

# Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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## Signs of the Times

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M. C. WILCOX, EDITOR.

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## Editorial.

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

WHEN an organization connected with the cause of God gets to that place where it takes to itself all the glory for the work done through it, it is safe to say that it is time for its non-existence. It hinders God's work rather than helps it. Yet it is just there that many organizations in the religious world stand to-day.

THERE is hope in God for every heart that will turn to him in sincerity, however wretched its condition. "All the fitness he requireth is to feel our need of him," runs the song, and it is absolutely true. When the soul in its utter wretchedness casts behind its delusive hopes and earthly supports and cries out for God, God will hear. Just as long as it expects happiness and help in some other way, it has exalted something to the place of God, and God will not give his glory to another. He who turns from all to God alone will find God and find all other good things in him; "for," says the apostle to those who have faith in Christ, "all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is God's."

It is safe to affirm that, considering the enlightenment of the world, there never has been a period since the deluge when all classes, with, of course, honorable exceptions, were more completely steeped in sin than at the present time. Civilization gives a gild and gloss to the sins and crimes of modern society which were unknown in primitive times, but the wickedness is none the less great. Many may flatter themselves, as they do, that they are as good as their neighbors and very much better than some who lived in the Dark Ages, and that altogether the world is growing better; but light has greatly increased, and a greater responsibility rests upon this

age than any other. God, who looks at the heart, has revealed in his word that these days are the time when iniquity abounds, and the records of the present prove it. Soon will the full crop of this iniquity be reaped. The proclamation will go forth: "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great." Surely it is time that the church of Christ should sound the alarm, and say, "The day of the Lord cometh;" "it is nigh at hand."

THE records of San Francisco show that there were one hundred and sixty cases of suicide in that city during the year ending October 8, 1892. Only seventeen of these were women, showing either that women have less of the trials of life to meet, or have more fortitude in meeting them. Many are helped before they become wholly despondent, and many choose a life of shame; yet the suicide record is in favor of woman. In nine cases of the whole number, insanity is the alleged cause; twelve from "sickness;" thirty-three are from "despondency," which may mean anything; ten are said to be "intemperance," "delirium tremens," "dissipation," and opium," and we know not how many under "despondency" are brought there by drink. "Nervous trouble," remorse for murder, desertion by friend or friends, financial embarrassment, loss of funds, jealousy, family troubles, and out of employment are all found in the list, the last occurring four times. It is a fearful record for a so-called "Christian nation," these mad plunges to "Anywhere, anywhere,  
Out of the world."

Faith, true faith in Christ Jesus, endures even to the end, as "seeing Him who is invisible."

### ECCLIASTICAL DOMINATION.

THE N. Y. *Christian Advocate* recently had the following to say on the "Ecclesiastical Domination in Secular Affairs," which we commend to the attention of our readers:—

An English statesman, speaking not long ago at a conference of his own political party, uttered a sentence always true: "Ecclesiastical domination in secular affairs is a parasite which eats the vitality of all." This has been true wherever Rome has dominated; equally illustrated for ages by the haughty domination of the Church of England; made visible to the world for more than a century by the equally arrogant domination of the Established Church of Scotland; shown once more by the Puritans of New England. Indeed, every denomination that ever had the power has endeavored to dominate in secular affairs.

Every church has stupendous power, if true to its principles, by uttering truth, by individual influence, power enough for human beings. When it was necessary in New England for a man to belong to the

standing order to hold a civil office, both the church and the State felt the demoralizing influence. Roman domination is indeed more dangerous, in a certain sense, than any Protestant domination not united directly with the State could be; for Rome can deliver its people in masses at the polls, the exceptions being few relatively to the whole. The very spirit of Protestantism, except when organically connected with the State, makes it incapable of such united action. A principle that divides the visible church into sects is often even more divisive when the church attempts to intrude into secular affairs.

With the above we agree, except the last sentence. It is true that the very spirit of original Protestantism is incapable of such action. It lays hold upon Jesus Christ and depends upon his power alone. It is a principle which, if followed, unites instead of divides. But we are to see the so-called Protestant church of to-day—we even now see—divided into sects, though it may be, with the spirit of Protestantism departed, intruding into secular and political affairs more and more, till but a little way before us we will have in this land wholly, as now in part, ecclesiastical domination in secular affairs. Its time is near to come. A mighty advance step has been taken by the American Sabbath Union and its intrusive meddling in politics. Woe worth the day to liberty when that domination shall have been secured.

### BORN OF THE SPIRIT.

PAUL declares that mankind by nature are "the children of wrath," because they are "sons of disobedience." Eph. 2:2,3, Revised Version. By the power of God their nature may become so changed that they become "the sons of God" in this life. "Beloved, now are we the sons of God." 1 John 3:2. This change is wrought through faith. Gal. 3:26. This moral change which is wrought in man is indicated by various terms and figures. One is that of adoption. The man has changed fathers and families. He no longer belongs to the same household. Another term which indicates the radical change is that of creation. This term likewise shows the power which wrought. "Wherefore if any man is in Christ, he is a new creature [margin, "there is a new creation"]." 2 Cor. 5:17, Revised Version. "We are his workmanship, created in Christ Jesus unto good works." Eph. 2:10; Col. 3:10.

Another term is "begotten of God," "begotten of the word," "born of the Spirit." James 1:18; 1 Peter 1:23; John 3:3-5. See Revised Version. The different terms are used to denote the different agencies. God through his word begets us; it is by the power of his Spirit in that word that the change is wrought. God puts his Spirit within us, and that creates within us a new heart, and puts within us a



new Spirit. Eze. 36: 26, 27. We know that it is claimed by many that the new birth is the change which takes place at the resurrection. But by nature we are born sons of earthly fathers, children of wrath; we become sons of God by being begotten by his word and born of his Spirit. But all these various figures and symbols and terms used are not designed to show absoluteness in every particular line. Nicodemus tried to force this meaning into our Saviour's words. John 3: 4. The words simply show that a moral change *as actual as though a man were born again* takes place in the individual by the power of God.

But what of the change at the resurrection? is not that necessary to fit us for the kingdom of God? asks one. Yes, it is; but the moral change having taken place, the other is assured. God counts the man as much, his son as though he were immortalized, and counts the body of corrupt flesh dead as though it had been laid aside forever. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is *life because of righteousness*. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8: 9-11.

It is character alone that is of worth in God's sight. That character must be obtained here by faith in Christ. By faith we put on the righteousness of God; by faith we hold it and walk in it, and the righteousness of God is life to us; it is a pledge of the life to come. And as Christ, in whom was the righteousness of God, could not be held by the grave, or mortal flesh (Acts 2: 24), so those who are the sons of God, having by faith in Christ put on God's righteousness, cannot be held by mortality, any more than was Christ. The moral change includes all others. It is the one necessary thing, because it does include in itself all others. This change, wrought by the mysterious power of the Spirit of God in ways utterly incomprehensible to the yet carnal mind of the proud Pharisee, was the great thought which our Lord set before Nicodemus. Back of and underlying the erroneous ideas of the kingdom held by the Jews, were their erroneous views of righteousness, and how it was to be obtained. Did our Saviour's words to Nicodemus in John 3: 3-5 include the change at the resurrection?—They did; for the change from the fleshly life, the carnal character, to the spiritual included all.

**Union of Forces.**—If there is any one thing for which this age is characteristic, it is that of organization. People everywhere are getting tied up in some society or association till it is difficult to find a person who does not belong to some one or more organizations. This is to be expected on the part of the world. The evil thing about the matter is that the church of Christ is organizing with the world, on account of which moral and religious distinctions are lost sight of, and worldly policy dominates. Or the various churches are

uniting together in some *extra* church organization for political purposes. An example of this is seen in the American Sabbath Union, an organization which has been a curse to the religious world since its inauguration, for it is seeking to compel the observance of religious institutions by civil power. In other words, it places the civil power in the place of Christ, whom she professes to obey, and to whom she ought to look for all power. The church has by this organization been brought into politics, and her power for evil will be felt more and more in the near future. It was remarked by the San Jose *Evening News* not long since:—

The people of the Los Angeles churches—the preachers and their flocks—have had in these Mills meetings a quick and significant education. They now see the tremendous power of mobilization, of consolidated and united action. They know what they can accomplish by "pulling together" and, *per contra*, they now more than ever appreciate the weakness and inefficiency of separate and isolated campaigns against his majesty the devil, whether those campaigns be waged for religious or political ends. The moral is obvious.

And this "tremendous power of mobilization" will be used more and more for religio-political ends. Since the image to the Papacy was formed in embryo by the Supreme Court of the United States in the Trinity Church decision, the power of the church has been used with effect upon weak-kneed congressmen in the closing of the World's Fair on Sunday. "The moral is obvious," but the outcome of it all will be most immoral, even blasphemous fornication with the powers of earth.

#### BE OBEDIENT WHERE YOU ARE.

We are often met with the objection to keeping the seventh-day Sabbath, that it is impossible for us to keep it at the same identical time that they do on the other side of the earth. Strange to say, these objections generally come from those who keep the first day of the week, and yet seem to see no such difficulty with that day.

But the Lord does not command impossibilities; all he asks of us is to keep his commandments where we are, and not somewhere else at the same time. The days follow each other around the earth successively, and we can only observe the seventh day when it comes to us, and people in other parts can do the same. This imaginary difficulty is of comparatively recent origin, and is a kind of "last-ditch" argument against the Sabbath of the Lord.

In the days of Christ and the apostles there were Jews "out of every nation under heaven" (Acts 2: 5) who kept the seventh-day Sabbath, but we have no intimation of any difficulty in regard to the different longitudes. From that day to this they have lived in all parts of the world, and have kept the seventh day, but we never hear of any confusion amongst them. If men would exercise themselves as zealously in efforts to *obey* the commandments of God, in the light of his word, as they do in seeking to *evade* them, these supposed difficulties would vanish before the ever-increasing light. See Ps. 119: 105; Prov. 4: 18; John 7: 17.

Be obedient where you are; if this be the

rule, duty will be made equally plain wherever you may go. It is not our seventh day, but God's seventh day, that is commanded. God established the weekly cycle in the beginning, and distinctly set apart the seventh day as his. He made no mistake then; he made no mistake at Sinai, when his law was repeated to his liberated people; there was no mistake at the death and resurrection of the Lord, when the day of the Sabbath was distinctly designated as the day preceding that of the resurrection, which was on the first day of the *week* (Mark 16: 1, 2), and there has been no mistake since that day. "The seventh day is the Sabbath of the Lord thy God" in all lands. The test of love is obedience. John 14: 15; Rom. 13: 10. W. N. G.

#### THE AGE OF NO FLESH EATERS.

THE *Vegetarian Monthly*, of England, in its September issue, has the following item:—

The *Echo* of August 5 says: "Vegetarians will be delighted to hear that one vessel from New York brought yesterday four thousand cases of pears, peaches, pineapples, and apricots. The fruit was first conveyed from California to New York. The fruit-producing capacity of America is almost as immeasurable as the fruit-consuming capacity of Europe. The conveyance of fruit from the New to the Old World is infinitely more humane and civilizing than conveying cargoes of live cattle; and future ages will be distinguished by more fruit eating and less flesh eating, whatever Doctor Drysdale may say to the contrary."

Yes, future ages, and that not long hence, will be distinguished by having no flesh eaters; for the time draws on apace when the Redeemer and the Restorer will come, and will bring that happy condition of a renewed Paradise, when the suffering of no poor victim will contribute to the existence of another, for "there shall be no more death." Hail, happy day, when the life-giving fruit shall be plucked from "life's fair tree" by immortal hands, and when beast, bird, or man shall "hurt or destroy" in all God's holy mountain nevermore.

#### IN WHAT THEY DELIGHT.

THE *Oregonian*, a paper that prides itself on its fairness, states in an editorial clipping sent us from its issue of September 18, 1892, that the Seventh-day Adventists, who had at that time been holding a protracted meeting in Oakesdale, Wash., "say" that "within ten years the great day for which all other days were made will come." We do not believe they said it, and we challenge the proof that any representative Seventh-day Adventist made such a statement as the belief of the body. They believe that the day "is near, even at the doors;" all definite time, all limits, however, they leave with God. The *Oregonian* in the same issue rehashes the old "ascension robes" story, and multiplies those who made the robes into "a devout and emotional host," whereas the isolated instances which have been alleged to occur, have time and again been chased into the nonentity of some perfervid and prejudiced imagination, or proved to be a lie out of whole cloth. But the *Oregonian*, we suppose, is amused, and so are its readers who like this thing. They belong to the *genus* American which finds his greatest amusement and delight in big lies.



