family of Adam is one for whom the Sabbath was made. It

includes all from creation to the final consummation of all things. For all the teeming millions of the past and present the Sabbath was made.

If there are any who still insist that the word "man" in the text refers to the Jews alone, we wish to call their attention to the use of the word in the next verse. "Therefore the Son of Man is Lord also of the Sabbath." Verse 28. Now the word "man" in this verse applies to just as many as it does in the preceding verse. If in verse 27 it includes none but the Jews, then in verse 28 it includes none but the Jews, and Christ is therefore the Saviour of none but the Jews, and all Gentile nations are doomed to perdition for want of a Redeemer.

Thus it is clearly seen that that line of argument which makes the Sabbath Jewish leaves the greater portion of humanity without a Saviour. Either our Sunday-keeping friends must admit that the Sabbath was made for all men, and is now binding upon them, or that the world's Redeemer is the Saviour of none but the Jewish nation. The dilemma is before them; on which horn will they choose to impale themselves? We pause for their answer.

IS IT NOT SPIRITUALISM?

BY ELDER E. J. WAGGONER.

NOTHING is more pitiful than to see people running into danger of which they are unconscious. And the fact that they might have known of the danger ought not to prevent people from sympathizing with them and trying to help them. We do not refuse to help a drowning man, although his own carelessness has precipitated him into the water. But nothing calls for more sympathetic help than that of men who are running into the snares of the devil when they think that they are in the way of life. True, the word of God is so plain that there is no need of anybody's mistaking the way, but that should not cause us to censure. Men pity the blind, even though their blindness is due to their own fault.

It is therefore only for the purpose of helping those who may be in danger, that we call attention to the following paragraph; for we are sure that very many are in the same condition, who do not know their danger. On December 4 Dr. Talmage preached a sermon about "Rizpah on the Rock" watching the dead bodies of her relatives. After drawing many parallels, he said near the close:—

I wonder if now there is an after-death watching. I think there is. There are Rizpahs who have passed death and who are still watching. They look down from their supernal and glorified state upon us, and is not that an after-death watching? I cannot believe that the one who before their death were interested in us have since their death become indifferent as to what happens to us. Not one hour of the six months during which Rizpah watched seated upon the rocks was she more alert, or diligent, or armed for them than our mother if glorified is alert and diligent and armed for us. It is not now Rizpah on a rock, but Rizpah on a throne. How long has your mother been dead? Do you think she has been dead long enough to forget you? My mother has been dead twenty-nine years. I believe she knows more about me now than she did when I stood in her presence, and I am no Spiritualist either. The Bible says, "Are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?" Young man, better look out what you do and where you go, for your glorified mother is looking at you. You sometimes say to yourself, "What would mother say if she knew this?" She does know. You might cheat her once, but you

cannot cheat her now. Does it embarrass us to think she knows all about us now? If she had to put up with so much when she was here, surely she will not be the less patient or excusatory now.

Oh, this tremendous thought of my text, this after-death watching! What an uplifting consideration! And what a comforting thought! Young mother, you who have just lost your babe, and who feel the need of a nearer solace than that which comes from ordinary sympathy, your mother knows all about it. You cannot run in and talk it all over with her as you would if she were still a terrestrial resident, but it will comfort you some, I think, yea, it will comfort you a good deal, to know that she understands it all. You see that the velocities of the heavenly conditions are so great that it would not take her half a second to come to your bereft heart. Oh, these mothers in heaven! They can do more for us now than before they went away. The bridge between this world and the next is not broken down. They approach the bridge from both ways, departing spirits, and coming spirits, disimprisoned spirits, and sympathizing spirits. And so let us walk as to be worthy of the supernal companionships.

Dr. Talmage says that he is no Spiritualist. We can, however, leave him entirely out of the question while we consider, for the benefit of others, whether or not that to which he has given utterance is Spiritualism. The question is, Does a belief in the conscious existence of the dead, and that they are interested in human affairs, and can even communicate with the living, constitute Spiritualism? Surely none can answer this better than those who acknowledge themselves to be Spiritualists. In order to learn what Methodism is, we go to Methodists themselves; to learn about Presbyterianism, we apply to Presbyterians; and so for a definition of Spiritualism, we must ask Spiritualists. From the standing motto of the *Spiritual Magazine*, for many years the leading Spiritualist publication in England, we take the following statement:—

Spiritualism is based on the cardinal fact of spirit communion and influx.

Also from a leading Spiritualist journal of America, we take the two following definitions:—

The central idea of modern Spiritualism is the keystone of the religious arch. That is, a continued existence.

The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form.

The idea that the spirits of the dead have a conscious existence, and that they can, under certain conditions, return and communicate with the living, is the sum and substance of Spiritualism. Therefore all who believe that the dead are conscious, and that they can return to earth to communicate with those with whom they were associated in life, are Spiritualists, whatever name they may bear. And it is a fact that there are thousands who would be shocked at the intimation that they could ever by any possibility become Spiritualists, who hold exactly these ideas. Why is it that they have such a dread of the name? It is because they think that Spiritualism is nothing but jugglery and trickery. They have associated it with table tipping, immorality, etc. It is true that such things have been connected with Spiritualism, but they are but manifestations of Spiritualism. Spiritualism itself is, as we have seen, nothing but a belief in the return and communion of the dead. Whatever is connected with Spiritualism is an outgrowth of that idea.

Having learned in brief what Spiritualism is we now consider the question of whether or not it is wrong in itself, and if so, wherein the evil consists.

SPIRITUALISM AND THE BIBLE.

We have learned from the word of Spiritualists themselves that Spiritualism is nothing more or less than a belief in the doctrine that the dead do not really die, but that after the change which men call death they continue to exist, with keener perceptions and larger knowledge than they had while on the earth, and that they can under certain conditions communicate with people still on the earth. The question now before us is, Is this true? The Bible must furnish us with the answer to this question.

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness. I said, In the noontide of my days I shall go into the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is removed, and is carried away from me as a shepherd's tent; I have rolled up like a weaver my life; he will cut me off from the loom; from day even to night wilt thou make an end of me. . . . But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:9-19, Revised Version.

"For to him that is joined with all the living there is hope; for a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:4-6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

"While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4.

Still further, the patriarch Job asked the question, "If a man die, shall he live again?" and immediately answered it thus, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. What this "change" is we learn from the word of the Lord by the apostle Paul:—

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So 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." 1 Cor. 15:51-54.

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5.

Note carefully all these scriptures. The first four plainly state that the dead have no consciousness whatever. Therefore to claim that the dead are conscious is to contradict the Bible. Spiritualism does make that claim. Therefore Spiritualism is a direct contradiction of the Bible. The last three texts speak of "living again," and of a change that takes

place in order that men once dead may "live again." A man cannot go to Paris "again" if he has never been there once and gone away. If he was born in Paris, and has never left the city, it is impossible to speak of him, and speak correctly, as being in Paris "again." So with living. The man who has never ceased to live cannot be spoken of as being alive "again." In order for that to be truly said of him, he must have ceased to live, and then have been made alive once more. So the scriptures last quoted teach us that when man dies he ceases to live, and that in order to live "again," so that he may praise the Lord, and receive a reward, a change must take place in him. This change takes place at the coming of the Lord. But Spiritualism teaches that men never cease to live; that at the change which people call death, they are more alive than ever before; therefore, again we find that Spiritualism is in positive contradiction to the Bible. But the Bible is the truth of God. Therefore Spiritualism is a lie of the devil.

And so we find it. In the form of a serpent the devil deceived Eve, and thus caused the loss of Eden. God had told our first parents not to eat of the tree in the midst of the garden, saying that if they did so they should surely die. But the devil said to the woman, "Ye shall not surely die." That is just what Spiritualism says. It is because Spiritualism is only a deception of Satan that we feel so sorrowful to see men embracing the teaching of Spiritualism, while they think that they are opposed to that system.

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

THE second coming of Christ is a Bible subject. The verity of this claim is established by the many scores of texts in God's word, the grand central idea of which is the reign in glory of the Prince of Peace. It is an important subject; first, because it is a Bible subject, and second, because it is the culminating event in the great scheme of redemption, which has occupied the attention of the universe for the last six thousand years. It is an interesting subject, intensely so, because into the account of the second coming of Christ enters the destiny of every man, either for weal or for woe.

To the child of God this question should ever be one of absorbing interest. In it he may see redemption from sin and Satan; and redemption implies much; it is an exchange of death for life, of sorrow for joy, of discord for peace, and the darkness and gloom of night for the light of eternal day. It is the grand culmination of all Christian hope, all desire, all anticipation.

We lay down, then, as an introductory proposition, that Christ's return to this earth ever has been in the ages of the past, and will be till faith is swallowed up in sight, as set forth in the word of truth,

THE HOPE OF THE CHURCH.

This was the hope set before our first parents as, depressed by sin and sorrow, they saw the fearful results of their transgression. The promise that the seed of the woman should bruise the serpent's head (Gen. 3:15), spoke to them volumes of hope and comfort through the Saviour, whom it foreshadowed.

Job could turn from the enumeration of his

earthly losses and sorrows to the more enduring substance and lasting joys promised in the world's Redeemer. With confidence could he say: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job 19:25, 26.

Christ's coming was the day of deliverance to Daniel's prophetic gaze. To him, and through him to us, does the angel Gabriel declare that when Michael shall stand up, "the great Prince which standeth for the children of thy people, . . . thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1.

Joel takes up the same prophetic strain: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3:16. The marginal rendering of the word "hope" in this scripture strengthens the thought of the perfect safety and security that exist in God. "The Lord shall be the hope, or place of repair, or harbor, for his people." With God as our "hope," our "place of repair," our "harbor" of rest and safety, what need we fear from the tumultuous scenes of this world which will usher in that great day. Truly "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Those that fear the Lord and think upon his name "shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Coming now to the New Testament Scriptures, the second coming of Christ is none the less the hope kept before the church of God. It was the time of reward set before Peter, when he asked, "What shall we have therefore" for all our sacrifices in following thee? "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:27, 28.

The return of Christ to the earth was the comforting hope and consolation administered to the sorrowing hearts of the disciples on the eventful evening preceding the betrayal. "Let not your heart be troubled. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14:1-3.

Paul, as a prisoner, could witness Rome's mighty hosts in battle array. He could hear the songs of the victors, watch the triumphal march of the victorious legions, and see placed upon the brows of the conquerors a wreath of ivy or laurel. But from this vain display of pomp, and power, and pride, his mind turned to the far more brilliant and glorious triumph of those whom Rome counted as the offscourings of the nations, the oppressed people of God. Of himself, and of all the faithful in Christ Jesus, does he testify by the Spirit's direction: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

Peter exhorts the church to "hope to the

end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1:13. And what that grace is he reveals in the fifth chapter of the same epistle, fourth verse: "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The last book of the Bible opens with the prophetic utterance, "Behold He cometh with clouds." Christ himself declares, "And behold I come quickly;" and John rolls up the inspired scroll with the earnest prayer, "Even so come, Lord Jesus."

Who can say, in view of these utterances from representative men in all ages of the church, patriarch, priest, prophet, and apostle alike, that the reign of Christ in glory has not been the hope of the church of God? Truly it is the hope of the ages, and the utterances of these Bible writers that we have quoted above—utterances inspired by the Spirit of the Lord Jesus Christ himself—present that grand and glorious event as the hope of his people, the time of their redemption from the power of sin, and of their glorious inheritance of everlasting joy.