## OUR HOPE IS IN THE COMING KING.

At its national convention in Omaha, July 4, the People's party had this to say of the condition of this country, which it charges upon the two great political organizations:—

We meet in the midst of a nation brought to the verge of moral, political, and material ruin. Corruption dominates the ballot box, the Legislatures, the Congress, and touches even the ermine of the bench. The people are demoralized. Most of the States have been compelled to isolate the voters at the polling places in order to prevent universal intimidation or bribery. The newspapers are largely subsidized, or muzzled, public opinion silenced, business prostrated, our homes covered with mortgages, labor impoverished, and the land concentrating in the hands of capitalists. The urban workmen are denied the right of organization for self-protection; imported pauperized labor beats down their wages; a hireling standing army, unrecognized by our laws, is established to shoot them down, and they are rapidly degenerating to European conditions. The fruits of the toil of millions are boldly stolen to build up colossal fortunes for the few unprecedented in the history of mankind; and the possessors of these in turn despise the republic and endanger liberty. From the same prolific womb of governmental injustice we breed the two great classes, tramps and millionaires.

We do not know as we have any desire to dispute the above arraignment. And the People's party is already charged with corruption. And what of it? These parties are of the earth earthly. If it is true (and we see no reason to doubt it) that "the people are demoralized," as the above utterance from the People's party declares, what reason have we to expect that any party made up of a demoralized people will be anything else than a demoralized party? We are not in this drawing invidious comparisons between political parties. We simply wish to call attention to this fact that as is the people so will be the party. A set of resolutions, a series of negations or affirmations, will not make men moral. They are good enough if they express underlying principles, but they are utterly worthless subscribed to by unprincipled men either in church or State. We assume not to dictate the political affiliations of any; one party may be disposed to do better than others; but we would appeal to our readers everywhere not to be deceived; not to cherish the hope—delusive hope—that the country or nation will be regenerated by any political party or earthly movement whatsoever. All regenerating power is of God, but God has never delegated that power to political parties.

The world is corrupt. It is not only manifest in politics, it stands out everywhere. It is observed by people of the world in all branches of trade and industry. It is manifest in the adulteration of all foods which it will pay to adulterate, in the manufacture of all fabrics and articles of clothing; in municipal government, in boards of trade, in our courts of justice. And even thus it will be till Christ shall come, who shall judge the poor with righteousness, and reprove with equity for the meek of the earth.

FAITH at most but makes a hero, but love makes a saint; faith can but put us above the world, but love brings us under God's throne; faith can but make us sober, but love makes us happy.—*John Henry Newman.*

## Doctrinal.

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

## TRUST.

BY M. C. SHELDON.

BE still, my heart, be still,  
Thy moanings cease;  
It is thy Father's will,  
So rest in peace.

He knows each anxious care,  
Each weary day;  
Behind the clouds 'tis fair;  
He leads the way.

What matters toil, or pain,  
Or aching heart,  
If thou canst only gain  
A better part.

Thy Father's chastening hand  
Still holds the rod  
That brings thee nearer him,  
Thy Saviour, God.

My will I yield to thine;  
Thou knowest best  
The way that leads to peace  
And heavenly rest.

So take me. All my aim  
Thy glory be,  
Till I shall come at last  
To dwell with thee.

—*N. Y. Observer.*

## MAN'S SIN AND SAVIOUR. NO. 2.

BY ELDER URIAH SMITH.

## Description of the Sanctuary.

WHEN God, according to his promise, delivered Israel out of Egyptian bondage, he proposed to go with them and dwell in their midst. He therefore gave this instruction to Moses: "Speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering." Ex. 25:2. Then follows an enumeration of the different kinds of material to be offered,—gold, silver, brass, blue, purple, scarlet, fine linen, goat's hair, dyed ram's skins, badgers' skins, shittim wood, oils, spices, and precious stones. Then, as indicating the use to be made of these materials, the Lord said: "Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Verses 8, 9.

From this it appears that the sanctuary which this people were to make, was to be the dwelling place of God among them. It would be an object of supreme interest to them. It would be the center of their worship; for they worshiped the true God, and where he dwelt, thither would all their devotions be directed.

From the material called for in its construction it is evident that the sanctuary was to be a building of extraordinary magnificence. A minute description of it and its furniture is found in Exodus, chapters 25–31, and is worthy of careful study. The walls of the building on the north, west, and south sides were formed of upright boards set in sockets of silver. These boards were of shittim, or acacia wood, each board being ten cubits in length and one cubit and a half in breadth. As there were twenty of these boards on each

side, the tabernacle was thirty cubits in length. The best critics inform us that the shorter cubit, of eighteen inches, was the one then in use by the Jews, as it was not until after their return from the Babylonian captivity that they occasionally used the larger, or Babylonian, cubit of twenty-one inches.

Calling each cubit eighteen inches would give forty-five feet, English measurement, as the length of the building. Josephus gives ten cubits, or fifteen English feet as the width. To strengthen the sides five bars of acacia wood were provided to run through rings of gold secured to the boards, the center bar running the entire length of the building. Both bars and boards were overlaid with purest gold, so that, as far as this part of the structure was concerned, it presented the appearance of solid gold.

The space inclosed by these golden boards, forty-five feet in length by fifteen in width, was divided into two apartments by a magnificent veil of blue and purple and scarlet and fine-twined linen, inwrought with figures of cherubim of rare workmanship, and suspended from four pillars of acacia wood, overlaid with gold, and set in sockets of silver. The first, or outer apartment, was called the holy place. Ex. 26:33. The second, or inner apartment, was called the most holy place.

—*Id.* If we may suppose that the same proportion was observed here that was followed later in the temple, to which this building at length gave place, two-thirds of the space, or thirty feet, was allotted to the first apartment, leaving fifteen feet for the second. Then the most holy place was fifteen feet square and fifteen feet high, the boards composing its sides being ten cubits in length, which would make the most holy place a perfect cube, fifteen feet in all its dimensions, while the outer apartment, or holy place, was thirty feet long, fifteen feet wide, and fifteen feet high, the length being just twice the breadth. In the temple these dimensions were doubled. 1 Kings 6:16–20.

Four sets of curtains formed the covering of the tabernacle. The first, or innermost, of these, as described in Ex. 26:1 and onward, was composed of fine-twined linen of various colors, ornamented with cherubim of cunning work. This, thrown over the top of the building and hanging down on the outside of the boards, would form a ceiling for both apartments of surpassing beauty. Above this were the coverings of goat's hair, ram's skins, and badger skins, for shelter and protection against all conditions of season and climate. The tabernacle, as thus constructed, remained over five hundred years, until the time of Solomon.

Around the tabernacle was a larger space, called the court. Ex. 27:9–18. It consisted of a double square, fifty by one hundred cubits, or seventy-five by one hundred and fifty feet. This was inclosed by hangings, or canvas screens, of fine-twined linen, suspended from pillars of brass, five cubits in height, provided with sockets of brass and hooks and fillets of silver. The pillars were set five cubits apart, and the inclosure was continuous, except on the eastern side, where an entrance was provided twenty cubits in width, inclosed with curtains of fine-twined linen of the most gorgeous colors. Ex. 27:9–18; 38:18.

It will be noticed that all the important dimensions of the court and the tabernacle were five cubits or some multiple of five cu-



bits. Everything was constructed with strict regard to proportion and beauty, and of such material as would impress every beholder with the sense of the importance of these objects and the purity and sacredness of the worship connected therewith.

Around the tabernacle and its court the hosts of Israel pitched their tents, in four great bodies, over six hundred thousand strong. Numbers 2.

The tabernacle, as here described, was adapted to the circumstances of the children of Israel while journeying to the promised land; for it could be easily taken down when the camp was to move forward, and set up again where the pillar of cloud should indicate that the camp was next to halt. Ex. 40: 36-38.

#### ITS POSITION.

The tabernacle was always pitched with the door toward the east. Num. 3: 38. The Gentile world had apostatized to sun worship, prostrating themselves towards the east; but God so arranged his worship that those who were his followers, worshiping at his tabernacle, with their faces toward his presence, manifested by the shekinah in the most holy place, must turn their backs to the east, renouncing the worship of the sun and all idolatry. See Eze. 8: 15, 16.

Could we roll the wheels of time backward some thirty-three and a half centuries, and from some commanding height in Horeb look down upon that broad valley covered with Israel's moving multitudes, and white with their canvas dwellings, the priests in radiant vesture, busy with their service, the smoke of sacrifices and the odor of incense ascending, and over all the glory of God, hovering in a pillar of cloud by day and of fire by night, we should doubtless be prompted to exclaim, as Balaam did when the Spirit of God came upon him, and he heard the words of God, and saw visions of the Almighty, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" Here was the connecting link between earth and heaven; here was that people whom God had chosen to keep alive the knowledge of himself and of his truth in the world, moving on under his guidance to the promised land, prefiguring that vaster multitude which shall one day go up from all lands to the possession of the heavenly Canaan. Here was his organized worship, with its solemn and impressive forms set before the world. And of that worship, the tabernacle, this new-made sanctuary, was the life and center.

The important position which this building occupied in the economy of grace for that age, is stated by Paul in Heb. 9: 1-5: "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Then follows a description of the tabernacle built by Moses at the command of the Lord at Sinai. This was the sanctuary of the first covenant. The tabernacle of Moses in process of time gave place to the temple, and was embodied in that till the time of Christ. The word "sanctuary" occurs in the Old Testament one hundred and forty-two times, and is in almost every instance applied to this building, in its tabernacle or temple form. It was no insignificant object. It was no trifle in the divine arrangement of that age. It was the Lord's sanctuary, the holy and sacred place, the dwelling place of the Most High among the children of men.

#### THE NATURE OF MAN.

BY ELDER G. C. TENNEY.

##### The Body, Soul, and Spirit.

IMMEDIATELY it is asserted that man is not immortal by nature, the question arises, Has man no soul then? This question is prompted by the prevailing impression that immortality and soul are inseparable terms, because one expresses an essential quality of the other. This question is sometimes met in a way that is not to be commended for candor by saying that man is *all* soul; that is, the words *person* and *soul* are sometimes used synonymously, hence man is a soul. That does not fairly meet the case. It is better to meet the query on the point which is assumed, namely, that immortality is a necessary quality of the soul. The logic advanced is this: The soul is immortal; man has a soul; hence the essential element of man is immortal. Some virtually admit the hypothesis, but reason thus: The soul is immortal; man is not immortal; therefore man has no soul. And to say that man is all soul is virtually to deny the existence of the soul as a distinct object, thus placing the controversy upon another question than the one really at issue.

Man as a being is of a threefold nature, recognized in the Scriptures as follows: "I pray God your whole *spirit* and *soul* and *body* be preserved blameless," etc. 1 Thess. 5: 23. It is not correct, therefore, in a specified sense, to say that man is a spirit, a body, or a soul; but it is proper to say that man has a soul. This conclusion is not based upon one text of Scripture, it is taught throughout the Bible. Here are a few texts showing that these three elements may be considered separately as distinct from each other. 1. The soul and body are not identical. Mic. h 6: 7: "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" Matt. 10: 28: "And fear not them which kill the body, but are not able to kill the soul." 3 John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 2. The spirit and body are not identical. This requires no proof; but, to show a biblical distinction, see James 2: 26: "For as the body without the spirit is dead, so faith without works is dead also;" and 1 Cor. 6: 20: "Glorify God in your body, and in your spirit, which are God's." 3. The soul and spirit are distinct. Heb. 4: 12: "Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow." If it be suggested that the technical definitions of the terms soul and spirit would involve the proposition of man's threefold nature in difficulty, it may be replied that this would not affect the main question at all, for the question of the terms by which the three elements of a human being are to be designated does not disturb the more primary one of their existence; and this is already sufficiently established.

Now as to what these three principles consist of. There will be a universal agreement as to what is meant by "the body." It is the physical system. For the other two principles of human life we seem to be compelled to use the names, *spirit* and *soul*. On some account it might be better if we had others, because wrong ideas have become associated with them in many minds, and

also because their use even in Scripture is uncertain and their meaning often indistinct to the English reader, for whom these articles are written. Let it be understood then that these terms are chosen in the present argument because they apply only in the sense here indicated. The fact is they are used interchangeably in the Bible, and are applied to such a wide use as to forbid either of them being strictly limited to any one object. The idea now advanced is that there are two principles which help to compose human existence, that may be denominated spirit and soul, and the Bible thus speaks of them. What are they?

When God created man of the dust of the earth, he "breathed into his nostrils the breath of life; and man became a *living* soul." The principle here imparted was that of life, of animate existence. It was that principle which distinguishes between a living person and a dead body—a principle common to all animals. It comes from God, who is the sole author of life. In the Bible it is associated with the breath, and called by that name frequently; but literally we know that the breath is but air exhaled or inhaled. The blood is also said to be the life; it is the vehicle of life. Life is a principle permeating the system, a gift from God. We hold it by feeble tenure. Death is the cessation or absence of that principle. The Bible says that at death this life returns to God, who gave it. In Gen. 35: 18 this life principle is called "soul;" but it is more frequently denominated "spirit," as in Eccl. 12: 7: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Also Acts 7: 59, where it is recorded that Stephen cried at his death, "Lord Jesus, receive my spirit." Christ himself used a similar expression at his death, "Father, into thy hands I commend my spirit." Luke 23: 46. This life principle will be restored at the resurrection. See Eze. 37: 14.

There is nothing to show that this vital principle possesses or carries with it the faculties of consciousness or separate existence. It is simply what steam is to the engine, or what the electric current is to the motor. God made the man, the most wonderful of machines, and animated him with life from himself. But when we have considered man as a machine, or as an animal merely, we have omitted a very essential part of his nature. And of this we shall speak in our next article.

#### PAPACY THE COMING POWER.

THE *Telegraph* publishes a letter from Rome, which states that the pope is determined to leave nothing undone to induce Mr. Gladstone to form an alliance with France and Russia. He believes that this new Triple Alliance would not entangle England in continental affairs, but would render a European war utterly impossible. If this scheme fails, it is stated that whenever war becomes imminent, the pope will propose that the real differences between the intending belligerents, as distinguished from shadowy pretenses, shall be referred to arbitration; and if his suggestion be rejected, he will declare that, as the aims of the Triple Alliance are opposed to the vital interests of the church, no Catholic can conscientiously take up arms or risk his life to further them, so that in any case the pope will maintain the



peace of Europe. This is a very pretty scheme, but there is no possibility that the pope, with all his wisdom and power, can prevent war in Europe when the time comes. So much pent-up war spirit must some time find vent. Nevertheless there is no doubt that he has immense influence, and that when war has broken out he will be able to convince the nations that he alone can arbitrate the differences. The papal power will yet be seen to be the power in Europe.—*The (London) Present Truth.*

### CONVICTION FOR SIN.

BY ELDER WILLIAM COVERT.

In a former article it was shown how man has been perverted by sin. Sin is manifest ingratitude to the Creator, and is exceedingly unbecoming in man. If God in love to man gave him a beautiful world, abundantly supplied with everything that was essential to his happiness and comfort, and placed him in a garden of delights, all glorious and fragrant with sweetness, there, with life, companion, home, and title, all a gift—what should have been the emotions of his heart for God? Certainly he should have loved God with all his heart, and with all his soul, and with all his mind. Matt. 22:37. If that love had been there, obedience would have been the result; “for this is the love of God, that we keep his commandments.” 1 John 5:3.

This love cannot be restored to the heart unless it is softened through the process of conviction. There can be no love for holiness unless there is hatred for sin. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Rom. 8:7. But how can man be made to hate sin or feel any compunction for his transgressions? With the faculties of Satan alive in him, ruling all his passions, he is helpless to relieve himself. The apostle says: “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” 1 Cor. 2:14.

The power and life of the Spirit of God must energize every step that man can take toward God. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” Zech. 4:6. This Spirit leads by the way of the cross of Christ. Jesus says, “I am the way, the truth, and the life; no man cometh unto the Father, but by me.” John 14:6. They come because they are drawn. Jesus made a statement concerning the wonders of his grace, when he said, “I, if I be lifted up from the earth, will draw all men unto me.” John 12:32. It is the mystery of this wonderful love that attracts the attention of the sinner. It is something that they see not in all the dominion of darkness. Such a spectacle as the Son of God in holy love dying for his enemies to save them from destruction, will soften the heart of the one who will behold it.

The Spirit of God will quicken the mind to a sense of its guilt, as the enormity of sin's defilement is seen in the light that shines from Calvary. It was this mighty truth which the Holy Spirit put in the mouth of Peter on the day of Pentecost, that caused conviction, which resulted in three thousand becoming Christians. The scenes of Calvary were fresh in their minds, and many were doubtless personal witnesses to the sufferings of Christ.

They well knew that great injustice had been done him, and that he was innocent of any crime; but all this knowledge had not affected their hearts so as to bring conviction for sin. But when, by the power of the Holy Spirit, the apostle convinced them that it was the Son of God that had died, that they were guilty of his death, and that in love for them he bore all the shame and the pain, they ceased to taunt and to offer insult. Their mocking gave place to conviction, and remorse. Their sins, which, before this, had given them no special burden, now became like a loathsome disease that was taking their lives. The writer relates it in the following words: “Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?” Acts 2:37. They were no longer accusative nor boastful, but earnest men asking what steps next must be taken. They were told to repent and be baptized, and that they should receive the Holy Spirit. This they gladly did.

On another occasion Peter told the wondering multitude that they had delivered up and denied the Holy One, and had killed the Prince of Life. Acts 3:12-17. The whole congregation were guilty of the death of the Son of God. But he died through love for them. The fact that each sinner is guilty of the same thing that Peter accused this people of, should not be lost sight of. Each transgressor is guilty of the blood of Christ. This thought brings conviction, because the death of Christ is for each individual. For sinners he died, and each individual is alike guilty of sin. Had it not been for sin, Christ need not have died. Had not unbelief entered the heart of man, he would never have transgressed. Of the sinner, Christ said, he “is condemned already, because he hath not believed in the name of the only-begotten Son of God.” John 3:18. Again, he taught that the Holy Spirit will convince the world of sin, “because they believe not on me.” John 16:8, 9. The deepest sorrow should characterize repentance, because unbelief made the sacrifice of Jesus essential to man's eternal happiness. Both the guilt of man and the love of God are marvelously shown in the scenes which cluster around Calvary. So forcible did the apostles make the point that all were guilty of the blood of Christ that the hardened rulers accused them of intending to bring this man's blood upon them. Acts 5:28.

The sorrows of conviction that followed the preaching of the apostles as they charged the people with the death of Christ, are set forth in the book of Zechariah:—

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Zech. 12:10.

This world has never beheld other scenes of penitence like those which transpired at Jerusalem on the day of Pentecost, and after the healing of the lame man who was laid at the gate of the temple; nor has it seen elsewhere such glorious results. We cannot at this distance from those scenes enter into the reality of what had just transpired there, only as the facts are pressed home by the same Spirit which wrought such wonderful conviction in their hearts. But all should be equally interested with those who were immediately asso-

ciated with the tragedy of Calvary. Yet how few in the present age really mourn on account of sin “as one who is in bitterness for his firstborn”! But the fact that God so loved the world that he gave his only-begotten Son to die for sinners, and that Christ loved them, and gave himself for them, begets a love in the affections that did not before exist there. The emotions which fill the soul of the penitent for sin are well described in the following language:—

O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head; as a heavy burden they are too heavy for me. Ps. 38:1-4.

The reader will notice that this is a prayer of conviction and confession. The arrows of conviction make the penitent loathe himself because of sin. Further on he says, “I will declare mine iniquity; I will be sorry for my sin.” Verse 18. In another place he says: “Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.” He then prays, “Be pleased, O Lord, to deliver me; O Lord, make haste to help me.” Ps. 40:12, 13. Again the Psalmist writes: “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” Ps. 51:17.

Sinner, you are asked in the word of the Lord to accept Christ just as you are, and where you are. Will you do so now?

### IS THERE A DIFFERENCE BETWEEN SALVATION AND REWARD?

BY CHAS. F. WILCOX.

(Concluded.)

WE will now briefly consider works, and the relation of faith to works. Faith works, and so does unbelief. One may be energized by an unbelief which will lead him to work with a zeal akin to the strength of desperation. Another, a child of faith, may work with an untiring and constant activity. Here are the two extremes of cause—faith and unbelief—one of God through Jesus Christ, the other of the devil. The faith which comes through Jesus Christ will work constantly, steadily, mightily. It may operate so meekly and quietly that it may pass unnoticed by the world. The zeal and activity of unbelief are often mistaken for faith; its praise is sounded in the market places; its possessor is called the child of the Highest, and yet the whole thing is a deception of the most deadly character. Unbelief does not rest upon facts, the basis of faith, for they are wanting. The facts for the foundation of faith are only revealed in the word of God. Man is quickened or made alive by the word.

But says one, “If faith alone brings salvation, why work?” The answer is evident, For *faith works*. Faith is the cause, and the work is the result. Faith insures salvation, and it is counted for righteousness. The works follow as a natural result. It was by faith that the worthies of old “wrought righteousness,” and it will be the same to the end of time.

Do not be misled with the thought that there is somewhere in the Bible such a doctrine as “*faith and works*,” for there is not.



It is the doctrine of the faith *which* works. Faith itself does the work. Faith brings life, and life is activity, and activity is work. If one has works of righteousness, it will be because faith has "wrought righteousness" in him. It is impossible for one to have faith and not have works; the two can never be separated.

The word of God is the only basis of faith. The counterfeit article which often passes for faith is merely human speculation; it will never profit its possessor; it rests on imaginations suggested by the arch-deceiver, and the end will be ruin, disappointment, and death.

When God's word is received in the heart, it works at once, operates, governs, and controls the man. There is a danger at this point of man's thinking that when work is wrought, he himself has done it. But let us note carefully how work is brought about. We have just seen that faith works; and the cause of faith is the word of God. When the word—the word of God spoken through holy prophets of old—is received in the heart, it constitutes a living, acting principle. This principle is undying and all powerful, "for it is the power of God unto salvation to everyone that believeth." The gospel is conveyed to man in words—just such words as men speak; but *gospel words* were first spoken by God, and the one who receives these words, receives in them, and with them, the mighty life-giving power of God. He may resist this power so that it will not work effectually, but if he gladly lets the word of life operate, he will find that it works the works of God in him. And when this is true, it will not be the man who does the work, but it will be *God working in him*, "both to will and to do of his good pleasure."

When the rewards are given, it will be to "every man according as his work shall be." Rev. 22:12. The Psalmist prayed: "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90:17. David saw that man could do nothing except God worked in and through him. And the work which God sees fit to perform through the weak frame of mortal flesh is to be established upon man; it is to be reckoned to man as though he had wrought it himself; for at the judgment the result is to be given to him for his own. It is, however, wrought in man by Christ, and when it is given to him for his own, he is rewarded for what has been wrought through him.

Let no one think for one moment that his salvation depends upon what he can do himself. If you are saved, it will be *through faith* on the Son of God who gave himself for you, and not alone for you, but for both you and your sin. You cannot free yourself from one single sin, not even the stain of a sin. It requires the blood of Christ, and his blood has been given for that very purpose, that *he* might "purify unto himself a peculiar people, zealous of good works." Titus 2:14. He accepts sinners, and if they submit themselves to him, he will cleanse them from all their sins, keep them from sinning, energize them by his Spirit, and then work in them the works of God. Christ will work in man, as God worked in Christ when he was upon the earth.

Christ totally denied any power exhibited in his life as being of himself; and he is our example. He said: "I can of mine own self do nothing." "I have not spoken of myself." And again, "The Father that dwelleth in me,

he [the Father] doeth the works." John 5:30; 12:49; 14:10. These statements are from the lips of the Saviour. Do you believe them? Do you think it possible for the servant to do what the Master did not, and that which he could not? Individually, let us accept the truth that man can do nothing, and let us believe that God will work in us that which pleaseth him, even as he wrought in Christ. Then shall the works of God appear; self will die—be crucified daily—and Christ will live within us, as he did in Paul, the hope of glory.

Mark this, there is work, yea, much work to be done, and God's way is for us to submit ourselves to him, that he may work through us. Look at the mighty apostle Paul, for he worked in labors more abundant than all, and yet he was dead; but Christ was living in him, and by Christ were the works of Paul wrought. The only thing required of us is that we *let* God have his way and purpose in us.

But with the evident truth that we can do nothing, and that God expects nothing of us,—the fallen mortal man,—let us not again be deceived in thinking that it is self that is *trying* to work when the impulse to do good is felt, and that therefore we must repress it, thinking to wait till Christ shall work in us with some *irresistible* power. From the *point of surrender* Christ stands ready to will and work, and we should recognize both the *desire* to do, and the *power* to do, as coming from God, for he designs both to "will" and "work" in us effectually and mightily.

It may appear to others that we are doing, and we may deceive ourselves by thinking so, but it is not of ourselves, it is God working in us. It matters not to us what others may think; but if we deceive ourselves upon this point, we take credit and glory to self that belong to God, thereby putting self in the place of God, setting self above God, attempting to do what God only can do, hence frustrating and defeating the purpose of God. Friends, brethren, sisters, one and all, let God work.

Battle Creek, Mich.