Reader, is the appearing of Christ your hope? Do you look for that event with joyful anticipations? Is Christ the one around whom center your fondest hopes, your highest expectations, your most earnest desires? Is he your hope and stay here? If so, he will be your crown of rejoicing, your exceeding great and rich reward in the times of restitution. Seek him to-day. Make peace with him now, that you may meet him in peace when he comes.

GENESIS 2:7.

BY T. B. SNOW.

THE advocates of the doctrine of the immortality of the soul claim Gen. 2:7 for one of the pillars of their superstructure. They contend that God first created the body of the dust, and then breathed into it something that, when the body dies, still lives on, retaining its consciousness, and, in fact, being the real man, while the body was only a casket, or temporal dwelling place for that something which God breathed into man. This they call the soul. To ascertain whether this claim is well founded we have only to learn what is meant by the expression "God breathed into his nostrils the breath of life."

When God created the heavens and the earth, he simply "spake, and it was done." Ps. 33:9. He said, "Let there be light, and there was light," etc. The whole creation was made by the "word of the Lord," "by the breath of his mouth." Ps. 33:6. From these statements it is clear that the "word of the Lord" and "the breath of his mouth" are the same thing. The same idea is found by comparing Job 37:10, which reads, "By the breath of God frost is given," with Ps. 147:15, 16: "He sendeth forth his commandment upon earth; his word runneth very swiftly. He giveth snow like wool; he scattereth the hoarfrost like ashes." His breath has the same power to create as his word. His word is life. John 6:63. It was the "breath of his mouth," his "word," by which all things were created; and it was by the same breath or word that man lived.

Paul was said to breathe "out threatenings." Acts 9:1. This breathing out was simply speaking. From these considerations we con-

clude that the statement in Gen. 2:7 is to be understood as setting forth the idea that God spake the word and man lived. God said, "Let there be light." This was the "word of the Lord, the breath of his mouth," which had the power in it to bring light into existence.

So when God created man, he "spake, and it was." His body, composed of the "dust of the ground," assumed its form, but yet lacked the principle of life, so the next thing to be done was to give it life. God spake again, and this fact is recorded in the statement, "God breathed into his nostrils the breath of life," and man lived. Thus we find no foundation for the claim that Gen. 2:7 teaches the immortality of the soul.

Leon, Wisconsin.

Miscellaneous.

"For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

ONE UPWARD LOOK EACH DAY.

EVERY day is a fresh beginning,
Every morn is a world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's error let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing that night has shed.

Let them go, since we cannot relive them,
Cannot undo and cannot atone;
God in his mercy forgive them and blot them,
Only the new days are our own;
To-day is ours and ours alone.

Every day is a fresh beginning,
Listen my soul to the glad refrain;
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again.
—Selected.

THE PLAN OF SALVATION.

BY MRS. E. G. WHITE.

(Continued.)

TO FALLEN man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spreads before the transgressor. Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin,—the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world.

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked

forward to a coming Saviour, and they showed their faith in him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to his death upon the cross. But at the crucifixion type met antitype, and the typical system there ceased.

The Son of God is the center of the great plan of redemption which covers all dispensations. He is the "Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Christ is the substance or body which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ the typical system was done away, but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable. The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A more clear and glorious light now shines upon the Christian. Those who lived before the coming of Christ looked forward by faith to his coming, but what had to be grasped by faith by them is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged himself in behalf of the race to maintain the sacred and exalted honor of his Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that he may completely vindicate the binding claims of the law, and make manifest the holiness of every principle. Christ was the Father's "appointed heir of all things, by whom also he made the worlds." He was the "brightness of his glory, the express image of his person." And he upheld "all things by the word of his power." He possessed divine excellency and greatness. It pleased the Father that in him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which he had with his Father, counting it not a thing to be desired to be equal with God, while man was lost in sin and misery. He came from heaven to earth, clothed his divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but he chose to bear the results of man's transgression that man might escape eternal death.

The coming of Christ to our world was a great event, not only to this world, but to all the worlds in the universe of God. Before the heavenly intelligences he was to take upon himself our nature, to be tempted in all points like as we are, and yet to leave an example of perfect purity and unblemished character.

Satan and his angels exulted as they discovered that the Son of God had taken upon himself the nature of man, and had come to be man's substitute, to engage in the con-

flict in our behalf. The human family had been overpowered by the deception of the enemy; for all have sinned, and come short of the glory of God, and the enemy hoped that Christ also would become a victim to his seductive wiles. Satan gloried in the opportunity of besieging the Son of God with fierce temptations. Because he had taken upon himself the nature of man, Satan deemed that his victory was certain, and with every malignant device in his power he strove to overcome Christ. The steadfast resistance of Christ to the temptations of the enemy brought the whole confederacy of evil to war against him. Evil men and evil angels united their forces against the Prince of Peace. The issues at stake were beyond the comprehension of men, and the temptations that assailed Christ were as much more intense and subtle than those which assail man as his character was purer and more exalted than is the character of man in his moral and physical defilement. In his conflict with the prince of darkness in this atom of a world, Christ had to meet the whole confederacy of evil, the united forces of the adversary of God and man; but at every point he met the tempter, and put him to flight. Christ was conqueror over the powers of darkness, and took the infinite risk of consenting to war with the enemy, that he might conquer him in our behalf.

The Redeemer of the world clothed his divinity with humanity, that he might reach humanity; for, in order to bring to the world salvation, it was necessary that humanity and divinity should be united. Divinity needed humanity, that humanity might afford a channel of communication between God and man, and humanity needed divinity, that a power from above might restore man to the likeness of God. Christ was God, but he did not appear as God. He veiled the tokens of divinity, which had commanded the homage of angels and called forth the adoration of the universe of God. He made himself of no reputation, took upon him the form of a servant, and was made in the likeness of sinful flesh. For our sakes he became poor, that we through his poverty might be made rich.

He humbled himself to pass through man's experiences, and he would not turn aside from the plan by which salvation could come to man. Knowing all the steps in the path of his humiliation, he refused not to descend step by step to the depths of man's woe, that he might make expiation for the sins of the condemned, perishing world. What humility was this! It amazed the angels. Tongue can never describe it. Pen can never portray it. The imagination cannot take it in. Sinless and exalted by nature, the Son of God consented to take the habiliments of humanity, to become one with the fallen race. The eternal Word consented to be made flesh. God became man.

But he stepped still lower; he humbled himself to bear insult, reproach, accusation, and shameful abuse. In the world which he had made, which was sustained by the word of his power, there seemed to be no room for him. He had to flee from one place to another until his life work was accomplished. He was betrayed by one of his followers, and denied by another. He was mocked and taunted. He was crowned with thorns, and forced to bear the burden of the cross. He was not insensible to ignominy and contempt; he submitted to it, but he felt its bitterness as no other being could feel it. Pure, holy, and un-

defiled, he was yet arraigned as criminal before the eyes of the world. From the highest exaltation the adorable Redeemer took step after step in the path of humiliation. He consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law. He humbled himself, and became obedient unto death. And what a death! It was the most shameful, the most cruel—the death upon the cross as a malefactor. He died not as a hero in the eyes of men, loaded with honors; he died as a condemned criminal, suspended between the heavens and the earth—died a lingering death, exposed to the tauntings and revilings of a debased and profligate mob. "All they that see Me laugh Me to scorn; they shoot out the lip, they shake the head." He was numbered with the transgressors, and even his kinsmen according to the flesh disowned him. He was forced to see the sword pierce the heart of his mother,—he beheld her sorrow. He expired amidst derision. But all his sufferings were counted as of small account in consideration of the result he was working out in behalf of man, and for the good of the whole universe. He expired on the cross exclaiming, "It is finished," and that cry rang through every world, and through heaven itself. The great contest between Christ, the Prince of Life, and Satan, the prince of darkness, was practically over, and Christ was Conqueror. His death answered the question as to whether there was self-denial with the Father and the Son.

(Concluded next number.)

TRUST IN THE LORD.

BY C. H. EDWARDS.

DEAR READER: In your Christian experience do you ever have times of discouragement—times when the cares of life roll over you, till it almost seems as though you would be buried beneath their weight? Does it seem as though one more such billow would forever engulf you? Does the pathway before you seem dark, and the truth, which you have seen shine so brightly, look less glorious than before? In the distress and anguish of your souls do you ask, "Is this the freedom Jesus gives? Is this the 'path' that 'shines more and more unto the perfect day?'" Do you stop and wonder why your pathway is so dark? Do you yearn for the light and liberty of the children of God? Are you asking how this may be obtained? If so, your loving Father, who stands all the day long with outstretched arms to you, sends you this counsel: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." Isa. 50:10.

When you hear of others shouting the praises of God, and rejoicing in his love, and trying to tell of that "peace which passeth all understanding," which is theirs, do you wonder why this peace is theirs? Would you have it yourself? Then this promise is yours: "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. Do you still ask, "How long may I have this peace?" Dear soul, it is yours forever, for the next verse says, "Trust ye in the Lord forever; for in the Lord Jehovah is the Rock of Ages" (margin).

As you contemplate the spotless righteousness of Jesus, do you long to know how this

may be brought out in your life? Still your Father tells you: "Roll thy way upon the Lord [margin]; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday." Ps. 37:5, 6.

When others become discouraged, and turn from the Lord, and wander away, would you be kept from this? Would you be firm, and true to God? Then accept this promise as your own: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125:1.

At times when you are weary and lonely, are you ever led to say, "I am so poor and unworthy the Lord does not know me"? Say it no more, for he says, "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." Nahum 1:7.

Do you ever, as you look forward to the time of trouble, wonder if you will be able to stand? Do you become fearful, and shrink from these things? Then let us say, "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also has become my salvation" (Isa. 12:2); for here is his precious promise: "But the salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them; he shall deliver them from the wicked, and save them, because they trust in him." Psa. 37:39, 40.

Then can you not exclaim, "Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" Ps. 31:19. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Walker, Mass.

RAFFLING RUINED HIM.

AS THE heavy prison bolts turned on the minister, he looked sadly on the prisoners in their strange garments, and thought with more and more anxiety of his errand. He had come to see a young man of his congregation convicted of forgery. The heartbroken parents had begged him to visit the prison, hoping the peace of God might reach even his gloomy cell. As the minister kindly greeted him, the youth scarcely replied, but gazed with a sort of defiance. He began giving the mother's tender message, with the interest all the church felt in his welfare.

At last the prisoner broke out, "Do you know you was what done it?" "What have I done?" replied the pastor, striving to understand his strange language. "I began the business," returned the youth, speaking very loud, "in your Sunday school. Don't you remember the Sunday-school fair, when they first set up raffling, and you hid a gold ring in a loaf of cake? Just for twenty-five cents, too, I got a whole box of little books. I was pleased with my luck, and went in afterwards for chances. Sometimes I gained, and sometimes I lost. Money I must have for lotteries. I was half mad with excitement; so I used other folks' names, and here I am; don't let the church come blubbering around me. They may thank themselves. Their raffling was what done it. It ruined me."—Selected.

"You cannot repent too soon, because you do not know how soon it may be too late."

ABOUT FAITH.

BY WM. T. HEALD.

"WITHOUT faith it is impossible to please God." This text carries with it the idea that faith is pleasing to God. But there comes to the mind of some a question as to what faith is. Let me illustrate this by the figure of an artist. When he begins to sketch there are two distinct pictures in his mind; one is that of the object which he is going to sketch, and the other is of the picture which he designs to sketch of that object. Now notice particularly that one is the picture of an object which exists, while the other is a picture of a picture which will exist in the future. Notice again that all the material exists for the making of the picture which the artist is going to draw, and that his second mind picture has to do only with the arrangement of that material.

Of these two pictures which are in the artist's mind, the first will not represent faith because of its basis being before the eye; but the second will answer for a representation of that principle, because, while all the material for the making of its basis exists, still the basis itself will not exist until the future. If the artist did not have this second picture in his mind, it would be impossible for him, as an artist, to please those whose approbation he deserved. This similitude may be carried still farther. For instance, take this text: "Faith, if it hath not works, is dead, being alone." Supposing the artist did have this second picture in his mind; although it would be possible for him to execute it, yet if he did not do so he would still fail to please. Indeed, he might say, "I have a picture in my mind," but the public would say, "Show us the picture." So we might say to God, "I have faith," but his reply is, "Show me your faith by your works."

Faith cometh by hearing, and hearing by the word of God." Again we use our artist and his pictures for a comparison. His first mind picture came by seeing, but with the second it is not so. His second came by hearing, yes, by much hearing. Rule after rule had he listened to; time and again had he heard the repetition of those rules. From those rules he learned how to form his picture, and from the practicing of them he pressed on toward perfection in art.

Just as the artist's second mind picture comes by the hearing of rules, so faith comes by hearing the word of God. The basis of our faith picture is Christ. Without his likeness in our minds and in our lives, it is impossible for us to please God. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." 2 Cor. 3:18.

"Faith is the substance of things hoped for, the evidence of things not seen." The Christian's hope lies in attaining to the character of Christ. If we look at the hoped-for home of the Christian, we may see that only with the character of Christ could the peace and happiness of that home be maintained. So we see that in a true picture of Christ's character we have the substance of what we should hope for.

Also faith is the evidence of things not seen. This might be called the distinguishing feature between faith and credence. Faith and works are so closely allied that the former can hardly be imagined to exist without the latter. When the Bible speaks of faith

without works, it speaks of it as being dead, which is about equal to saying that it is out of existence. It is because of the works that accompany it that "faith is the evidence of things not seen."

SINS OF IGNORANCE.

BY MRS. M. E. STEWARD.

HOW NATURAL it is to excuse a fault with, "I thought it was right." Why did I make such a mistake? and is there no remedy? Does the Lord, as some believe, give us right motives, perfect love, and new hearts, and withhold wisdom and a knowledge of right and wrong? What, then, does he mean when he says, "My people are destroyed for lack of knowledge"? If lack of knowledge causes destruction, ignorance must be sin. In olden times a sin of ignorance was not passed by as of no consequence; when known, a sin offering must be brought, and an atonement be made for it. Leviticus 4. Here is a lesson for our consideration.

But must we keep on sinning and repenting for lack of knowledge?—No, no; there is something better for the child of God. Says Paul in 1 Cor. 1:30: "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." When claiming God's promise to create in us a new heart, let us believe that it means not only righteousness but wisdom to do righteousness.

Says Isa. 48:17: "Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." The Lord desires to teach and to lead us from the beginning of a course of action to its end, and that we shall know it is right from the start. Paul, or the Holy Spirit rather, desired that Christians "might be filled with the knowledge of his [God's] will in all wisdom and spiritual understanding" (Col. 1:9), and the Testimony says that God never desired this more than now.

The result of this knowledge is that we "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Where in such a case is there room for sins of ignorance? When a vessel is full, it can hold no more; but should the vessel enlarge, it gives a chance for increase of its contents. As one does the will of God, his heart expands, and his knowledge of God increases; he is always filled with the knowledge of his will, and there is no room for sins of ignorance.

The divine plan is that the entire renewal of the man from first to last is to be "in knowledge after the image of Him that created him." Col. 3:10. So essential is it that Isaiah says, referring particularly to the last days, "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." To the extent that Christ is our wisdom and righteousness do we avoid sins of ignorance. Oh, how blessed to never have occasion to cry in bitterness, "If I had only been nearer to the Lord, I would have known it was wrong, or unwise, and not have made such a mistake"! God grant us all not a mere "form of knowledge and of the truth," but "the power thereof."

SENSE shines with a double luster when it is set in humility. An able yet humble man is a jewel worth a kingdom.—Penn.

"IN THIS ENLIGHTENED AGE."

THE San Francisco *Examiner* of the 4th inst. has the following description of a superstitious ceremony in that city:—

A spectacle that is not often witnessed in Catholic Churches was presented last evening in the ceremonies at St. Ignatius' Church on Hayes Street. Thousands of persons were present, thronging the large interior from sanctuary to vestibule.

They were there from all parts of the city, as the observances of this occasion are not held in other churches except St. Ignatius. It was the commemoration of the feast day of St. Blase, whose intercession is asked to bless throats of believers every year at altar rails.

The services began last evening with exposition of the sacrament before an immense congregation of devout worshipers. The grand altar glittered with a blaze of wax lights from candelabra and stands about the altar. Meanwhile a priest led the congregation in the rosary, and the responses sounded as a solemn chant in reply. A sermon was preached on the saint and the practice about to be observed with due solemnity.

At the close solemn benediction of the blessed sacrament was held. It was the same as on similar occasions, or Sunday evenings, but afterward the ceremony of blessing throats took place.

The crowds arranged themselves in order, and proceeded to the sanctuary railing, where they waited for the gift conferred by a priest. Six fathers of the Society of Jesus stood inside the rail and pronounced the blessing, each upon one person at a time. The ceremony was very simple, nothing more than the recital of a prayer: "By the intercession of St. Blase, bishop and martyr, may God deliver thee from throat diseases and every other evil, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

For more than one hour the people who were thus blessed continued to pass by the sanctuary in an unbroken procession. About three thousand of them knelt before the officiating priests, and then filed slowly out of the church, which was not empty till long after 9 o'clock at night.

St. Blase, one of the early Christian martyrs, was Bishop of Sebaste in Armenia, and when persecuted by Emperor Diocletian, he sought refuge in a cave distant from the city. While a refugee he performed many wonderful cures, among them being that of a boy who had a bone in his throat. The practice of blessing throats in his name originated from this remarkable incident.

SOUL OR SELF.

WHEN Christ is to be proclaimed by preaching or worshiped in song, the auditors are quick to discern whether the preacher or singer is putting soul or self into the service which he renders. The good effect of the very best sermon is sure to be vitiated if even in one's own mind self is allowed to become prominent. It is a great offense for the servant to thrust himself before his Lord, and people are quick to discern and resent the wrong. If the speaker thinks of himself, is anxious about the estimate which will be set upon his effort, the esteem in which he is to be held, it will be impossible for him long to conceal his thought from the recognition of even the general public. Self is offensive in any public

speaker, especially in a minister of the gospel.

That which makes our greatest preachers and singers preëminent to-day is their ability wholly to put their souls into their service. The patient people will excuse other faults, but they imperatively demand, in those who sing or preach, that quality which they speak of as the influence "which comes from the heart and goes to the heart."

That which we as ministers most need to-day is the baptism of fire which will help us to forget self.

What is true in this respect of the preacher and the singer is also true of the Sunday school teacher and the Christian worker everywhere. In all our teaching and in all our work we need to drop self.

This is needed by all our people. How many of our congregations are rent asunder or broken into factions because of the selfishness of those who should forget self-interests for the prosperity of the common cause and the good of all? A baptism of unselfishness is to-day needed by the pew as well as the choir and the pulpit.—*Lutheran Observer*.

ALPHABETICAL PRECEPTS.

A.—ACQUAINT now thyself with Him and be at peace, and thereby good shall come unto thee.

B.—Believe in the Lord Jesus Christ, and thou shalt be saved.

C.—Cast thy burden upon the Lord, and he shall sustain thee.

D.—Delight thyself also in the Lord, and he shall give thee the desires of thy heart.

E.—Enter not into the path of the wicked, and go not into the way of the evil man.

F.—Fear God and keep his commandments, for this is the whole duty of man.

G.—Give unto the Lord the glory due unto his name.

H.—Honor the Lord with thy substance, and with the first fruits of all thine increase.

I.—It is good for a man that he bear the yoke in his youth.

K.—Keep thy foot when thou goest into the house of the Lord, and be more ready to hear than to give the sacrifice of fools.

L.—Let not thy heart envy sinners, but be thou in fear of the Lord all the day long.

M.—Make no friendship with an angry man, and with a furious man thou shalt not go.

N.—Not slothful in business, fervent in spirit, serving the Lord.

O.—Offer unto the Lord thanksgiving and pay thy vows unto the Most High.

P.—Pray continually.

Q.—Quench not the Spirit.

R.—Remember now thy Creator in the days of thy youth, ere the evil days come, when thou shalt say, I have no pleasure therein.

S.—Seek the Lord while he may be found, call upon him while he is near.

T.—Train up a child in the way he should go, and when he is old he will not depart from it.

U.—Unto man he said, Behold, the fear of the Lord that is wisdom, and to depart from evil is understanding.

W.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

X.—Xamine yourselves whether ye be in the faith.

Y.—Ye shall keep My Sabbaths, and reverence My sanctuary; I am the Lord.—*Life of Henry*.

ENCOURAGING THE PEOPLE.

FIFTEEN years after the Jews returned from Babylon to begin work on the temple, it was in much the same condition as when the joyous services were held at the laying of the foundation stones. The people made themselves believe they had good reasons for discouragement. It is easy to decide that it is excusable, or even better, not to do a thing you do not wish to do.

The neighboring inhabitants of Palestine tried to hinder their work. They even wrote to the reigning king of Persia, who was quite a different man from Cyrus, representing the Jews as such rebellious people that he sent an order for them to discontinue the work. The king's command seems like an excellent reason; indeed, at first it appears to make it impossible for them to go on, and the Jews considered it an indication that God did not wish them to build the temple then. Be careful not to take opposing circumstances as a sure sign from God that you are to relinquish an unpleasant undertaking. He does not always make the path of duty smooth. Use the mind and judgment he has given you; ask him for guidance; try to be willing and glad to do whatever he would like, notwithstanding difficulties; consider what you would think it right for another person to do in your place, and especially what in God's sight would be best.

The reason for delay in building the temple was not as good as it seemed. The Jews might have written to the Persian king contradicting the slander of their enemies, and they should not have forgotten that no earthly monarch could prevent an undertaking which God favored. But they had also become interested in building beautiful dwellings for themselves, and in cultivating their fields and vineyards. If you are always more interested in God's work than your own, you will not be likely to neglect it.

We know the reasons were not sufficient in God's sight, for he sent Haggai with a message of reproof, telling them God had allowed drought and pestilence that they might know he was displeased when they let his house remain in ruins while their own homes were luxuriously finished.

Seven weeks after Haggai had first spoken to them, and, heeding his words, work had been commenced on the temple, the Lord instructed him to speak words of encouragement to them; for, although they continued building, it was done with little heart. To those who had seen Solomon's temple, which had been destroyed only sixty-six years before, it seemed hardly "worth while" to erect so comparatively mean a structure. Haggai's encouraging promises from the Lord were: "I will be with thee," "The glory of this latter house shall be greater than that of the former." Millions of dollars worth of gold were used in the holy of holies alone in Solomon's temple. Was that to be surpassed in the new? With the Lord the greatest glory is never in outward show. The "Desire of all nations," Jesus, God's Son, would walk and teach in this temple. The spiritual glory of his presence would far exceed any splendor of gold or jewels. God's idea of glory and man's are not always the same.