#### WHAT BRINGS PEACE.

A DOCTOR who was once visiting a Christian patient had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said: "I want you just to tell me what it is, this believing and getting happiness, faith in Jesus, and all that sort of thing that brings peace." His patient replied: "Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new life broke in upon his soul. "Is that all," he exclaimed, "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work. Yes, Jesus said on the cross, 'It is finished,' and whosoever believeth in him shall not perish but have everlasting life." From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*The Truth.*

"WHEN you find God's plow at work in your heart, you may know that he intends to raise a crop there."

## 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.

### JESUS KNOWS.

BY ELIZA H. MORTON.

HE who formed the world  
And all therein  
Can read the human heart  
And see its sin.

No costly robe, no cloak,  
No veil of pride  
Can cover one dark blot,  
Or error hide.

The world with flattering praise  
May sing its song,  
But know, O mortal man,  
'Tis not for long.

Messiah, Christ, the Lord  
Seeks moral worth.  
His children all must be  
Of royal birth.

He takes the sinner vile,  
Forgives his wrong,  
And puts within his heart  
Redemption's song.

And then henceforth that heart  
Honest must be,  
Honest with God and man.  
Jesus can see.

Mistakes he covers o'er,  
And loves the same,  
For Jesus pities man,  
He knows his frame.

But no deceit can stand  
Before his frown;  
All hypocrites at length  
Will be cast down.

North Deering, Maine.

### THE SACRED DUTIES OF HOME LIFE.

BY MRS. E. G. WHITE.

"PUT on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him." "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. . . . Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

If we are doers of the word, we shall daily bear the cross after Jesus, subdue self, and thus bring harmony into the home life. The sweetest type of heaven is a home where the Spirit of the Lord presides. If the will of God is fulfilled, the husband and wife will respect each other, and cultivate love and confidence. Anything that would mar the peace and unity of the family should be firmly repressed, and kindness and love should be



cherished. He who manifests the spirit of tenderness, forbearance, and love, will find that the same spirit will be reflected upon him. Where the Spirit of God reigns, there will be no talk of unsuitability in the marriage relation. If Christ indeed is formed within, the hope of glory, there will be union and love in the home. Christ abiding in the heart of the wife, will be at agreement with Christ abiding in the heart of the husband. They will be striving together for the mansions Christ has gone to prepare for those who love him.

Those who are constantly at disagreement in the home life, who do not practice the words of the Lord, will not enter into the heavenly mansions, because they would find that which did not suit their taste even in heaven. Heaven is to be the home of those only who are sanctified, refined, and made meet for the society of the saints in light. If we manifest the character of Christ here, keeping all the commandments of God, we shall be cheered and blessed with glimpses of the pleasant home in the mansions Jesus has gone to prepare. Those who, through the grace given us, represent, not their own crude ideas, their own peculiar, hereditary, and cultivated objectionable traits of character, but the character of Christ, will be fit inhabitants for the heavenly city. Our ways, our will, are to be under subjection to God's will, to be disciplined by his Holy Spirit. If we are courteous and gentle at home, we shall carry the savor of a pleasant disposition when away from home. If we manifest forbearance, patience, meekness, and fortitude in the home, we shall be able to be a light to the world. All murmuring, all complaining, will be put aside by the true Christian.

We are children of the Heavenly King, members of the royal family, heirs of God, and joint heirs with Christ. The mansions Jesus has gone to prepare are to receive only those who are true, who are pure, who love and obey his words. In the mansions above we shall meet to part no more. We shall know each other in our heavenly home. But if we would enjoy eternal bliss, we must cultivate religion in the home; for the home is to be the center of the purest and most elevated affection. Peace, harmony, affection, and happiness should be perseveringly cherished every day, until these precious things abide in the hearts of those who compose the family. The plant of love must be carefully nourished, else it will die. Every good principle must be cherished if we would have it thrive in the soul. That which Satan plants in the heart,—envy, jealousy, evil surmising, evil speaking, impatience, prejudice, selfishness, covetousness, and vanity,—must be uprooted. If these evil things are allowed to remain in the soul, they will bear fruit by which many shall be defiled. Oh, how many cultivate the poisonous plants, that kill out the precious fruits of love and defile the soul! Some of these who cherish evil, think they have a burden for souls. They make public profession of their love to God, and yet see no necessity for weeding the garden of the heart, for uprooting every unsightly, unholy weed, for letting the beams of the Sun of Righteousness shine into the soul temple. They do not know Jesus. They have no knowledge of what it is to be a practical Christian, that is, to be Christlike.

There is need of prayer, of genuine faith, of patient, untiring effort to war against every evil disposition, so that even our thoughts

may be brought into subjection to Christ. That which will make the character lovely in the home is that which will make it lovely in the heavenly mansions. The measure of your Christianity is gauged by the character of your home life. The grace of Christ enables its possessors to make the home a happy place, full of peace and rest. Unless you have the Spirit of Christ, you are none of his, and will never see the redeemed saints in his kingdom, who are to be one with him in the heaven of bliss. God desires you to consecrate yourself wholly to him, and represent his character in the home circle.

When religion is manifested in the home, its influence will be felt in the church and in the neighborhood. But some who profess to be Christians, talk with their neighbors concerning their home difficulties. They relate their grievances in such a way as to call forth sympathy for themselves; but it is a great mistake to pour our trouble into the ears of others, especially when many of our grievances are manufactured, and exist because of our irreligious life and defective character. Those who go forth to lay their private grievances before others might better remain at home to pray, to surrender their perverse will to God, to fall on the Rock and be broken, to die to self that Jesus may make them vessels unto honor. When self is crucified, and Christ lives in the soul, they will cherish sincere and noble affections, such as will give fragrance to the character, and be revealed to the world in consistent words and actions. Let us all heed the words of the Lord,—“Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.”

In many families there is a great lack in expressing affection one for another. While there is no need of sentimentalism, there is need of expressing love and tenderness in a chaste, pure, dignified way. Many absolutely cultivate hardness of heart, and in word and action reveal the Satanic side of the character. Tender affection should ever be cherished between husband and wife, parents and children, brothers and sisters. Every hasty word should be checked, and there should not be even the appearance of the lack of love one for another. It is the duty of everyone in the family to be pleasant, to speak kindly. Children are to respect and reverence their parents, and parents are to manifest patience, kindness, and affection for their children. Each one should seek in every possible way to please and make happy the members of the family circle.

Our words and actions in the home bear testimony to our true character, and they are recorded in the books of heaven. The daily acts of life tell the measure and mould of our disposition and character. Where there is a lack of home religion, a profession of faith is valueless. Then let no unkind words fall from the lips of those who compose the home circle. Make the atmosphere fragrant with tender thoughtfulness of others. Only those will enter heaven who in probationary time have formed a character that breathes a heavenly influence. The saint in heaven must first be a saint upon earth. The habits of

speech, the character of our actions, put a mould upon us; and that which we cultivate in our association with others in this life, goes down into the grave with us, and will be unchanged when we come up from the grave. Many are deceiving themselves by thinking that the character will be transformed at the coming of Christ; but there will be no conversion of heart at his appearing. Our defects of character must here be repented of, and through the grace of Christ we must overcome them while probation shall last. This is the place for fitting up for the family above.

Then, fathers and mothers, husbands and wives, brothers and sisters, do not educate yourselves in the line of vulgarity of action, word, or thought. Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you, and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word, put away the unholy thought; for the True Witness weighs every word, sets a value on every action, and declares, “I know thy works.” Then let love, truth, kindness, and forbearance be the precious plants that you shall cultivate in the garden of the heart. “Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”

#### GLORIFYING GOD.

“I GLORIFIED Thee on earth, having accomplished the work which Thou hast given Me to do.” John 17:4. This is the true and only way to glorify God. The Psalmist says, “The heavens declare the glory of God,” and again, “All thy works shall praise thee, O Lord.” How is it that the works of God glorify him?—It is because they are passive in his hands, for him to manifest his power through them. They take no honor to themselves, but show forth the eternal power and Godhead of the Creator.

“God hath spoken once; twice have I heard this; that power belongeth unto God.” Ps. 62:11. All good works must come from him. “It is God which worketh in you both to will and to do of his good pleasure.” Phil. 2:13. When men come to the light, that by reflecting the glory of God it may be manifest that their deeds are wrought in him, then they truly glorify God. Only he who allows God to work in him can finish the work that God has given him to do.

The soul, therefore, who recognizes and acknowledges that he is nothing, but that God is everything, will truly glorify God, because he will allow God to exhibit his power in him. “For we are his workmanship, created in Christ Jesus for good works, which God hath afore prepared that we should walk in them.” Eph. 2:10, Revised Version. So the one who is in Christ is, like the heavens, the workmanship of God, and, like the heavens, he glorifies God.

No matter how eloquently a man may talk about the exalted character of God, if he thinks



that he has in himself power to do any of the works of God, he thereby dishonors God; for he virtually says that God is no greater than he is. He tries to pass off his own works as God's works. But in the divine plan there is no place provided for the exhibition of self. God must be all in all. "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.—*The Present Truth.*

#### GOD'S MEMORIAL OF HIS POWER.

BY ANNA AGEE.

IN 1 Cor. 8:6 we read of Christ, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." And thus we read in the simple statement of Gen. 1:1, "In the beginning God created the heaven and the earth." In these and other scriptures is revealed the fact that the Father was not alone in the wonderful work of creation, but that he had associated with him his well-beloved Son. So when we read, "Let us make man in our image," we hear the words of counsel with that Son who is the express image of his Father's person, and by whom God created all things. We read again: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." "And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "He was in the world, and the world was made by him." John 1:1-3, 14, 10.

The lowly Nazarene who had "not where to lay his head" is the great Creator. And he is God—yes, he inherits the sacred name from his Father. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." Heb. 1:4. The Father himself, addressing the Son, says, "Thy throne, O God, is forever and ever." Verse 8.

Not only were all these things made by our Lord and Master, Jesus Christ, but "all things were created . . . for him" (see Col. 1:14-16)—for his pleasure and his glory (Rev. 4:11; Isa. 43:7).

We might inquire, By what means was this great work done? Inspiration answers, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. "And God saw everything that he had made, and, behold, it was very good." Gen. 1:31. There are no degrees of goodness in the sight of the righteous God—good is good—perfect.

The same great God who spoke all things into existence, now upholds them "by the word of his power" (Heb. 1:3); and "by him all things consist" (Col. 1:17). Thus the Bible shows us that it is the power of Christ, the Creator, that upholds the worlds and their contents in their proper places, and causes the atoms of matter to cohere and adhere.

"This same Jesus" while on earth healed the sick, cast out devils, raised the dead, and stilled the waves, thus demonstrating to mankind his power to control that which he has made. The same power that created the

heavens and earth performed those miracles. "He spake and it was." None but he who has power to create can preserve and control perfectly all creation. It is this same power that redeems.

A corrupt man (and "all have sinned," "they are all gone out of the way, they are together become unprofitable") cannot do good any more than a corrupt tree can bear good fruit. Matt. 7:18. Therefore, in order to be kept or saved from sin, man must be made a "new creature;" he must experience the creative power of God within his heart. That being true, plainly redemption is creation; the power to redeem is the power to create. And when the Lord makes us new creatures, he does it. He never does his work half way. When it is done we know it is done. When he creates a thing it is not a shoddy piece of work—even in the eyes of the omnipotent, omniscient God; it is "very good."

The only point that need concern us is will we let him perform the work in us? We have his word for it that he is able to keep us from falling and to present us faultless before the presence of his glory (Jude 24); and he is just as willing to make us new creatures and sustain us by his creative power as he is able. All this he has promised to do; for he says: "A new heart also will I give you, and a new spirit will I put within you." "I will put my Spirit within you, and cause you to walk in my statutes." Eze. 36:26, 27.

The power to redeem being the power to create, "the power of God unto salvation" is nothing more nor less and none other than the creative power of God. Whatever professes to be the true gospel—which "is the power of God unto salvation" (Rom. 1:16)—must point us continually to God's creative power, or it is counterfeit.

#### THE MEMORIAL OF THAT POWER.

God has given us a memorial to keep his power in continual remembrance, the observance of which is to show our faith in his power, not alone to create and uphold the universe, but to create and keep us new creatures in Christ Jesus. That memorial is the Sabbath day. Thus reads the Sabbath law:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. [Why?] For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore [for which reason] the Lord blessed the Sabbath day, and hallowed it. Ex. 20:8-11.

This memorial was instituted at creation (Gen. 1:1-3) and it is to continue not only throughout all generations of this present world (Ps. 135:13), but also throughout eternity, when God's original purpose concerning this earth and its inhabitants will be carried out—when this earth shall be renewed, re-created, and all made perfect, a fit habitation for the righteous. 2 Peter 3:13; Isa. 65:17; Ps. 37:9-11. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

This memorial would always have been observed had man never have fallen, for "the Sabbath was made for man" (Mark 2:27), before there was any sin in him. If man in

his innocency had need of a memorial of God's power, who can say he does not need it now when Satan has gained the sway he has, and places so many things in man's way to cause him to forget God?