Does it sometimes seem not "worth while" to be particular to build this and that unseen, insignificant good deed into your character temple? In God's sight such an act may be

more glorious than a conspicuous heroic deed which everyone applauds. If it makes your heart and soul more fit for the dwelling place of the holy God, then it is preparing you to receive the greatest possible glory.—*Christian at Work*.

WHAT TIME IS IT?

TIME to give up that old grudge. It is a fearful thing to go through life carrying the seed of hatred in the heart. "Forgive and forget" is a noble motto. Try it, and learn the blessedness of true living.

What time is it?—Ah, time to forget that all-important personage "I"! "If we could only lose sight of the big 'I,'" said one. To know happiness and peaceful contentment, we must think less of self and more of Christ. Oh, we would be kept so constantly busy for the blessed Master that no time for thoughts of self dare creep in to mar the happiness of the hour! It is time, is it not, to learn, when the hour strikes, and we pass from time to eternity, that there is many another here who can fill our place, perhaps more worthily; and after a few short months or years our name shall have been forgotten where once it was known and loved. But what matter if it be written in the Lamb's book of life? Let earthly friends forget, and earthly hopes crumble beneath our feet; let worldly wealth depart, aye, even sweet dreams of fame vanish before our sight; what matter if heaven is still a sweet reality? Homage and love and wealth and glory can never save a soul. It is time to look after our eternal interest.

What time?—Time to recall that bitter, cutting speech. Oh, life is so brief and full of care, why need we add more by uttering harsh words? The charity which thinketh no evil is that which belongs to the child of God. "But this was only a trifle, and our spirits were wrought upon."

"A trifle is it? Take thou heed!
Thou knowest not what depth it may reach,
That lightly uttered, careless speech,
What fruit may ripen from the seed."

And who was it that rebuked not again, but forgave his enemies, and blessed even those who cursed him? Was it not the Master, "whose we are and whom we serve"?

What time?—Time to see that our hope of heaven is secure. We know all about our worldly standing; we carefully count our dollars, and count ourselves rich or poor accordingly. If we are popular or not, we know it. We also know the extent of our capacity, and if we can do a thing well we are justly proud of the fact. O soul, is it not high time to carefully look after our hope of heaven, and secure a standing before which we need not blush to meet the Redeemer?—*The Observer*.

BAD temper is its own scourge. Few things are bitterer than to feel bitter. A man's venom poisons himself more than his victim.—*Charles Buxton*.

I DON'T believe anyone knows the sweetness of the promises who underrates the sanctity of the precept.—*J. H. Evans*.

IT is faith's work to claim and challenge loving-kindness out of all the roughest strokes of God.—*S. Rutherford*.

"TRUE goodness, like the glowworm, shines most when no eyes save those of Heaven are upon it."

Home and Health.

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

IF THERE BE GLORY.

If there be glory in the sun,
If splendor on the sea,
Sweet music in all rills that run,
Great God, it is of thee.

Thy splendor broods on icy peaks;
Thy torrents thunder fills;
It is thy majesty that speaks
Among the lonely hills.

The sweetest spring flower ever blushed
On brightest morn of May,
The richest bird song ever gushed
At rosiest shut of day,

The maiden moon that strayeth lone
And pensive through the sky,
Unloosing from her silver zone
Her largesse silently,

The solemn majesty of night,
Its stillness and its stars,
The glory when, in growing light,
The crimson day unbars—

All could not charm except some thought
From thee within them stirred;
They touch man's soul, for thou hast wrought
Their beauty by thy word.

If there be glory in the sun,
If splendor on the sea,
Sweet music in all rills that run,
Great God, it is of thee.

God thought; worlds rolled in sudden space
He spake, and life was there;
The universe in his embrace
Reposes and is fair.

—*Maxwell Grey, in United Presbyterian.*

THE BOTTOMLESS JUG.

I SAW it hanging up in the kitchen of a thrifty, healthy, sturdy farmer, in Oxford County, Maine—a bottomless jug. The host saw that the curious thing caught my eye, and smiled.

"You are wondering what that jug is hanging up there for, with its bottom knocked out," he said. "My wife, perhaps, could tell you the story better than I can; but she is bashful, and I ain't, so I'll tell it.

"My father, as you are probably aware, owned this farm before me. He lived to a good old age, worked hard all his life, never squandered money, was a careful trader, and a good calculator, and, as men were accounted in his day and generation, he was a temperate man. I was the youngest boy; and when the old man was ready to go—and he knew it—the others agreed that, since I had stayed at home and taken care of the old folks, the farm should be mine. And to me it was willed. I had been married then three years.

"Well, father died—mother had gone three years before—and left the farm to me, with a mortgage on it for \$2,000. I'd never thought so much of it before, but I thought of it now. I said to Molly, my wife, 'Molly,' says I, 'look here. Here's father had this farm in its first strength of soil, with all its magnificent timber, and his six boys, as they grew up, equal to so many men, to help him; and he has worked hard, worked early and late, and yet look at it. A mortgage of \$2,000! What can I do? And I went to that old jug, it had its bottom in then, and took a good stiff drink of Old Melford rum from it.

"I noticed a curious look on the face of my wife just then, and asked her what she thought of it; for I supposed, of course, she was thinking of what I'd been talking about. And so she was. Says she: 'Charles, I've

thought of this a good deal; and I've thought of a way in which I believe we can clear this mortgage off before five years are ended.'

"Says I, 'Molly, tell me how you'll do it.'

"She thought for a while, and then she said, with a funny twinkling in her blue eyes—says she, 'Charles, you must promise me this, and promise me solemnly and sacredly: promise me that you will never again bring home for the purpose of drinking for a beverage at any one time, more spirits of any kind than you can bring in that old jug—the jug that your father has used ever since I knew him, and which you have used since he was done with it.'

"Well, I knew father used, once in a while, especially in haying time, and in the winter time when we were at work in the woods, to get an old gallon jug filled; so I thought she meant that I should never buy more than two quarts at a time. I thought it over, and after a little while I told her I would agree to it. 'Now mind,' said she, 'you are never—never—to bring home for a common beverage more spirits than you can bring in that identical jug.' And I gave her the promise.

"And before I went to bed that night I took the last pull at that jug. As I was turning it out for a sort of night cap, Molly looked up and says she, 'Charley, have you got a drop left?' There was just about a drop. We'd have to get it filled on the morrow. And then she said, if I had no objection, she would drink that last drop with me. I shall never forget how she brought it out—'that last drop!' However, I tipped the old jug bottom up and got out about a great spoonful, and Molly said that was enough. She took the tumbler and poured a few drops of hot water into it, and a bit of sugar, and then she tinkled her glass against mine, just as she'd seen us boys do when we'd been drinking good luck, and says she, 'Here's to the old brown jug!'

"Sakes alive! I thought to myself that poor Molly had been drinking more of the rum than was good for her, and I tell you it kind o' cut me to the heart. I forgot all about how many times she'd seen me when my tongue was thicker than it ought to be, and my legs not quite so steady as good legs should be; but I said nothing. I drank the sentiment—'The old brown jug!'—and let it go.

"Well, I went out after that and did my chores, and then went to bed; and the last thing I said before leaving the kitchen, this very room where you now sit, was, 'We'll have the old brown jug filled to-morrow.' And then I went off to bed. And I have remembered ever since that I went to bed that night, as I had done hundreds of times before, with a buzzing in my head that a healthy man ought not to have. I didn't think of it then, nor had I ever thought of it before; but I've thought of it a good many times since, and have thought of it with wonder and awe.

"Well, I got up the next morning and did up my work at the barn, then came in and ate my breakfast, but not with such an appetite as a farmer ought to have, and I could not think even then that my appetite had begun to fail me. However, I ate breakfast and then went out and hitched up the old mare; for, to tell the plain truth, I was feeling the need of a glass of spirits, and I hadn't a drop in the house. I was in a hurry to get to the village. I got hitched up and came in for the jug. I went for it in the old cupboard and took it out, and—

"Did you ever break through the thin ice, on a nipping cold day, and find yourself in an instant over your head in freezing water? because that was the way I felt at that moment. That jug was there, but the bottom was gone. Molly had been and taken a sharp chisel and a hammer, and with a skill that might have done credit to a master workman, she had clipped the bottom clean out of the jug, without even cracking the edges or

the sides. I looked at the jug and then I looked at Molly. And then she burst out. She spoke—oh, I never heard anything like it! no, nor have I ever heard anything like it since. Said she:—

"Charles, there's where the mortgage on this farm came from. It was brought home in that jug, two quarts at a time. And there's where your white, clear skin, and your clear, pretty eyes are going. And in that jug, my husband, your appetite is going also. Oh, let the bottom stay out forever! Let it be as it is, dear heart. And remember your promise to me!

"And then she threw her arms around my neck and burst into tears. She couldn't speak more.

"And there was no need. My eyes were opened as though by magic. In a single minute the whole scene passed before me. I saw all the mortgages on all the farms in our neighborhood; and I thought where the money had gone. The very last mortgage father had ever made had been to pay a bill held against him by the man who had filled his jug for years. Yes, I saw it as it passed before me—a fitting picture of rum! rum! rum! debt! debt! debt! and, in the end—death! And I returned my Molly's kiss, and said I, 'Molly, my own, I'll keep the promise, I will, so help me Heaven.'

"And I have kept it. In less than five years, as Molly had said, the mortgage was paid off; my appetite came back to me; and now we've got a few thousand dollars out at interest. There hangs the old jug just as we hung it on that day; and from that time there hasn't been a drop of spirits brought into the house for a beverage, which that bottomless jug wouldn't have held.

"Dear old jug! We mean to keep it, and to hand it down to our children, for the lesson it can give them—a lesson of life—of a life happy, peaceful, prosperous, and blessed."

And as he ceased speaking, his wife, with an arm drawn tenderly around the neck of her youngest boy, murmured a fervent, "Amen."—*W. C. T. U. Bulletin.*

CHRISTIANITY AND SWINE.

I do not intend to connect Christianity with swine in any manner, or to any degree. I only wish to present somebody's idea of it.

A friend in Ohio related to me the following: A Methodist minister made a visit to his family. The time being soon after "killing season," newly-made, highly-seasoned sausages were on the table, of which the minister ate largely, and praised the savory viands with as much zeal as Belshazzar showed in praising the gods of gold and silver, and remarked, "I do not wonder that a Jew laid his hand on the back of a hog and said, 'Almost thou persuadest me to be a Christian.'"

There you have a Methodist minister's view of the persuasive powers of a hog in favor of Christianity; and the appeal is to that which is most easily reached and has the controlling influence with many of the ministers of the present age,—their perverted appetites. That a swine, in the shape of sausage or any other shape, appeals to the intellect, the convictions, the conscience, will not be affirmed even by a modern ministerial epicure. But in the above case it proved, as it often does, that the stomach cannot be quieted as easily as the higher sensibilities. Soon after dinner the preacher called for a dose of potash in the form of cooking soda, to turn the swine's grease into soap, thus to compel his stomach to retain the disgusting mass. I should have preferred lobelia to soda, and an allopathic dose.

There is a sad moral to all this. Such a minister loses the respect of the family which he visits; and this is all right so far as he is concerned—he deserves no respect. But the name of Christianity is disgraced by such

ministers. It is a well-known truth that the ministry is largely accountable for the prevailing custom of gormandizing, and for the use of indigestible food. An extra dinner "for the minister" is a matter of course, and many of them would feel insulted if they were invited to sit down to a good, plain dinner of digestible food. It is a shame to the ministerial office that their appetite for rich dinners, and suppers also, is proverbial. And he who would, even for a moment, associate a fit hog with inducements to profess Christianity, would not hesitate to accept "a call" to the ministry in view of the rich dinners that the minister is pretty sure to get. "Verily, they have their reward."—*J. H. Waggoner.*

TWO WAYS.

In these days, when so many sincere people are trying to keep up their weaker brothers, this incident, true in every detail, may have its significance and use.

Three years ago the pastor of a city church appealed to the members of his congregation to take a more active part in helping the poor and the criminal classes. The next day two young married women, wealthy and gently bred, went to him in response to his appeal. He sent them to the woman's ward of the city prison. They went together, separated after being taken to the ward by an attendant, and in an hour or two met again at the gate.

"Tell me how you were received and what you did," said Mrs. C. anxiously. She was a timid, diffident woman.

"The work is, of course, new to me," said Mrs. V., "and I know nothing of the habits of mind of these women, or what would appeal to them. The gulf between us seems so wide that I concluded the more direct and plain I made my condemnation of their evil habits and conducts the better.

"At the window of each cell I spoke kindly but firmly to the occupant, and told her I had come to talk about her life and its sinfulness. One of them was stolid and dumb. Two of them were really abusive. I do not feel sure that one of the four or five with whom I talked was impressed by the truths I told her.

"I shall come again," she continued, "but I believe it to be useless. Between us and them there certainly is a great gulf, and I do not see how it is to be covered."

The two ladies walked in silence for a while, and then Mrs. V. said, "What did you do?"

"Oh, so little!" exclaimed the other. "I only went to one cell. I saw a poor mulatto woman who had been convicted of larceny. Her defense was that her child was starving, and so her sentence was light. When I saw her, I thought I might be where she is if God had given me a black skin, and poverty, and a hungry child—"

"Ridiculous!" said Mrs. V., indignantly. "You could never have been a thief!"

"God only knows. At any rate, I could not preach to her. So I only talked of her child, and told her how sorry I was she could not be with her baby. I am going to see it, and I am going to-morrow to tell her about it."

Mrs. V. visited the prison twice after this first interview, and lectured the women, but, finding that she was received coldly, she abandoned them, and ever after spoke of the criminal classes as "hopeless."

Mrs. C. looked after the poor black baby while its mother was in prison. When the woman was released, she took her into her house, contrary to Mrs. V.'s advice, and gave her work and a home.

"I cannot think she will steal from me," she said smiling. She taught and watched over her as tenderly as a sister.

The poor thing is now a member of the Methodist Church, earnest and hopeful in her

struggle to do right and to make a good man of her boy.

We cannot stand upon a height and order our brother out of vice.

Christ, let us remember, when he blessed the weak and helped the wicked, first laid his loving hands upon them.—*Youth's Companion.*

TEMPERATE MEN.

PRESIDENT CORBIN, of the Long Island Railroad, is known the country over as a shrewd and successful business man. In matters of business he seldom makes a mistake. One of the latest evidences of his business sagacity is his action with reference to the employment of drinking men. He informs the general manager of the road that he has heard of violations of the rule as to the use of intoxicating liquors by employes while on duty, and serves notice that all heads of departments will be held strictly answerable for the enforcement of this rule. "Men who violate it," he says, "must be promptly discharged, and proof that a man goes inside a drinking place while on duty will be ample evidence to warrant his immediate dismissal. More than this, men known to drink to such excess as to frequent places while off duty will be discharged." Nor is this all.

"In the employment of new men," says Mr. Corbin, "strict inquiries shall be made as to their habits, and preference always given to those who do not use intoxicating liquors at all." Finally he announces that "heads of departments will be required to keep informed as to the habits of the men under them and make sure that they observe strictly these rules." The first effect of this order was the discharge of the engineer and conductor of a freight train for entering a saloon while on duty. Thus, slowly but surely, the business interests of the country are being arrayed against the common enemy—the liquor traffic.

—*Christian at Work.*

THE ORGANISM OF MAN.

In the human body there are about 263 bones.

The muscles are about 500 in number.

The length of the alimentary canal is about thirty-two feet.

The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,792,000 times per year, 2,565,440,000 in threescore and ten, and at each beat $2\frac{1}{2}$ ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds per hour, $7\frac{3}{4}$ tons per day. All the blood in the body passes through the heart in three minutes. This little organ, by its ceaseless industry, pumps each day what is equal to lifting 122 tons one foot high, or one ton 122 feet high.

The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average 1,200 times per hour, inhale 600 gallons of air, or 24,000 per day. The aggregate surface of the air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces, of a female two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed 10,000,000 in number, forming a "body guard" outnumbering by far the greatest army ever marshaled.

The skin is composed of three layers, and

varies from $\frac{1}{4}$ to $\frac{1}{2}$ of an inch in thickness. The atmospheric pressure being about 14 pounds to the square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe $\frac{1}{4}$ of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.

Man is marvelously made. Who is eager to investigate the curious and wonderful works of Omnipotent wisdom, let him not wander the wide world around to seek them, but examine himself.—*Medical Brief.*

SOMETHING FOR BOYS.

I ONCE saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady trying to pick her way over a rough hillside. She came slowly and carefully. The hill was steep, and I was pitying her, and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and, running up the hill, put his arms around the lady and steadied her steps, saying pleasant words, I know, for the face looked beaming and bright with happiness. As we passed, I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill." They passed on, and went into a farmhouse at the foot of the hill. I knew they were mother and son. There was a sermon in those few words, I thought. I wish every boy could have heard them.

You boys are all of you here to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her; she is anxious about you, and then she has to pick her way over places a thousand times rougher than walking down a steep hill. Perhaps you are getting into bad habits, and will not obey her counsel. Her poor heart is bruised by your conduct. She knows what the results of evil doings are: that if a boy begins habits that he only considers light as cobwebs in his youth, by and by they may become iron chains about him, and when he is a man, he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life as you might be. Be as polite in waiting upon your mother as you are in waiting on other boys' mothers. Don't speak in rough tones to her. Be gentle when you speak to her, and careful to remember what she wishes you to be particular to do at different times and in different places.

"It's so nice to have a boy to help a mother down the hill." Yes; when, weary and worn with life's hard work, and age begins to come, it is a great satisfaction and source of gratitude to know that a strong, upright boy is coming up to help mother down.

And boys who have gone from home, although you cannot literally put your arms around mother and steady her steps, yet you can write her good long letters, and tell her you wish you were in the old home again, so you could hug her and kiss her as you did when you were a little fellow, and loved to climb up in her lap. One of the greatest blessings in the world is that of having a praying mother. Make yourselves worthy of the good mothers God has given you, and take your mother's God for your God in the days of your youth.—*J. W. Kirton, LL.D.*

Mission Fields.

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

GLEANING AND RESTING.

"Where hast thou gleaned to-day? and where wroughtest thou?" Ruth 2:19.

WHERE hast thou gleaned to-day? where found thy task?
And what reward is thine? thus will God ask.

Where hast thou gleaned to-day? where wroughtest thou?

What bringest thou in sheaves to garner now?

In every path of life my knee I bow;
And I glean truth from all; thus answer thou.

I sorrow that I bring so little fruit;
Among the reapers oft my tongue was mute,
Because I dared not ask for what I sought,
Lest I should offer thee what cost me naught.

No garland rare have I, nor branch nor leaf;
I bring thy truth alone—my only sheaf.

Well done, my faithful child, thus will God say;
Then sing its "Harvest Home" thy glad soul may

For earthly work is done; night comes at last;
When God says, "Welcome thou," thy toil is past.

Thy day of gleaning o'er—how soon it sped!
Thy evening hours are come; seek thou thy bed.

Christ reaches down his hand; all doubt is fled;
On that all-tender hand rest thou thy head.

What glorious change, from night to endless day!
Gleaner, in "Heavenly Home" rest thou alway.

—*Set cted.*

INDIA. NO. I.

BY ELDER S. N. HASKELL.

THERE is a romance in history, and a still greater romance in the study of those countries where the customs of the people have remained unchanged for thousands of years. And when we consider that among those who read these lines there are probably scores of individuals that will in a brief period of time come in contact with the customs of the various peoples, it intensifies the interest.

India is an interesting country as respects its physical features, its boundaries, its people, and climate. The paths which lead over the mountain ridges, covered with perpetual snow, rise to an immense height, from 15,000 to 20,000 feet above the sea. It is only in the summer season, and for a brief period, that they are passable, and even then only for the yaks, the mountain oxen of Thibet, and sheep and goats, and these can only carry small loads as beasts of burden. It is this Himalayan Range of mountains that forms the northern boundary of India. There is a passage, however, at the east and west ends, through which hordes of people in centuries past found their way into India. At the foot of these mountains there is the most magnificent scenery in the world. The mountains are the highest, and the three principal rivers, the Ganges, the Indus, and the Brahmapootra, are classed among the longest and most famous.

Portions of the country near the foot of these mountains are among the most healthful districts in the world, while along the southern bases of some of them lie forest tracts which are filled with deadly miasma, and are unfit for the residence of human beings. But when the lower heights of these mountains are reached, there is a pure climate, healthful and bracing, and the inhabitants are robust and vigorous. Many of the lower slopes of the Himalayas have proved well adapted for the culture of tea, and several sanitary stations for Europeans have been established; and

the whole region produces grain and fruit in abundance.

The valley of the Ganges and all central India nearly as far as the line of the Nerbudda River is called Hindustan, signifying "settled habitation;" adjoining it to the south and east is what is called Bundelkhund and Orissa; and still farther east the great provinces of Bahar and Bengal, while to the west and south is the country of the Rajputs, called Rajpootans, and Malwah, with the provinces of Guzerat and Kutch. There are other portions which are divided up into territories and provinces.

A very general impression is that the climate of India is uniformly hot, but this is not the case. The northern portions during the winter months are very cold. The heat increases from the month of March to June with great intensity, especially in the southern portion. During this time the hot, scorching winds blow day and night. The earth is parched, vegetation withers up, and many trees shed their leaves. In Hindustan proper, and Bengal, and other low valleys, the heat is more especially felt. In the central table-land and in Deccan the heat exists in a less degree, and the nights are for the most part cool and pleasant. When the heat is at its greatest, in the month of June, the sky becomes overcast with clouds, which rise every day, and generally disperse at night. During this time suddenly the southwest monsoon bursts upon the land in all its grandeur. Thunder and lightning are accompanied by furious storms of wind and heavy torrents of rain; but this war of elements does not last long. Soon the gloomy sky gives place to light clouds and cheerful sunshine; and after these rains the whole land bursts into the vivid green of new vegetation with a rapidity and beauty which can hardly be conceived. Then there will be pleasant showery weather. This southwest monsoon does not reach the Coromandal coast. In November from the northeast across the Bay of Bengal comes another monsoon similar in character to that of the southwest. This is a curious provision of nature, resulting from certain causes of the wind currents, and the existence of the two great oceans which bound the eastern, western, and southern shores of India, to furnish periodical seasons of rain, while at other times rain seldom falls, and, indeed, is hardly needed. Then for months the skies are almost without a cloud; but heavy dews of the cold season descend plentifully, and preserve the vegetation which the monsoon created. When the monsoons close, the air becomes colder.