The Sabbath answers the purpose for which it was instituted perfectly. It keeps in continual remembrance the power of God, for we are commanded to "remember the Sabbath day, to keep it holy;" that keeps us remembering it all the week, from the ending of one Sabbath to the beginning of the next. This we must do in order to have everything so planned or carried out as to enable us to keep it holy when it comes, from the moment it begins to its close.

If we rightly observe it, how can this memorial do otherwise than cause us to be "strong in the Lord and in the power of his might," and awaken in our hearts gratitude and thanksgiving toward the One who has done and is doing such wondrous things for us? When we remember God's wonderful power, how can we doubt but that he will not fail to keep us from the very evils to be saved from which he invites us to come to him? He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This is the power of God to everyone who believes, to everyone who will let it work (Phil. 2:13); and his power is creative power—almighty power—a power that can make something out of nothing. That power is coupled with infinite love—a love as great for poor, fallen humanity as for his only-begotten Son; for the Saviour prayed: "That they all may be one; . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:21-23.

Our Redeemer says, "Come," and he promises to establish us and keep us from all evil. Rev. 22:17; 2 Thess. 2:3.

"Let us hold fast the profession of our faith without wavering; for He is faithful that promised." Heb. 10:23.

(Concluded next week.)

#### MRS. TUCKER'S DREAM.

THERE are but few who doubt that Mrs. Booth, the "mother of the Salvation Army," was a good woman; but that does not prevent her memory being used to mislead people. Frequently we have heard very unbecoming remarks about her present connection with the Army as its representative in heaven. In the Easter number of *All the World*, a monthly published by the Army, Mrs. Booth-Tucker, daughter of Mrs. Booth, portrays in a vivid manner the reappearance of her mother one night while at sea. "Her eyes rested upon me; her hand touched mine. She was the same—my mother. She spoke to me—wonderful words they were. She talked of my brothers and sisters, and of the general, and talked of the Army. And for a moment she bent over me as of old, and kissed me." These are some extracts from the statements she makes. We could attribute it to a dream, and there would be nothing strange about it; but Mrs. Tucker says: "Whether in my dreams or otherwise, I am sure God sent her to me that night. She sat beside me on the narrow bunk of my small sea cabin."

She has no doubt her mother was there. But this shows how little the word of God



counts with some people when it is confronted by traditional error. The Bible says: "For the living know that they shall die; but the dead know not anything, neither have they any more a [an earthly] 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: 5, 6. Now, are we to believe that Mrs. Tucker's impressions are reliable, and that her mother was there?—Not unless we throw away this and other equally plain passages of Scripture.

The Salvation Army is not in league with Spiritualism, surely; and yet this is the essence of Spiritualism. It only asks that we shall accept the revelations that come to its devotees in that very manner. Not only is the Army permeated with these ideas about the dead, but other branches of the church freely hand these things around for solemn truth. They could not please the enemy better. Saul and the witch of Endor bringing up what purported to be Samuel is the only instance of pretended communication from the dead recorded in the Bible; but we all recognize this to be ancient sorcery, or modern Spiritualism, the work of evil spirits. Why should Christian people dabble with such things, and encourage the great work which in these last days forms Satan's masterpiece of deception?

Mrs. Tucker does well to venerate the memory of her mother, who rests from her labors. Our weary spirits in dreams often seek solace in the tender associations of the past. God may give us those dreams to comfort and encourage us; but we should not attribute to them a reality which is so plainly contrary to the Bible, and so evidently in harmony with serious error. False sentiments may warp the judgment and affect the persuasion of the mind; but we should remember that it does not change the truth of God. People deck the cross with roses in their pictures, but the cross of Calvary had no roses about it. So we may in our imaginations clothe the monster death with the garb of light, and deck his brow with the crown of immortality; but death is the same cruel, relentless enemy, implacable, cold, and dreadful.—*Bible Echo*.

#### A FREE RELIGION.

HERBERT, being the son of his father, is somewhat grasping in disposition. He has never attended those great free institutions, church and Sunday school, until this fall. After his first experience he strutted about with his hands in his pockets and the expression of one who has made rather a good thing of it.

"Well, Herbert," said the minister, who had come to dine and incidentally to speak of the duty of the rich members of the parish towards the church, "how are you?"

"I'm well," responded Herbert. And then in explanation he added:—

"I've been to church and Sunday school this morning."

The minister was touched by the boy's simple pride in the religious feat, and said sympathetically:—

"Were you, my boy?"

"Yes, sir," said Herbert, with pride that amounted almost to arrogance. "Yes, sir, and it didn't cost me a cent."—*Selected*.

## The Home Circle.

"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*.

#### KRONER'S BATTLE PRAYER.

FATHER! I cry to thee.  
Round me the billows of battle are pouring—  
Round me the thunders of battle are roaring;  
Father on high, hear thou my cry—  
Father, oh, lead thou me!  
Father, oh, lead thou me!  
Lead me o'er death and its terrors victorious—  
See, I acknowledge thy will as all glorious;  
Point thou the way, lead where it may—  
God, I acknowledge thee.  
God, I acknowledge thee.  
As when the dead leaves of autumn whirl round me,  
So, when the horrors of war would confound me,  
Laugh I at fear, knowing thee near—  
Father, oh, bless thou me!  
Father, oh, bless thou me!  
Living or dying, waking or sleeping,  
Such as I am I commit to thy keeping.  
Frail though I be, Lord, bless thou me—  
Father, I worship thee.  
Father, I worship thee.  
Not for the love of the riches that perish,  
But for the freedom and justice we cherish  
Stand we or fall, blessing thee, all—  
God, I submit to thee.  
God, I submit to thee.  
Yea, though the terrors of death pass before me—  
Yea, with the darkness of death stealing o'er me,  
Lord, unto thee bend I the knee—  
Father, I cry to thee.

—*Eugene Field*.

#### A CONSECRATED CHOIR.

BY MRS. H. W. MASTERS.

MARCH in New Hampshire, and the snow was beginning to melt from off the hills, and the rivers to roar with their increase of water.

H. was to have a new minister, consequently was somewhat wrought up with expectation. The matrons of the church were busy as bees, overseeing the cleaning and necessary renovations of the parsonage; for its expected occupant was a bachelor.

The various committees on reception met to report; but the busiest and most important of all was the choir; and the heavy spring air conveyed the fact to half the town that hymns, chants, and anthems were receiving faithful practice.

Edith Russell entered the church, and with a sigh of relief to see that it was empty, seated herself at the organ. Without consulting anyone she was resolved to introduce into the present plain service elaborate musical changes, recently seen and admired during a visit to a cousin in a neighboring city. This was her first opportunity of running her selections over on the organ.

"The voluntary this time will be sung," she mentally asserted, "but the recessional I shall play, and the offertory, too." A little frown puckered her smooth forehead for a moment when she came to consider that in numbers there is strength, and that, perhaps, if she had enlisted more than herself in this undertaking there would have been a greater possibility of it being permanently successful. Not being a singer she had entirely overlooked vocal offertories; but there was no time now to make changes; she would run the risk of bearing alone all the displeasure she might incur. At this moment chorister and choir came in, and the anthem was immediately taken up.

At the close of the rehearsal, Mr. Stutes, the leader, and an admirer of Edith as well, walked home with her. Edith now confided to him her plan for the coming service, and received not only consent but his hearty encouragement.

Mr. Hart, the new minister, did not arrive till late Saturday night—too late, in fact, for the reception to have been given in his honor, which was postponed until the following Monday evening.

Edith had hoped to see him before time for service, though any uneasiness she felt concerning what he might think of her meddling in the regular established order of service of the church in H., was quieted by the knowledge that gentlemen always agreed with her, and helped her to have her way. But an informal gathering of officials and the prominent members of the church at the parsonage prevented even a word between minister and choir, and the bell was on the last stroke before he entered the church.

Edith could hardly decide whether she should be able to sway this self-contained looking man, to whose appearance a slight baldness, and the very expert use of spectacles, added dignity even to society.

He listened attentively to the remarkably well-rendered voluntary anthem, but the congregation forgot the choir in the wonderful prayer and brilliant comments on the Bible lesson that followed. Each member from the first felt the influence of this spiritual mind, that had no purpose other than that of feeding his Master's flock.

Somehow, even to Edith, Schumann's "Happy Farmer" sounded out of place as an offertory. But never before had these minor services, as Edith termed the reading of the hymns and Bible lesson, seemed so sacred and important. She, however, comforted herself that these uneasy feelings came from a nervous apprehension as to how her innovation would be received by the church in general.

The sermon was an exquisite delineation of Christ's tenderness and love, and, although Edith was touched by its gentleness, she could not keep her thoughts from wandering to her own part of the service and its results. Thus the emotional, the strongest part of her nature, was closed to an appeal that otherwise must have moved her by its spiritual force. The closing hymn and benediction seemed like a dream, so intent were her thoughts on the probable effect of the recessional. She saw that Mr. Hart started and almost frowned when she struck the first chords of the brilliant march from one of our popular operas; involuntarily she shut off the trumpet stops, and took her foot off from the bass pedal.

Mr. Hart showed immediate energy in meeting with his various church committees; he unhesitatingly accepted the position of president of the Music Committee, although time out of mind his predecessors had refused that honor. Before the next choir meeting he had called on Edith, and, in the kindest manner possible, asked that the organ service might be omitted for a time. Edith was not only mortified by the request, but angry.

"Anyone would think that he wore a miter, instead of being a licensed preacher," she exclaimed to her mother upon his departure.

Edith's mother was one of those Christians whose constancy never fails to sustain uplifted hands; her softened explanation, "He only asked you to wait," quieted Edith. But the dim consciousness that she had taken from rather than improved the service, made Mr. Hart's words seem a reproof rather than a request.

The young people, who had been delighted with this addition to the service, were loud in expressing their disapprobation at its discontinuance. Edith found it impossible to give them the real reason for giving it up. Mr. Hart was present at the next choir meeting,



and in giving the leader the list of hymns, said:—

"I have selected these hymns because if rightly rendered they will aid in gathering the congregation into unity of spirit, and bring them into sympathy with the truths I hope to be able to present. Believe me," he continued, "we have missed the grand object of music in the church service when it fails to awaken its hearers to a consciousness of sin and a desire for a higher and purer life. Souls come to God's house to be fed; and we cannot be too careful that the food is brought directly from our Father's storehouse. We cannot expect sober, Christian thoughts as a result of worldly music. And," he added, "I lay this burden upon you that you are in a sense as responsible for this church spiritually as I am."

Edith's fingers trembled so that she could hardly play the simple measures of "Rockingham." She had accepted the position of organist because she knew she could fill it better than anyone else, and for social reasons. Her whole being revolted at the thought that she was held accountable for the weal or the woe of the church. Yet she was a professing Christian, and in moments of unusual zeal and ardor had contemplated going as a missionary to the heathen. True, if she had any special gift, it was music; but it seemed so strange to work for the salvation of souls through an organ. She had often thought how beautifully she could talk of Christ to the sinful, the sorrowful; even the unfeeling might be touched; but she had never thought of making music the instrument for the accomplishment of so grand an object. Now she really felt surprised that she had not thought of it unaided, understanding the wonderful power of music as she did, through its effect upon herself.

She did not tell her mother what Mr. Hart had said. She felt certain that if she repeated it she would resign at once, and she wished to consider this new method of doing good before she gave the opportunity to another.

She evidently had been more impressed than any other member of the choir, for, as she quietly took her place Sunday morning, Mr. Stutes laughingly inquired, "Can you play as well as the parson can preach?" but he received no flippant answer.

Mr. Hart looked apprehensively towards the choir. He realized that his talk of Friday evening had not been received in the spirit he had hoped it would be. Edith's impassive face neither increased nor allayed his anxiety; but before the first hymn was played through, he took courage to believe that he had been understood by at least one of his choir, so sweetly and impressively was it rendered.

Later on Mr. Hart preached a wonderful sermon upon consecration, and in the great awakening that followed, the little church at H. came to know the power of a consecrated choir.—*New York Observer.*

#### QUEEN VICTORIA'S CROWN.

If Queen Victoria were compelled to wear the beautiful crown, of which she is so worthy, all the time, she would be a woman greatly to be pitied and never to be envied, for that magnificent affair weighs nearly two pounds. It holds more than 3,000 precious stones, more than 2,700 of which are diamonds. The golden headband holds two rows of pearls, the lower having 129 and the upper 112 of these treasured stones. Between these bands in front is a large sapphire, and behind it a small sapphire—small only when compared with the one in front, however—with six still smaller ones and eight emeralds. Between the sapphires fore and aft are ornaments containing 286 diamonds. Surmounting the band are eight sapphires, above which are eight diamonds, and eight

feetons which hold 160 diamonds, and in the front, set in a Maltese cross composed of 75 large diamonds, is the magnificent ruby given to the Black Prince in 1367 by Pedro, king of Castile, and which was worn by that dashing monarch Henry V. on his helmet at the battle of Agincourt.

In addition to these, three crosses containing 386 diamonds are set around the upper part of the crown, between which are four ornaments, each holding a ruby in its center, and containing, respectively, eighty-four, eighty-six, eighty-five, and eighty-seven diamonds. From the crosses rise four arches composed of oak leaves and acorns, the oak leaves containing 728 diamonds, and the acorns—thirty-two in number—made each of a single pearl set in cups composed of diamonds. Surmounting the arches is the base of the cross which surmounts the whole. The base, or mound, as it is called, contains 648 diamonds, and the cross—the crowning glory of all this magnificence—contains a large sapphire and 112 diamonds.

Of course, anything so grand as this is worth a great deal of money, and the value placed upon it by experts is \$1,500,000. It is kept in a great iron cage, along with the other crown jewels, in the Tower of London.—*Harper's Young People.*

#### POLITENESS.

"NEW YORKERS are in too great haste to be polite," said a gentleman one day. "They have not time in these bustling, hurrying days of competition, and the eager rush to be rich, for the courtly gallantry of days gone by. The gracious manner, the deference, the ceremony of the Southern man is seldom practiced by anybody at the North. It takes time to be polite."

"More's the pity then!" rejoined a lady. "We have only one life to live, and we ought not to sacrifice every sweet thing in it to the one frantic endeavor to accumulate money."

"Not money making alone, madam," said her friend, "but the mere effort to keep in line, to keep one's position, crucifies the instinct to politeness. Else, why do we, the stronger sex, habitually seize upon the seats in the ladies' cabin of the ferry boats, while gray-haired matrons and delicate girls stand wearily in sight? Why is a man singular who now rises and offers a seat in a street car to a woman? Why do men keep their hats on in places of business when talking to women? Why do boys let their mothers carry bundles and bags? Why do young men forget to rise when ladies enter the parlor? Why?"

"My dear sir," interrupted the lady, "you must see that our sex, not yours, is to blame. We mothers have the early training of the boys in our own hands. A mother said to me the other day that she dropped the book she was reading on the floor by accident, and two of her sons, lads of twelve and fourteen, sprang to pick it up and restore it to her. Before either could reach it, she picked it up herself.

"'Mamma,' said John, in grave remonstrance, 'you won't let us be polite to you when we try to.'"

Is it not true that mothers fail to demand and accept attentions to which they have a right?

And do they always show politeness themselves?

Who has not seen mother forget to say "thank you" in the right place, forget to acknowledge the motive when the act has perhaps been blundering? When politeness is again the rule of everyday life in the everyday home, New Yorkers and others, too, will find time to be polite.

Never economize politeness. To be courteous is a divine injunction. Courtesy should

flavor every act of the most ordinary day. Its practice would invest life with beauty and sweetness, would garland the rough places and soften the hard, and be a soothing balm to the sensitive spirit so often needlessly wounded.—*Christian Intelligencer.*

#### CURIOSITY.

IDLE curiosity should be repressed. Children, for instance, should not be allowed the habit of asking questions, as they often do, for talking's sake. Children cannot be too much impressed with the fact that to ask curious questions is a sign of an ill-bred person. Never should they ask for whom one is in mourning, nor, excepting among their contemporaries, how old anyone is. Many people have a weakness on the latter subject, and for a child to ask a lady of uncertain age before others, or at any time, the pointed question, "How old are you?" is likely to rouse the inward wrath of the individual.

The amount of curiosity many people have concerning the incomes, ages, pursuits, and private affairs generally of their neighbors is amazing. People should be permitted to say for themselves as much about their concerns as they please, and once having let them take the initiative, you can manifest interest, and show that you care for their confidence. To seek to obtain information that they do not wish to give you is alike bad taste and wrong feeling. To indulge curiosity by listening to idle tales and conversation that can be characterized only as gossip—in the lower meaning of the word—is deteriorating to mind and heart. To investigate purposely the affairs of your neighbor is wrong, and one illegitimate weapon is chatting over those said concerns with your servants. The latter always take, sensibly or insensibly, their cue from their masters, and very soon know whether some item of news, some insinuation or innuendo, a surmise or a fact gossiped back by other servants, will be favorably received or not. It is for the well-being of every house that such retailing of the affairs of others should be checked, and not encouraged, and at least if you cannot prevent your servants from following the bent of their tastes in their conversation with their fellows, you can stop all gossip being repeated to you.—*L. E. Dobrée, in Mothers' Companion.*

#### VALUE OF A DROP OF OIL.

EVERY housekeeper knows how annoying it is to have the hinges of the door squeak, and the locks and bolts refuse to move unless great force be used. Many do not realize that a few drops of oil will, as a rule, remedy these annoyances. First spread a newspaper on the part of the floor over which the hinges swing. Now, with the sewing machine oil can, oil the hinges thoroughly, and then swing the door back and forth until it moves without noise. Wipe the hinges, but let the paper remain for a few hours, to guard against the possible dripping of oil. For locks and bolts, guard the floor in the same manner. Oil them thoroughly, working them until they will move with ease. The egg beater and the ice cream freezer should be oiled in the same manner.—*Selected.*

PROGRESS in the manufacture of matches is noted by a German authority. Sodium chlorate is now used instead of the potassium salt for "headless matches," which ignite throughout their length, and may be used repeatedly. The growing scarcity of suitable wood has led to the use of match sticks—reported to be excellent—moulded from peat. The dangers of the occupation of making matches seem to have been greatly exaggerated, for there were no cases of phosphorus poisoning in Germany in 1886, only eight in 1887, and three in 1888.—*Selected.*



## Health and Temperance.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31.

### IT'S THAT THAT PUZZLES ME.

I'm not surprised, 'mong workingmen,  
Truth's so misunderstood  
That they imagine, now and then,  
A glass will do them good;  
But when 'mong men of mind and thought  
I look around, and see  
The very selfsame blunder taught,  
It's that that puzzles me.

I'm not surprised that men who're lost  
To all ennobling life  
Shall drink—despite the fearful cost—  
This cause of so much strife;  
But how good men who preach His name,  
Mankind from sin to free,  
Can drink this cup of sin and shame,  
It's that that puzzles me.

—T. G. Evans.

### WHICH IS WORTH THE MORE?

In speaking of the training of the celebrated mare, Nancy Hanks, which recently trotted a mile in 2:04, the *Voice* draws an important lesson. It occurs to us as we read, which is worth the more, our children or our animals? How do you look at it, reader? The *Voice* says:—

There are important scientific and physiological laws that are observed carefully and studied closely, when the improvement of stock is concerned. One of these days we shall learn that similar laws apply with at least equal power to mankind. The young colt which bids fair to become a great trotter is taken in hand by the trainer almost as soon as it can walk. Its feeding is carefully considered. Its surroundings are attentively looked after. Care is taken to make it courageous, even-tempered, ambitious. The law of heredity and the law of environment are both brought to bear to make the perfect horse. Men have found that the colt of illustrious pedigree may be ruined by bad treatment, and, on the other hand, they have found that a colt of no pedigree may sometimes develop into an equine genius that makes a pedigree for all its future progeny.

If every boy and girl that comes into the world could during one generation have as much intelligent care bestowed upon him or her as Nancy Hanks had as a colt, it would be a wonderful world thirty-three years hence. There are thousands of men to-day who devote five times as much care to the proper treatment of their live stock as they devote to the proper training of their children, and pleuropneumonia makes a great deal bigger stir in Congress than alcoholism ever did. But now we're getting Nancy Hanks into politics, and she deserves a better fate.

### WATER AS A MEDICINE.

THE human body is constantly undergoing tissue change. Worn-out particles are cast aside and eliminated from the system, while the new are ever being formed, from the inception of life to its close. Water has the power of increasing these tissue changes, which multiply the waste products, but at the same time they are renewed by its agency, giving rise to increased appetite, which in turn provides fresh nutriment.

Persons but little accustomed to drink water are liable to have the waste products formed faster than they are removed. Any obstruction to the free working of natural laws at once produces disease, which, if once firmly seated, requires both time and money to cure.

People accustomed to rise in the morning weak and languid will find the cause in the imperfect secretion of wastes, which many times may be remedied by drinking a full tumbler of water before retiring. This very materially assists in the process during the night, and leaves tissue fresh and strong, and ready for the active work of the day.

Hot water is one of the best remedial agents. A hot bath on going to bed, even in the hot nights of summer, is a better reliever of insomnia than many drugs. Inflated parts will subside under the continued poulticing of real hot water. Very hot water, as we all know, is a prompt checker of bleeding, and besides, if it is clean, as it should be, it aids in sterilizing our wounds. A riotous stomach will nearly always gratefully receive a glass or more of hot water.—*Selected.*

### BOYS AND TOBACCO.

DR. SEAVER, of Yale College, physician and professor of athletics, is a man of science, who follows scientific methods in investigation.

He has been for eight years observing the effect of tobacco smoking upon the bodies and minds of Yale students, and he has just published a remarkable budget of statistics.

He informs the public that the students who smoke are inferior, in physical vigor and mental ability, to those who do not.

He says the smokers have less lung power than the non-smokers, less chest capacity, less bodily weight, and are of less height.

He says the muscular nervous power of the smoker is noticeably less than that of the non-smokers.

He says the smoking habit is disadvantageous to scholarship. Of those students who, within a given time, have received honorary appointments, only five per cent. were smokers.

His demonstrations seem to be influencing the minds of Yale students.

The doctor is able to report that seventy per cent. of the senior class do not smoke, that the leading athletes do not smoke, and that not a single candidate for the rowing crew is a smoker.

Young America, athletic, intellectual, and ethical, may well meditate upon Yale students.—*Frances E. Willard.*

### HEALTH IN THE SLEEPING ROOM.

If there is any calling in which there is a wide field for women it is in architecture. In the average home the chambers are often the smallest and most inconvenient rooms in the house, situated, perhaps, on the shady side, with no definite place planned for the bed, which must frequently be where the wind will blow directly on the sleeper's head if the one window is left open at night.

When we take into consideration the fact that about one-third of our lives is spent in our sleeping rooms, it would seem imperative that we give earnest thought and attention to the requirements necessary for the health of the occupants.

Rooms situated on the north side of the house should never be used as chambers, except for guests who occupy them only occasionally. The lack of sunshine and good ventilation in a chamber is sufficient of itself to account for many of the ills with which we are afflicted.

If you can choose or provide your own furnishings, do not carpet the floor. In a chamber, above all other rooms, a hard-wood floor provided with a few rugs is best, both on account of neatness and health. The carpet conceals an enormous amount of refuse, and tells no tales of what it harbors.

The less furniture in the room the better. Rattan or willow chairs, with removable cushions of cotton texture, are desirable; brass or

iron bedsteads are preferable to wood, and a screen high enough to protect one from the draught of an open window at night is almost as necessary as a bedstead.

Those who are fortunate enough to be able to build their house as they choose, if they follow the advice of eminent physicians, will not paper the walls of their bedrooms, which should be finished in hard plaster with a smooth finish, and tinted; nor will they paint the woodwork, which should be of hard wood, finished in oil.

Physicians assert that it is not healthful to sleep near the wall, on account of dampness, and also because one's breath is thrown back from a wall and inhaled again.—*Selected.*

"WHEN I was a young man," said President Finney, "almost every young man used tobacco, and I among the rest. After I was converted I continued to use it. The practice was so common that the question as to whether it was right did not occur to me. I was as innocent as a babe about it. But when I was holding revival meetings in New York City, I was one day filling my tobacco box from a paper I had just bought, when the gentleman in whose house I was staying came into the parlor and said, 'Brother Finney, do you think it right to use tobacco?' 'Right? Of course it isn't right. Here, you take this tobacco and keep it until I call for it.' The minute the question was presented to me I knew it wasn't right, and I have never touched tobacco from that day to this. And I believe what success I have had in life has been due in a great measure to my manner of settling every such question. When I saw a thing was wrong, I gave it up at once and forever, and when I saw a course was right and my duty, I entered it without stopping to confer with flesh and blood."—*Selected.*

THE drink bill of Great Britain last year amounted to \$700,000,000. This is enough money to support a fifth part of the population in comfort. To say nothing of the domestic misery, of the crime and cruelty, which it causes, every statesman, every politician, every editor knows that the spending of this immense sum in this way is a huge and hideous economic crime. Yet in England, as with us, statesmen and politicians and editors are afraid to attack it. They cower and tremble before this monster evil, and dare not assail the interests of men who control so much wealth. Their attitude towards it is that which they have occupied towards other mighty abuses in the days of their power.—*Christian Standard.*

A LEADING surgeon in the British army, Sir Charles Crawford, declares that on account of alcoholic drinks the size and endurance of British soldiers is materially diminished, and the human race, as determined by the English, is greatly deteriorating by the same cause. Alcohol ruins men for everything, work or war, mentality or morality. The most serious part of it is the morality. There is naught so debasing in this world as the whole drink business and its associations from the worm, the still, to the drunkard in the gutter, or the debauchee in the brothel. With the rapid increase in drink, the corresponding deterioration in the race, how long will it be ere man will fall so low that his reform will be hopeless? And yet we are told that we are rapidly nearing the world's conversion.