These differences of climate and soil produce a variety of vegetation. On the Malabar coast and the southern part of the peninsula in the Koncan rice is the principal food of the people. Artificial irrigation is almost universal. Rice, however, is the only product which needs a regular supply of water, as the plants require to live in water until the seed or grain begins to ripen. But sugar cane, indigo, mulberry trees for silk, ginger, and tumeric, and gardens with their numberless provisions for the luxuries and necessities of man, all require more or less water. The poppy is also quite generally cultivated in India, and its products have resulted in the destruction of more lives, and have been a greater hindrance to the gospel in China, than any other one thing. China would have been a professedly Christian nation to-day had not a Christian civilized nation interfered on account of the opium traffic. In those places where irrigation from rivers and artificial reservoirs is wanting, wells are used, and the water raised by cattle. This storing up of water was known to the people long before the Christian era, but it is by no means universal in India.

The people of the central and northern portions of India do not use rice except as a luxury. They feed upon wheat, barley, and many

kinds of millet, which grows in great abundance in certain portions of India. Portions of India contain all that can be imagined of beauty, of gorgeous flowers and luscious fruits, forests, rivers, and streams; but this is by no means general. The traveler may pass for miles without seeing a tree to break the monotony of the scene, or afford a shelter, and yet the soil may be covered with waving crops of grain and cotton. While great rivers run through different portions of India, they often run in deep channels, flooded to their brim in the monsoons, and dwindled to small rivulets and pools in the dry season. Towns and villages occur every few miles throughout India. As one writer expresses it, "India is a noble, gorgeous land, teeming with natural wealth, and possessing an orderly, industrious population of varied races and character."

THE CHILD WIVES OF INDIA.

WITH all that has been said and written upon the subject, we little realize how horrible their condition really is:—

A child wife, only six or seven years old, is regarded by all her husband's family as the cause, more or less direct, of his death.

She is treated at best with dislike, and often with great harshness and severity. Therefore the death of a young wife before her husband is a cause of great rejoicing among her friends that she has thus escaped widowhood.

They are convinced that the gods have favored her, and that she has been advanced a degree in the great series of births and deaths through which every Hindu passes on his way to final perfection. The prayer of every little girl before marriage, and of every little girl and woman after marriage, is that she may never become a widow.

The preservation of a husband's health is a matter of the greatest importance, and on a certain day of the year a special religious ceremony is observed with this end in view. It is emphatically the "Women's day," and occurs about the middle of January, when the sun is believed to turn northward.

Offerings are made at the temples, money is given to the priests, pilgrimages are undertaken, fastings undergone, and vows performed for the preservation of a husband's health and life. When he is ill, the wife removes her jewels, puts on coarse clothing, and devotes herself to prayer and austerities. If he dies, her woe begins.—*Selected.*

CAN it be that, so near the close of the nineteenth century, nothing can be done to put a stop to the shameful persecution perpetrated upon the Stundists of Russia because of their religious faith? The English papers are publishing the details of the barbarous conduct of the authorities and local priests who are trying to stamp out throughout the empire all dissent from the Greek Church. The Stundists are an inoffensive and quiet people, who never disturb the peace or raise mobs; their only offense is that they will read the Bible and worship God without the forms of the established church. For this they are driven from their homes and subjected to most frightful indignities, yet with sublime faith and steadfastness they hold to their faith and die rather than recant.—*Missionary Review.*

THE number of Protestants in the world is estimated at 140,000,000; adherents to the Greek Church, 90,000,000; Jews, 8,000,000; Roman Catholics, 205,000,000; Mohammedans, 175,000,000, of which 80,000,000 women are said to be confined in harems; heathen, 870,000,000.

God always has an angel of help for those who are willing to do their duty.—*Dr. T. L. Cuyler.*

Our Work and Workers.

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

OCCUPY TILL I COME.

WORK while it is called to-day;
Watch and pray.

With both thine hands right earnestly,
As in the sight of God most high,
Thy calling pray.

Watch, it is the Master calls thee;
Pray, it is his ear that hears;
Up, shake off thy chilly fears,
Mindful that whate'er befalls thee
Leaves thee farther on thy way;
Watch and pray.

Watch, for demons haunt around thee;
Sin and harm beset thy path;
Yet be sure that nothing hath
Power to hinder or confound thee,
So thou faithfully alway
Watch and pray.

Pray, lest watching make thee weary;
Praying thou shalt never fail;
Though the night be long and dreary,
Though the dawn be faint and pale,
Brightens fast the perfect day;
Watch and pray.

—Selected.

LIVING REPRESENTATIVES.

THE glorious results that attended the ministry of the chosen disciples of Christ were the effects of bearing about in their bodies the dying of the Lord Jesus. Some of those who testified of Christ were unlearned and ignorant men; but grace and truth reigned in their hearts, inspiring and purifying their lives, and controlling their actions. They were living representatives of the mind and Spirit of Christ. They were living epistles, known and read of all men. They were hated and persecuted by all who would not receive the truth they preached, and who despised the cross of Christ.

Wicked men will not oppose a form of godliness, nor reject a popular ministry which presents no cross for them to bear. The natural heart will raise no serious objection to a religion in which there is nothing to make the transgressor of the law tremble, or bring to bear upon the heart and conscience the terrible realities of a Judgment to come. It is the demonstration of the Spirit and the power of God which raises opposition and leads the natural heart to rebel. The truth that saves the soul must not only come from God, but his Spirit must attend its communication to others, else it falls powerless before opposing influences. Oh, that the truth would fall from the lips of God's servants with such power as to burn its way into the hearts of the people!

Ministers must be endued with power from on high. When the truth in its simplicity and strength, as it is in Jesus, is brought to bear against the spirit of the world, condemning its exciting pleasures and corrupting charms, it will then be plainly seen that there is no concord between Christ and Belial. The natural heart cannot discern the things of the Spirit of God. An unconsecrated minister, presenting the truth in an unimpassioned manner, his own soul unmoved by the truths he speaks to others, will do only harm. Every effort he makes only lowers the standard.

—*Testimony for the Church, No. 17.*

FIELD NOTES.

ELDER J. B. GOODRICH reports ten accessions to the faith in Westfield, Maine.

ELDER O. S. FERREN reports the baptism of six persons at Oronoque, Kansas.

UNTIL further notice, the post office address of Elder H. A. St. John will be 143 Carr Street, Los Angeles, Cal.

SISTER T. L. LAWSON, Salem, Oregon, asks for clean copies of the SIGNS, *Sentinel, Review*, or *Instructor*, for missionary work, to be sent to her postpaid.

ELDER D. T. SHIREMAN rejoices over a good interest at Cowan's Ford, in the southeastern part of North Carolina, where profitable meetings have recently been held.

FOUR persons were baptized and united with the church at Wilmington, Delaware, on the 24th ult. The use of the baptistry of the Baptist Church was granted for the occasion.

At Eddyville, Iowa, eight have recently taken their stand for the truth, and a Sabbath school of fifteen members has been organized. Brother H. V. Adams had been holding meetings there.

LOTTIE MULLIN, Cottage Grove, San Jose, Cal., can use several copies of the General Conference *Bulletin*, if those who have no further use for them after reading them will mail them to her.

SISTER S. L. WALRATH, Warm Springs, Alameda County, California, desires clean copies of the SIGNS for missionary work in that vicinity. If any of our brethren have such to spare, please send them postpaid.

ELDER F. I. RICHARDSON reports the organization of a church of fifty members at Benton Harbor, Michigan, the result of meetings held at that place, Riverside, and Sodus. Elder I. W. Evans organized the church.

THE Atlantic Sabbath School Association, having accumulated something over \$100 in its treasury, aside from donations to missions, has decided to appropriate it to purchasing a tent for Conference use in the field, and for children's meetings at general gatherings.

THE General Conference *Bulletin*, containing reports of the institute lectures during the first six days, has been received. Those who did not subscribe for it are missing some valuable instruction regarding our time and our special work as a people. The institute opened with 300 members.

ONE of our laborers in the Atlantic Conference tells this incident to the *Union Record*: "During the presentation of the doctrines, in a series of sermons on truth, the subject of conditional immortality was introduced, with the usual result. Among the auditors were two gentlemen, who felt constrained to oppose, through questions, and were asked to reduce them to writing. At the same time tracts upon 'The Immortality of the Soul,' 'Is Man Immortal?' etc., were given them with a request that they should be read in connection with the Bible, and that, if the tracts answered any of the questions satisfactorily, those questions should be erased from the list. One of the gentlemen declined to present his questions when asked to do so the next evening, and the other made a statement substantially as follows: 'I took this tract, sir, to the Lord, and asked him to give me faith to believe and to see the truth. As a result I am convinced. As I read the texts referred to, one after the other of my questions were erased from my list, and I now realize that the sleep of the dead is a Bible doctrine. That tract, 'Immortality of the Soul,' is the most masterly argument I ever read.' How true it is that 'the entrance of thy word giveth light. It giveth understanding to the simple!'"

OUR GENERAL AGENTS.

Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.
Atlantic Tract Society—T. A. Kilgore, Sec., 43 Bond St., N. Y.
Australia—Echo Publishing House, North Fitzroy, Victoria, and A. Reekie, 76 Pyrmont Rd., Glebe, Sydney, N. S. W.
California Tract Society—1059 Castro St., Oakland, Cal. and G. W. Morse, 20 Melbourne Ave., Toronto, Ontario.
Canada—Mrs. A. E. Taylor, 123 St. Georges St., Montreal, Canada.
China and Japan—A. LaRue, International Tract Society, Queens Road 219, Hongkong, China.
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Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Williamsport, Penn.
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Virginia—Amy A. Neff, Box 221 Winchester, Frederick Co., Va.
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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."
—Neh. 8:8

LESSON X.—SUNDAY, MARCH 5, 1893.

KEEPING THE SABBATH.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

Lesson Scripture—Neh. 13: 15-22.

15. In those days saw I in Judah some treading winepresses on the Sabbath, and bringing in sheaves, and lading asses therewith; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought in fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day?

18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath.

19. And it came to pass that, when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the doors should be shut, and commanded that they should not be opened till after the Sabbath; and some of my servants set I over the gates, that there should no burden be brought in on the Sabbath day.

20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the Sabbath.

22. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember unto me, O my God, this also, and spare me according to the greatness of thy mercy.

Golden Text.—"Remember the Sabbath day, to keep it holy." Ex. 20: 8.

INTRODUCTORY NOTE.—The time of this lesson is not very definite. It is put by some about eighteen years after the last lesson. Nehemiah had in the interval returned to Susa, evidently to assume his office before the king. Hearing of abuses in Israel, he obtained permission to return. See Neh. 13: 6, 7.

SUGGESTIVE QUESTIONS.

1. What did Nehemiah find on returning to Jerusalem? Verse 15. Note 1.

2. What did Nehemiah do? Verse 15, last clause.

3. What men were especially guilty of this? Verse 16. (Tyre was the merchant city of the world at that time. See Ezekiel 27.)

4. Besides testifying against the evildoers, what else did Nehemiah do? Verse 17.

5. What example did he set before them? Verse 18. See Ezekiel 20.

6. What did Nehemiah command? Verse 19.

7. What did these traffickers then do? Verse 20.

8. What steps did Nehemiah then take? Verse 21.

9. To whom did he give special charge concerning the gates of the city? Verse 22.

10. When was the Sabbath instituted?

"And the heaven and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made." Gen. 2: 2, 3.

11. It was given as a part of what law? Ans.—The Decalogue. See Ex. 20: 1-17.

12. What day is the Sabbath?
"The seventh day is the Sabbath of the Lord thy God." Ex. 20: 10.

13. For what purpose did God give it? Ans.—As a memorial of his creative power (Ex. 20: 8-10), as a sign of the true God, the sanctifying Redeemer (Eze. 20: 12).

14. Has not that law of which the Sabbath is a part been changed?

"The works of his hands are truth and judgment; all his precepts are sure. They are established for ever and ever, they are done in truth and uprightness." Ps. 111: 7, 8.

"Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5: 17, 18.

15. What day is therefore still the Sabbath?
"The SEVENTH DAY is the Sabbath of the Lord thy God." Ex. 20: 10.

16. Just before what day does the Sabbath come?
"Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1. See also Mark 16: 1, 2; Luke 23: 56; 24: 1.

17. Did the Lord ever rest on any other day than the seventh? Did the Lord ever bless any other day? Did he ever sanctify or set apart any other day? Has he left any record of such rest, blessing, or appointment?

18. What, then, is our duty? Golden text. Note 3.

NOTES.

1. In those days, etc.—Nehemiah found many evils. The Jews had neglected temple worship, and were covetous in the work they did for God (Mal. 1: 10, 13); they had profaned the temple (Neh. 13: 4, 5); they had robbed God of tithes (verse 10); they had married heathen wives (verse 28); they were breaking the Sabbath.

2. NEHEMIAH'S rule fell in the days of the Jewish theocracy. God ruled the State, for the State and Church were both one. But the gospel of Christ knows naught of force, though it knows the mighty power of God. "Persuade," "entreat," "beseech" is the language of the true ministers of the gospel of Christ. God gave his servants under the theocracy power and authority to execute law, but his servants since that theocracy passed away are ministers, not of law, but of gospel. They may "reprove, rebuke, exhort with all long-suffering and doctrine" (2 Tim. 4: 2); they may fight the good fight of faith with the weapons "not carnal," yet mighty (2 Cor. 10: 4); they may give their very lives for the salvation of souls and the honor of God, but they may not use the civil sword to compel the observance of a single religious institution. See the words of Jesus in the following texts: John 18: 36; Matt. 26: 51-53; Luke 9: 51-55.

3. Remember the Sabbath day.—Why? (1) As a memorial of the great God, who created all things. The Psalmist says, "He [God] hath made his wonderful works to be remembered." Ps. 111: 4. He did this by giving the Sabbath. But all these wonderful works are wrought through Christ. John 1: 1-3; 1 Cor. 8: 6. Our intelligent observance of the Sabbath, then, is homage paid to Jesus Christ. But that is not all of his "wondrous works." Sin marred the first beautiful creation. Christ redeemed the world, and all who will commit themselves to him, he regenerates (Titus 3: 3-5), or creates anew. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10. "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 24; Col. 3: 10. Therefore we should remember the Sabbath day as a sign of the mighty power in Christ Jesus; for the Lord says that the Sabbath is "a sign between" himself and his people, that they might know that he is the Lord that sanctifies them. Eze. 20: 12. He only observes the Sabbath who observes the seventh day, the day of God's appointment for the twofold purpose mentioned above. "Remember the Sabbath day, to keep it holy." God has made it holy; let us, by his sanctifying grace and power, keep it holy unto the Lord.

LESSON X.—SABBATH, MARCH 4, 1893.

THE SPIRIT AS A SEAL OF RIGHTEOUSNESS.

[For any modification in these lessons, and for the notes, the editor is responsible. For other notes and suggestions the student is referred to the lesson pamphlet, and to the S. S. Worker.]

Lesson Scriptures and Suggestive Questions.

I. Rom. 4: 8-11: "Blessed is the man to whom the Lord will not reckon sin. Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness. How then was it reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision; and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision; that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them."

1. Who is pronounced blessed?
2. What two classes are mentioned in the first inquiry?
3. How did Abraham attain to righteousness?
4. Was this before or after he was circumcised?
5. What sign did he receive?
6. For what purpose was it given?

II. Rom. 2: 28, 29: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God."

1. Do outward ceremonies make one a Jew?
2. Who is the true Jew?

3. What, then, is the true circumcision?
4. Who is to approve it?

III. Gal. 3: 13, 14: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree; that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith."

1. From what has Christ redeemed us?
2. How did he accomplish this?
3. What blessing was thus brought to the Gentiles?
4. As a result of this blessing what are we to receive?

NOTE.

ABRAHAM exercised the faith which brought righteousness before he received circumcision. Gen. 15: 5, 6; 17: 10. This was a sign, or seal, of the inward work. Now God has given a different sign, or seal, of the same inward work. Now every true Jew is a Christian, and every Christian is a Jew. Gal. 3: 29. Now circumcision is of the heart only; then it was in the flesh, as a type of that of the heart. Deut. 10: 16; 30: 6. The blessing of Abraham is righteousness by faith, and this comes through the work of Christ. Having attained to this blessing through believing (Rom. 3: 22; 10: 10), we then receive the seal of righteousness (Eph. 1: 13), which is the Holy Spirit (Eph. 4: 30). God gave of his Spirit without measure to Christ (John 3: 34), thus witnessing to the fullness of his righteousness. The 144,000 are without fault (Rev. 14: 5), and as a sign that they are all righteous (Isa. 60: 21) they have received the latter rain (Zech. 10: 1), as the children of Israel were all circumcised just before taking possession of the promised land (Josh. 5: 2).

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News and Notes.

FOR THE WEEK ENDING FEBRUARY 13.

RELIGIOUS.

—Mrs. Laura Francis, who, with her husband, was expelled from the Christian Church at Richmond, Kentucky, for adherence to the Illinois Schweinfurth heresy, has established a branch of the "Schweinfurth Heaven" near Lexington.

—The native population of Hawaii are opposed to annexation to the United States, and it is said that on a recent Sunday evening when a minister who has served many years among them but who is known to favor annexation, arose to preach to a native congregation, they all departed and left him talking to empty seats.

—The American Baptist Publication Society of Philadelphia has deputed three leading Baptist scholars, Dr. Alvah Hovey, Dr. John A. Broadus, and Dr. Henry G. Weston, to prepare a revised edition of the New Testament, formerly issued by the American Bible Union. "This," says the *Advance*, "they present in two forms, one of which, presumably for the use of the faithful, translates the word 'baptize' immerse, the other accommodating itself to the unbelieving by the ordinary translation baptize."

—As an illustration of how preternaturally silly some learned men of this world can be when they become infatuated with an idol, we give the following expression of Rev. Joseph Cook before a Congressional Special Committee on the Columbian Exposition: "Sunday is the tallest of the white angels now entering foreign lands. Shall we consent to allow Chicago now to rise up and stab this angel in the back, in our country? And shall we call down the goddess of liberty from the Capitol to assist at the murder? God forbid."

SECULAR.

—Forty-four deaths from cholera were reported in Marseilles, France, on the 8th inst.

—Last week the Union Pacific trains were blocked by snow twenty miles east of Portland, Oregon.

—Rumor says that three Deputy U. S. Marshals were killed by an Indian desperado, last week, in the Cherokee nation.

—Advices from Santos, Chile, report that yellow fever is increasing. Eighty-eight deaths were reported on the 9th inst.

—The British steamship *Trinacria* was wrecked off Cape Villano, Spain, on the 8th inst., and forty-one persons were drowned.

—The great bank scandal at Rome has involved several high officials. Seven deputies and two ex-ministers are to be arrested.

—Heider's Hotel, Cincinnati, was burned down on the 9th inst., and the remains of four persons were afterward found in the ruins.

—A storm in Cainporieto, Italy, on the 8th inst., blew down several houses, killing thirteen persons and severely injuring fourteen others.

—A fire in the cabin of Stephen James (colored), in Kansas City, on the 8th inst., resulted in the death of Mrs. James and two children and a nephew.

—Estimates of leading Montana cattlemen are that at least 25 per cent. of the cattle on the ranges were lost by the storms and terribly cold weather the past two weeks.

—Rev. Sam. Small, the noted evangelist, has returned to the Atlanta *Constitution* office, where he formerly labored, having accepted a position on the editorial staff.

—The deadlock in the Nebraska Legislature, on the election of a U. S. Senator, has been broken after a long siege. Wm. V. Allen, Populist, was chosen on the 7th inst.

—The county insane asylum, four miles from Dover, New Hampshire, was burned on the night of the 9th inst., and forty-four of the inmates were burned to death.

—The accidental explosion of dynamite by James Sebastian, at Sherman, Texas, last week, blew up his house, terribly mangle himself, his wife, and three children, and two neighbors.

—Twenty-eight persons have been indicted at Lafayette, Ind., for participation in the riot, January 26, when Professor Rudolph, ex-priest and anti-Catholic lecturer, was shot by a mob.

—In Chicago, recently, a party of gentlemen sat in the office of the Long Distance Telephone Co. and listened to a concert given in New York City, 1,000 miles distant. It is said that "even the finer shades of tone of both the vocal and instrumental music were transmitted with full effect."

—It now looks as if prize fighting is to become a felony in California. A bill so defining it has finally passed the Assembly, and has been favorably recommended by a committee of the Senate.

—A pathetic appeal is made to the public in behalf of 4,000 destitute people in Concordia and Cathola Parishes, in the northern part of Louisiana. The destitution is the result of last summer's floods, which destroyed all their crops.

—A meeting in Barcelona, Spain, on the 5th inst., which began as a religious demonstration, developed into an Anarchist outbreak. It was necessary to call the civil guard to the assistance of the police, and several prominent Anarchists were arrested.

—Baron Hirsch's colony of Jewish refugees from Russian tyranny are not faring much better in the Argentine Republic than they did in Russia. They are said to be wantonly insulted and persecuted by the Spanish and Portuguese adherents of the orthodox church.

—Still further severe earthquake shocks are reported on the island of Zante, in the Mediterranean Sea, and there is intense suffering throughout the island. Supplies are being sent in large quantities from Greece, but almost the entire populace are dependent upon assistance.

—Col. John Stone and Wm. Condon report finding the ruins of what they suppose to have been an ancient Aztec city, about twenty-five miles northwest of Phoenix, Arizona. Among the hieroglyphics they noted serpents, crosses, anchors, and monkeys. The ruins are said to be extensive, indicating quite a large city.

—Illinois Senators have gone on record in favor of repealing the law to close the World's Fair on Sunday. Senator Johnson made a good point when he said, "Whenever the church has been permitted to interfere in the affairs of the State, the fanatic, the bigot, and the priest, have become the oppressors of the people."

—It has been decided that the San Jose ordinance closing saloons on Sunday does not apply to the privilege of restaurants to sell liquors on that day. A person can order a plate of crackers and drink liquor to his heart's content, at any hour of the night, and on any day of the week, provided it is done at a restaurant.

—Serious trouble of a revolutionary character is reported in Argentine, South America. The Humboldt colonists to the number of 3,000, nearly all foreigners, are in arms against the Provincial Government on account of the excessive export duties imposed upon wheat. Troops were being sent to suppress the insurrection.