A GRAY head does not mean a withered heart. True life is never old. No man's age is to be told by his mere birthdays; they tell the age of his flesh, but not of his spirit. The good, the pure, the wise, flourish in immortal youth.—*Dr. Parker.*



## Mission Fields.

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

### THE FATE OF FINLAND.

WHILE it is probable that at no distant period Ireland will secure the long-desired boon of home rule, there is another nation in Europe from which the privileges of local self-government are being gradually withdrawn.

The grand duchy of Finland lies at the extreme northwestern end of the Russian Empire. A narrow gulf separates it from Sweden. To the north lies the semi-Arctic country of Lapland. It is inhabited by an intelligent, thrifty, and law-abiding race to the number of nearly two and a half millions.

The Finns are especially interesting as being probably one of the most ancient people on the continent of Europe. They have occupied their present home since the end of the seventh century or the beginning of the eighth, having been driven from their settlement on the Volga, probably by the Bulgarians.

For a long period the Finns were subject to Sweden, and as a fact the Swedish tongue is still largely used among them. Eighty-three years ago, however, the Grand Duchy was ceded to the Russian emperor by the treaty of Frederickshamn, and thus became an appanage of the Russian crown.

But whether under Swedish or Russian control, Finland has always retained its ancient constitution, and for the most part has been allowed to manage its own local affairs. It has had its own Parliament, its own monetary system, and its own custom houses.

To the czar, however, has been reserved the right of veto and the appointment of the governor general, while the military and foreign affairs of Finland have been under the control of the central Russian Government at St. Petersburg.

It now appears that these quiet and industrious Finns are doomed to lose such liberal institutions as still remain to them, and to come under the stern despotism to which the Russians themselves are subjected. Their peace has been greatly disturbed by the events of the past two years.

The Czar Alexander has manifested during this period a grim resolve to "Russianize" Finland as Poland has already been Russianized. He is determined to deprive the Finns of their political liberties and separate system, and to absorb the grand duchy into the empire.

The first step that the czar took in this direction was to replace, in 1890, the Finnish currency by that of Russia. In the following year a far more serious blow was directed at the Finns. An excellent penal code has been framed with great care by the Finnish Senate. Scarcely had this penal code been put into execution when the czar decreed that it should be altogether suspended. Since then the administration of justice in Finland has been thrown into confusion.

In the summer of 1891 the czar was spending a few weeks in his yacht off the coast of Finland. One day he wrote a letter of some importance, and stamped it with a Russian postage stamp. He dispatched it with the orders that it should be sent forward without delay. It was sent back to the yacht with the statement that it could not be forwarded until it bore a Finnish and not a Russian postage stamp.

The czar angrily declared that henceforth none but Russian postage stamps should be used throughout Finland. Soon afterwards he put the threat into execution.

When the most effectual means are sought to assimilate one nation with another, the method usually chosen is to stamp out the

language of the subject nation. This the czar is attempting to do in Finland.

The teaching of the Russian language has been made compulsory in the Finnish schools, and within four years it is intended that all subjects of instruction shall be taught in Russia, and that no schoolbooks except those in the Russian tongue shall be used in Finland.—Selected.

### A SAMPLE ROMAN CATHOLIC COUNTRY.

THE following from the *Gospel in All Lands* presents a picture of the degradation the Roman Catholic Church will bring a country to if left untrammelled:—

Ecuador is the only country in America in which the Romish Church survives as the Spaniards left it. One-fourth of all the property in Ecuador belongs to the bishop. There is a Catholic Church for every one hundred and fifty inhabitants; of the population of the country ten per cent are priests, monks, or nuns; and two hundred and seventy-two of the three hundred and sixty-five days of the year are observed as fast or feast days. The priests control the government in all its branches, dictate its laws and govern their enforcement, and rule the country as absolutely as if the pope were its king. As a result seventy-five per cent of the children born are illegitimate. The people know nothing but what the priests tell them; they have no amusements but cockfights and bullfights. There is not a newspaper printed outside of the city of Guayaquil. Although Ecuador is called a republic, it is simply a popish colony. The Spaniards are the aristocracy, poor but proud. The mixed race furnishes the mechanics and artisans, while the Indians till the soil and do the drudgery.

### WORSHIPING MEDICINE BOTTLES.

A GOOD story is told by the *Modern Church*. An eminent lady missionary in Burma recently gave Dr. A. J. Gordon an instructive but somewhat startling chapter from her experience. In one of her tours, she said, she came upon a village where cholera was raging. Having with her a quantity of a famous pain killer, she went from house to house administering the remedy to the invalids, and left a number of bottles to be used after she had gone. Returning to the village some months after, the missionary was met by the head man of the community, who cheered and delighted her by this intelligence: "Teacher, we have come over to your side; the medicine did us so much good that we have accepted your God." Overjoyed at this news, she was conducted to the house of her informant, who, opening a room, showed her the pain killer bottles solemnly arranged in a row upon the shelf, and before them the whole company immediately prostrated themselves in worship.—Selected.

It should never be forgotten that doing our duty to the people at home, however faithfully it is done, does not meet the claims of the 200,000,000 heathen of Africa nor of the 286,000,000 heathen of India, nor of the 400,000,000 of China, who have nobody at home to care for them. Let us be faithful and earnest at home, and those that are really most earnest and self-sacrificing at home will be most anxious to help those abroad who "have no helpers." There are thirty times as many heathen as there are evangelical Christians in the world, so that over against every Christian, besides the unsaved at home there stand thirty heathen. For them he is responsible. They are his share. If he does not give them the gospel, he has no right to presume that it will be given to them by anybody. We cannot escape this responsibility, short of doing our

best. If we have not done our best to save these thirty, how can we say with Paul, "I am pure from the blood of all men." How much ought I to pay, to do to enlist others in the work, and to give to meet such a responsibility?—*The Leader*.

THERE is a population of 70,000 in Iceland, yet the only military force employed consists of two policemen, stationed at the capital, Reykjavic, and the only two lawyers on the island are the State's attorney, as he may be called, and another, who is on hand to defend anybody that may be put on trial.

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### THE RESTORATION

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## Our Work and Workers.

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

### AN INCIDENT.

FROM a private letter from a dear fellow-laborer, Elder L. C. Chadwick, we take the liberty to make public the following:—

I have had some very precious experiences since I wrote you last. My visit to our German and French brethren in South America was one that I shall never forget. Some of them had never seen a S. D. A. minister, and those who received the truth in Kansas have been several years without help. None of them could understand the English. I could understand a little of their German and a little of their French, but the Spanish was the language in which we had to converse, and in which I had to do my work with them, as they understood it better than any other except their native tongues. One night as we were having a meeting in a little mud house belonging to one of our brethren, I noticed that one sister, who was a Russian German, and who cannot understand a word of English or Spanish, seemed to be deeply interested in what I was saying. Tears would come to her eyes, and she would often nod her head as though she was understanding me, and yet I knew that unless the Lord was helping her, such could not be the case.

After meeting was over I went with them to their home, and she began to tell in German to another woman who did not attend the meeting, some of the things that I had said in Spanish. I asked her husband to question her about how she understood, and she replied that she understood in her own tongue as the people did on the day of Pentecost.

Man's necessities are God's opportunities. If Brother Chadwick had spoken in French, the German brethren would not have understood; if he had spoken German, the French brethren would not have understood. He spoke in Spanish, which all could understand save this precious soul, and the Spirit of God translated it into her own tongue. Brother Chadwick remarks: "I believe that we shall have much more of this kind of translating before we reach the end." Amen. This is only one of the many tokens of God's waiting blessing. Let the workers grasp it by faith.

### HOW TO BE A PASTOR.

DETERMINE to become a pastor, cost what it may. If you are shy and bashful, conquer your diffidence; a man has no business to be a shepherd if he is afraid of the sheep. If you are naturally reserved and reticent, unlock your lips. Go and talk with your people about anything or everything until you get in touch with them. It is not best that a minister should talk exclusively about things spiritual. Talk to them about their business, and show your interest in what they are doing.

Watch your chances to put in a timely and loving word for your Master. You are Christ's man on Christ's business. If you can only gain your point by going often to the house, then go often. One soul wins others. You can reach the parents sometimes by reaching the son or daughter.

Personal conversations with individual souls will train you to be a closer, more suggestive, and practical preacher. They will make you colloquial and simple and direct in the pulpit.

Half of all the preaching is fired into the air. You will gather most precious material for your sermons by going about among your people and finding out what they are doing, what they are thinking, what they are suffering, and what they need.

Devote a portion of every day to pastoral service. To visit a large congregation consumes a vast amount of time; but can you spend it more profitably elsewhere? Be on the lookout for sermon hints wherever you go; one hour with a live man may teach you more than two hours with a dead book.—*Dr. T. L. Cuyler.*

### FIELD NOTES.

THE success of meetings at Winchester, Virginia, has led to the organization of a church.

ELDER L. D. SANTEE reports seven accessions to the faith in Coleta, Illinois; six of these are heads of families.

A NEW church building was dedicated at West Leroy, Mich., on the 6th inst. The service was conducted by Elders A. O. Tait and I. H. Evans.

ELDER J. M. REES reports the organization of a church at Terra Haute, Ind., with twenty-four members. They are now engaged in the work of erecting a house of worship.

THE annual report of the Ohio Tract Society, submitted at the last annual meeting, showed sales of 3,632 copies of "Bible Readings" and 558 copies of other bound books.

ELDER J. O. CORLISS has been elected president of the Michigan Sabbath School Association, and begins his work with stirring articles in the *Review* on the duties of teachers.

At a small local camp meeting held at Atkinson, Holt County, Neb., nine persons were baptized. The ministers present were Elders W. B. White, D. Nettleton, and J. E. Jayne.

In all the Conference and camp meetings of the past year there was urgently pressed, and a marked disposition to accept, the duty to make a forward movement in the matter of health reform.

THE work at Ford's Store, Maryland, is still progressing in an encouraging manner. Within eight days, ending October 23, sixty-six persons had been baptized, and others were expected soon to go forward.

It is encouraging to hear the reports of good prospects for the academy at South Lancaster, Mass., as indicated by increased attendance and a disposition on the part of the eastern and northeastern Conferences to raise their allotted portion of financial aid.

IN La Crosse, Wis., thirteen persons were baptized during the month of September. A report from Brethren E. W. Webster and J. B. Scott, in the *Review*, dated October 12, stated that there was still a good interest there, and others were awaiting baptism.

THE daily *Bulletin* of the General Conference will be published through the institute which will precede the Conference session, beginning January 27. For the entire six weeks the price will be 50 cents. Address A. O. Tait, Battle Creek, Mich., care *Review and Herald*.

BROTHER W. M. CROTHERS has been appointed territorial canvassing agent for Indian and Oklahoma Territories. Although there are only about a hundred brethren scattered throughout these Territories it is expected that ten will enter the canvassing work. Brother Crothers' address is Norman, Okla. Ter. The work is under the direct supervision of the General Conference.

WE learn from the *West Virginia Monitor* that a primary school was to have been opened by our brethren at Newark, in that State, on the 10th inst., and that the prospect of success was good. Preparations are made for boarding pupils, and the proposed instruction combines manual labor and study. Tuition is 75 cents per month for the lower grade, and \$1.00 per month for the higher grade. Quite a number of families are moving to Newark in order to avail themselves of the opportunities of the school.

ELDER R. A. UNDERWOOD writes, October 25, to the *Workers' Record*, Kansas City, Mo.: "I am now at home in Ohio [Mesopotamia]. At present writing I am not able to leave my room. Yet some days I am able to ride out and walk about some. It will take me several months to regain my health. In all my afflictions the Lord has been very precious. My heart is with the work and workers in district No. 5."