—An amnesty law has just been passed by the Chilean Congress which applies to all followers of Balmaceda, except the army and navy officers who aided in wrecking the war ship *Blanco Encalada* and those connected with the massacre at Los Canos. The law permits ex-Balmacedist officials to re-enter the service of the government.

—The Indians in the vicinity of the Pine Ridge Agency, South Dakota, are again making trouble. Last week they coolly murdered two men and two boys in a beef camp. The murderers stealthily crept upon the victims while the latter were asleep. One of the murderers was captured and confessed that the men were murdered because they were white.

—The Pope Manufacturing Co., of Boston, proposes the formation of a society whose purpose shall be the elimination of errors from school textbooks. The company recently offered bicycle prizes for errors, and the great number pointed out is supposed to have suggested the idea of the proposed society. No doubt it will find a prolific field of operations, and one in which much good can be done.

—Disastrous floods have recently occurred in Queensland, Australia. Portions of the city of Brisbane are entirely submerged, in some parts the water being forty feet deep. There is great damage to property. At Maryborough thirty persons were drowned, and most of the town was under water. At Ipswich twenty-two persons were drowned, and the river was covered with wreckage. The loss of property is said to be not less than \$15,000,000.

—The *Chicago Journal* of February 2 says: "Friends of Sunday opening of the World's Fair have decided to take a new tack, and now, instead of recommending Sunday opening direct, will simply argue in favor of leaving the matter entirely to the directory. This course was decided upon at a dinner given to the Illinois delegation by Congressman Cable last night [Feb. 1], which was attended by all the Illinois members, except Durborow, Fithian, and Senator Palmer."

—The United States Legislation at Constantinople has learned that a Moslem mob burned the American girls' college in Marsoonan, because the director, Dr. Herrick, was believed to be the instigator of an offensive political agitation. Political placards had been posted on the walls of the college, but Dr. Herrick had explained to the governor that this was done without his consent. The governor was either unable or unwilling to protect the college, for he made no effort to defend it against the mob.

—The latest news from Hawaii is to the effect that the provisional government, up to February 21, was in full charge of affairs, under the protection of the United States cruiser *Boston* and her marines. All the foreign ministers had recognized the new government, subject to the approval of their home governments, and everything was quiet. Of course this tranquillity was because there was no power strong enough to oppose the new order of things. That it will continue depends upon the action of other interested nations.

—Five of the great men of France have been convicted of fraud and other felonious acts connected with the Panama Canal operations. De Lesseps, the noted Suez Canal engineer, head of the Panama Company, has been sentenced to five years' imprisonment and a fine of 5,000 francs. He is over eighty years old. His son, Charles, the active manager of the company, gets five years and a fine of 3,000 francs. M. Fontane gets two years and 3,000 francs; and M. Eiffel, of tower fame, two years and 20,000 francs. The affair has caused a great sensation in France.

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Signs of the Times

OAKLAND, CAL., MONDAY, FEBRUARY 20, 1893.

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The Review publishes the following telegram, for which let liberty-loving people praise the Lord:—

PARS, TENN., FEB 5.—All but two indictments quashed Friday, because names in indictments unlike the names in order for prosecution. Wm. Dortch acquitted on insufficient evidence. Tommy Dortch's trial set for Monday. Senator Tolley, ex-Governor Porter, and Ringgold volunteered services in case of appeals. A. F. BALLENGER.

The Sabbath school lessons for senior classes, second quarter of 1893, will be entitled “The Coming of the Lord.” They will be issued as No. 102 of the *Bible Students' Library*. Price, 5 cents per copy. They will be ready about March 1. Orders should be sent in early through your State Tract Society, or to Pacific Press Publishing Co., Oakland, Cal., or New York City.

We close, in this number, the valuable series of articles on “The Three Messages of Rev. 14: 6-14,” by Elder E. W. Whitney. We trust these have been thoroughly studied. And we would ask special attention to the series on “India,” by Elder S. N. Haskell, the first of which appears in this issue, under “Mission Fields.” The great and growing prominence of Spiritualism gives importance to such articles as the one entitled, “Is It Not Spiritualism?” by Elder E. J. Waggoner. This will be followed next week by another of equal importance entitled “Spiritualism against the Gospel,” by the same writer.

The *Sunday Gazetteer*, of Denison, Texas, contains the following suggestion in regard to the opening of the World's Fair on Sunday:—

Let the pastors of all the churches, not omitting the Seventh-day Adventists, unite in a week of earnest prayer for a sign that could not be mistaken even by the worldly. If the sign to close was not given, then the fair might safely be opened every day in the week and congress relieved from any further responsibility.

Of course the suggestion is a quasi joke, but it suggests a remark on the matter of special signs. God reveals his will through his word. Where that speaks plainly, it is presumption to ask a sign. But some will ask, Does the Bible say positively whether it is right or wrong to open the gates of the Exposition on Sunday? We answer, Yes, if the only reason for closing be that Sunday is the Sabbath. The Scripture is very explicit, both in word, and in the

example of Him who inspired the word, in the declaration that the “seventh day is the Sabbath of the Lord thy God.” And it is further stated in plain terms that if any “speak not according to this word, it is because there is no light in them.” There being no Scripture authority for observing any other day as a weekly Sabbath, it is, therefore, so far as Sabbath observance is concerned, perfectly right to open the Fair on Sunday.

By the time this paper reaches its readers, the General Conference will be in session at Battle Creek, Mich. The more our work reaches out to distant fields, the more important these representative gatherings become, and the greater the responsibility resting upon the delegates. Upon this Conference rests the burden of planning for a world-wide work. They hold in their hands a precious message,—the last message of mercy to be sent to a dying world, and they are intrusted with the sacred duty of devising the most effectual and the most expeditious plans for accomplishing the great purpose. They are set to counsel in regard to the conduct of the grandest and the most sacred and the most extensive business that concerns the world at the present time. They must consider and decide financial, educational, charitable, medical, legal, ecclesiastical, missionary, corporate, and personal matters—all of which in some way come into account in the one comprehensive work of the salvation of souls. And they are all ordinary-fallible mortals, only as their deliberations are guided and supplemented by the Spirit of God. Brethren, pray for them; for your votes have sent them there.

EDITOR SIGNS: Will you be kind enough to explain Isa. 45: 7? C. C. R.

The text referred to above reads thus: “I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things.” We presume the point that puzzles our querist is the phrase, “and create evil.” Many people have stumbled at this expression, and some have made it the basis of charging God with being the author of sin. The judgments of God upon the wicked nations, or upon his own people when they rebel, are evil to them; but such evil is not sin. It is not sin for God to send his pestilence, or famine, or sword, or captivity upon a people who refuse to obey him. This is evidently what is meant by the evil which God creates. But it is better to let the Scriptures explain themselves. Read carefully the twenty-third chapter of Joshua, and you will better understand what God means by creating evil.

THE POOR.

“Ye have the poor always with you,” is a fact that no community in the world ever has been able to overcome. General Booth conceived a great scheme for placing the “submerged tenth” of London's population on a self-supporting basis. The people were ready to assist him with their confidence, and a large amount of money with which to start industrial enterprises. But official investigation of his plans shows that while he has lifted many out of the mire of idleness others who had previously supported themselves were forced into the mire. If he started wood and coal yards, and the people patronized them, the employes of existing enterprises found their occupations gone. The fact is there are more people in London, as also in other large cities, than there is legitimate employment to support. The tendency of the present generation is to crowd into the cities. The ambition of each city is to increase its population and become greater than other cities. But this selfish, grasping world will never devise ways and means to lift the human race as a whole above the mire of poverty. “The righteous considereth the cause of the poor; but the wicked regardeth not to know it.” The efforts of the wicked will always increase poverty, and the oppression of the poor is a characteristic of the last days. See James 5. Accepting the poor as an indispensable factor of this world's experience, the following injunction comes to us daily: “The poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy.” The principal occupation of the Lord while sojourning on the earth was ministering

to the necessities of the poor, and his true followers will do likewise. “I was a-hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.” When? “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” And what is the reward of such service? “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” W. N. G.

In a column of gleanings in the *California Christian Advocate* we find the following item:—

Immortality is an innate presentiment of the human soul; therefore it is a reality.

There, now, that settles it! All further quibbling on the immortality question is sheer presumption. Ezekiel's inspired assertion that “the soul that sinneth it shall die,” goes for naught. Paul's inspired declaration (1 Tim. 6: 15, 16) that the “King of kings, and Lord of lords” “only hath immortality” goes for naught. John's inspired words (1 John 5: 12), “He that hath the Son hath life; and he that hath not the Son of God hath not life,” go for naught. And the gospel of the death of the Lord Jesus Christ that through faith men might attain to life and immortality is therefore a great mistake. The “innate presentiment” does away with it all. God forbid. Give us the word of God, a sure foundation; these “innate presentiments” are too vapory.

LITERARY NOTICES.

“Daily Help” is a little book published by R. H. Woodard & Co., 220 and 222 North Charles Street, Md. Price, 75 cents. It is a compilation of sermonettes for every day in the year, from the writings of Spurgeon. It contains many rich little gems of thought which the earnest digger after truth will find stored in the mines of God's word. Bound in neat muslin.

“Little Comrade Mine,” a little octavo book by Martha Burr Banks, author of “Princess Dandelion's Secret” (D. D. Merrill Co., 44 and 45 Bible House, New York). Price, \$1.00. A bright little story with a good moral of making life happy by infusing itself into someone else's life. Daintily bound in white muslin, illustrated cover, and nicely printed.

A literary curiosity which we have received from Prof. A. P. Stout, of Los Angeles, Cal., is “The Life of Christ, chronologically arranged in one sentence of 500 words.” We have not had time to thoroughly examine it, but on a casual examination we would say that, apart from the unique way in which it is presented, it would be valuable as a ready reference. We would like to suggest to the author that if in his reprints there could be references inserted in brackets after each event or number of the sentence, in finer type, the little leaflet would be simply an invaluable index. Price, 15 cents single copy.

We received some time ago two tracts published by the Arnold Publishing Association; the first is a paper on “Rome's Avowed Purpose to Control the State and Her Success in Great Cities,” by Rev. I. J. Lansing, M.A.; the second, “Church and State, their True Relations,” by the above author, and also “The Pope as Spiritual and Moral Head of the World,” by Charles J. Little, LL.D. Both of these are published under the general head of “National Danger in Romanism.” The first contains warnings based on facts which should be considered by every American citizen, but when the second states that we need apprehend no danger from the Protestant churches of this country, we respectfully demur. There is at present as much danger from Protestant churches as from the Roman. Many Protestants seem to fear Rome, while they are drunken by the wine of her fornication, received from so-called Protestantism.

Worthington's Magazine for February opens with a decidedly interesting paper by J. A. MacKnight, entitled “Brigham Young: A Fair Sketch by One Who Knew Him.” When a boy Mr. MacKnight, as a relative of the so-called “prophet,” was a member of Brigham Young's household, though not a favored one, as he was not considered a tractable young “saint.” In view of Utah's struggle for statehood, and the general amnesty just granted to Mormons by President Harrison, this article possesses a timely interest; and the numerous beautiful illustrations, reproduced from photographs, admirably supplement the text. Other interesting articles follow, among which may be mentioned Mrs. Livermore's “Old Virginny—Fifty Years Ago,” “The Story of the Tile Fish,” and others. The illustrations are good, and the departments well filled. \$2.50 a year, 25 cents a number. A. D. Worthington & Co., Hartford, Conn., or of book sellers.