A METHODIST minister in Newark, Del., was zealous enough to go before Brother Tanner, who was canvassing for "Bible Readings" in the place, and advertise his business for him. Of course he did it "of envy and strife," in the way of warning, but he advertised the book, and in these days the more a book is advertised the better it sells. A canvasser should never be discouraged by an opposition that advertises his work. No other book has ever had the opposition that has fallen to the lot of the Bible, yet no other book has ever equaled it in circulation.

This small volume presents a series of pictures of life in the Fijian and Samoan Islands of the South Pacific. They are most interesting and graphic, and convey a large amount of information respecting these islands—their history, their geography and scenery, their products, the character and customs of the people, their evangelization by missionaries, and many other things. During the past year the attention of the world has been attracted toward Samoa by the political troubles there between its rival kings; and this pleasant volume will meet the public interest thus created, with its vivid and entertaining sketches. It is attractively illustrated.—*The Lutheran Observer.*

"Jottings from the Pacific, Fiji and Samoa," by Emma H. Adams, is included among the volumes of a *Young People's Library* series; but we do not see any reason why the parents of young people may not join in a careful perusal of this special issue. It contains a pleasing record of observations and incidents in the Fijian and Samoan Islands; and one enjoys what is written all the more because of the simplicity and directness of the author-narrator's style. It occurs to us that a missionary society meeting could be made doubly interesting by the reading aloud of many passages from this book.—*The Interior.*

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These letters are just as one cultured friend would write to another at home of the incidents and scenes that interested him. They are graphic, interesting, and full of instruction concerning Eastern manners and customs, and will help to give a fuller understanding of the Scriptures. The book has enjoyed a wide popularity, and this handsome new edition should meet with no less favor. It contains quite a number of illustrations, all of which are excellent.—*The Christian at Work.*

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FIJI.

~AND~

SAMOA

LETTERS  
FROM THE  
HOLY  
LAND



## International S. S. Lessons.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."  
—Neh. 8:3

LESSON IX.—NOVEMBER 27, 1892.

### THE APOSTLES TURNING TO THE GENTILES.

[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—Acts 13 : 44 to 14 : 1-7.

44. And the next Sabbath almost the whole city was gathered together to hear the word of God.

45. But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed.

46. And Paul and Barnabas spake out boldly, and said, It was necessary that the word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn unto the Gentiles.

47. For so hath the Lord commanded us, saying, I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost part of the earth.

48. And as the Gentiles heard this, they were glad, and glorified the word of God; and as many as were ordained to eternal life believed.

49. And the word of the Lord was spread abroad throughout all the region.

50. But the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and cast them out of their borders.

51. But they shook off the dust of their feet against them, and came unto Iconium.

52. And the disciples were filled with joy and with the Holy Ghost.

14 : 1. And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed.

2. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren.

3. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands.

4. But the multitude of the city was divided; and part held with the Jews, and part with the apostles.

5. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them,

6. They became aware of it, and fled into the cities of Lycaonia, Lystra and Derbe, and the region round about;

7. And there they preached the gospel.

(MEMORY VERSES, 46-48.)

**Golden Text.**—"I have set thee for a light of the Gentiles." Acts 13 : 47.

#### SUGGESTIVE QUESTIONS.

1. Relate the circumstances of Paul's preaching in the synagogue at Antioch in Pisidia.

2. What request was made at the close of the sermon?

"And as they went out, they besought that these words might be spoken to them the next Sabbath." Acts 13 : 42.

3. Who came the next Sabbath? Verse 44. See note 2.

4. How did this interest affect the Jews? Verse 45.

5. What did Paul and Barnabas say to them? Verse 46.

6. What command had they to preach to the Gentiles? Verse 47.

7. Where is this scripture found? Isa. 49 : 6.

8. How did this saying affect the Gentiles? Verse 48. See note 3.

9. How extensively was the word preached in that region? Verse 49.

10. What brought the work of Paul and Barnabas to a close? Verse 50. See note 4.

11. To what place did they then go? Verse 51.

12. In what condition did they leave the converts? Verse 52.

13. What was the result of the speaking in Iconium? 14 : 1.

14. What opposition did they encounter here? Verse 2.

15. How did the Lord witness to their preaching? Verse 3. See note 5.

16. What exhortation is given us in view of preaching thus witnessed?

"Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which having at the first been spoken through the

Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to his own will." Heb. 2 : 1-4.

17. What was the result of the work in Iconium? Verses 4, 5.

18. Where did the apostles then go? Verses 6, 7.

#### NOTES ON THE LESSON.

1. **The Apostles Still at Antioch in Pisidia.**—There Paul preached the word of God on the Sabbath to the Gentiles at their own request. Many joining the apostles, a persecution was raised against them, and they fled to Iconium (I-kon'yum) the capital city of Lycaonia (Li-ka-o'ni-ah). Here they remained winning many souls to Christ, till persecution drove them hence. They fled to Lystra (Lis'trah), a small rural town, the inhabitants of which were idolaters. Paul wrought a miracle; the people treated them as gods, till Jews from Iconium came and declared them to be impostors. From there they fled to Derbe, where they seemed to meet no persecution.

2. **The Sabbath.**—It is worthy of notice that the Sabbath is mentioned four times in this chapter. In verse 27 it is referred to as the time when the prophets are read in the synagogues. It is said that this is done every Sabbath day. This excludes any day from being called the Sabbath except those days on which the Jews assembled for worship. But the most important point to notice is the fact that the day on which the Jews worshiped is called the Sabbath. The only reason for this is that that is its name. The fourth commandment says that the seventh day is the Sabbath. Ex. 20:10. The seventh day of the week is the only day that the Lord named. All the other days are designated simply by numbers; the seventh has a name—the Sabbath. That should be sufficient to settle the matter, but there is an opinion among some that after Christ came things were entirely changed,—that he came to make a revolution, to overthrow the Father's work and substitute his own. On this see John 4:34; 5:19, 20, etc. But this chapter and other passages show that in the New Testament things have the same names that they do in the Old Testament. The only place where we can learn of Christianity and Christian institutions is in the Bible; therefore, since the Bible calls the seventh day the Sabbath, all Christians are bound to call it the same. Without any controversy over the Old Testament, all Christians must agree that the New Testament was written far into what is commonly known as the Christian era, by Christian men, for the guidance of Christians, and that it was inspired by the Holy Ghost. Therefore the writers of the New Testament did not refer to the seventh day as the Sabbath because they had in their early life been accustomed to so call it, but because that is the name the Holy Spirit gave it in the beginning, and in all time since. No other day than the seventh can be called the Sabbath as long as the Bible is taken as the only standard of Christian faith and practice.

3. **Ordained to Eternal Life.**—Alford renders, "As many as were disposed to eternal life believed." So also the Emphatic Diaglott, and Etheridge's Syriac translation. Rotherham renders: "And they believed—as many as had become disposed for age-abiding life." The Greek word *tassō*, rendered "ordained," is defined by Bagster "to arrange; to set, appoint; to set, devote; to dispose, frame (Acts 13:48); to arrange, appoint; to allot, assign; to settle, decide (Acts 15:2)." It seems in this text to have the sense of disposition or decision. The Jews judged themselves to be unworthy of eternal life; they chose death. These believing Gentiles heeded the Spirit's pleading, and, by opening their hearts to the Spirit of God, they became disposed to eternal life, and judged themselves worthy through Christ of accepting it.

4. **Devout Women.**—By "devout women" is not meant that they were good or spiritual. They were devoted to their religion, which was probably Jewish, and were zealous in their belief. **Of Honorable Estate.**—Those who were wealthy. Etheridge's Syriac renders, "rich women." These, with the chief men, were prejudiced, and the apostles were turned out of

the city, by force, probably, not legally, as they soon returned. The apostles shook off the dust of the city in obedience to the injunction of Christ (Matt. 10:14), and departed, leaving the disciples filled with joy because they were filled with the Holy Spirit.

5. **Bare Witness unto the Word of His Grace.**—God always works above Satan if his people will abide in him. The Jews turned the people against the apostles, but the truth and Spirit of God won the people to Christ.

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## News and Notes.

FOR THE WEEK ENDING NOVEMBER 7.

### RELIGIOUS.

—Evangelist B. Fay Mills has gone to Kansas City to conduct revival services.

—For the first time in America, Pontifical High Mass was celebrated in Chicago, October 30, by the pope's legate, Monsignor Sartolli.

—The Episcopalians are about to build a great church edifice in New York, and Cornelius Vanderbilt is to give \$500,000 to the enterprise.

—A London paper says that a tribe in one of the remote districts of Russia recently sacrificed a peasant to appease the gods and avert another famine.

—A commission appointed more than 12 months ago by Bishop Potter to investigate the charges of heresy against Rev. Dr. Heber Newton, rector of All Souls' Church, has reported the charges as "not proved."

—Catherine Booth and Mrs. Gibborn, daughters of General Booth, of the Salvation Army, have been arrested at Geneva, Switzerland, and will be expelled from the Canton.

—Dr. J. M. Buckley, editor of the N. Y. *Christian Advocate*, says: "The energy of Protestantism has somewhat diminished; not a few Protestant ministers and editors are coquetting with Rome; and unless the great body are vigilant, the fable of the spider and fly will be reenacted."

—Dr. Ellis, of the presbytery of San Francisco, has been deposed from the ministry, for deception and unministerial conduct, "until he gives satisfactory evidence of repentance." The charges grew out of his having brought a suit against the presbytery for \$100,000 on account of a former conviction. He says he will appeal to the synod.

—A materialized spirit was caught and exposed at a séance in San Francisco, on the night of the 6th inst., and proved to be Professor Miller, who was conducting the entertainment. The entrance money was returned to the audience, but even then some foolish women insisted that the men who broke up the circle were "brutes." Some people enjoy being deceived.

—The mate and crew of the ship *Campbell*, lost in the Pacific Ocean a few weeks ago, were in a small boat 23 days, on very short allowance of water and food. Of their experience the mate says: "During the 23 days prayers were said by me twice a day. I think I prayed 50 times a day. Strange to say, all were answered except the prayers for rain. It was just punishment for our former sins, and it will turn out 11 good and true Christians." See Ps. 107:23-31.

### SECULAR.

—Cholera continues at Buda Pesth, Hungary, 21 new cases and 9 deaths being reported on the 2d inst.

—The President has issued a proclamation setting apart Thursday, November 24, as a day of thanksgiving.

—The Hungarian Ministry is threatened with dismemberment because of the advocacy of Jewish political rights.

—In Belfast, Ireland, a reduction of five per cent. in the wages of shipbuilders, affecting about 5,000 employes, went into effect on the 4th inst.

—Seven drunken Indians, who were sleeping in a deserted cabin in Okanagon County, Wash., were burned to death on the night of October 31.

—It is reported that nearly every line of business in New Orleans that can be affected is crippled by a combination of strikes on the part of "union" laborers.

—The jury in the Circuit Court at Portland, Oregon, promptly acquitted the two prize fighters recently on trial there, and other indictments were dismissed.

—A London dispatch of the 5th inst. stated that it was expected that 60,000 cotton operatives would leave their looms by the 8th, on strike, stopping over 16,000,000 spindles.

—George Sontag, convicted at Fresno, Cal., of train robbing, was sentenced to a life service in the State prison at Folsom. He was taken to his new quarters the same day.

—The steamship *Empress of Japan*, which arrived at Vancouver, B. C., on the 1st inst., brings reports of appalling ravages of cholera in Chung-King, China. It was estimated that over 30,000 deaths had occurred. Anyone going any distance from home carried a tag with name and address, on account of liability to the disease and sudden death. Many deaths were also reported at Hankow.

—The latest proposition of the Homestead, Pa., strikers is to establish a cooperative steel plant in Allegheny County, Va. The scheme is said to be backed by English capital.

—A case of leprosy is reported in Philadelphia. The victim is a woman 67 years old, who has never been abroad nor to her knowledge ever been in contact with anyone so afflicted.

—Destructive forest fires are reported in the vicinity of Uniontown, Pennsylvania; on both sides of the Ohio River near Sciotoville, Ohio; and in the vicinity of Brownston, Indiana.

—On the island of Kuprenoff, Alaska, within a few weeks, the bodies of six white men have been found with their heads cut off. Indians are supposed to have been the murderers.

—Last week the remains of a woman and her babe, in Pottawatomie County, Okla. Ter., who had been missing for two weeks, were found in the lair of a panther some distance from their home.

—A Vienna dispatch of the 2d inst. says: "A panic occurred in a village church at Vinagora on a false alarm that the tower was collapsing. In the mad struggle to get out 25 persons were trampled to death."

—The waiter who murdered Frank Riley, one of the crew of the U. S. ship *Newark* at Genoa, Italy, has been sentenced to twelve years and six months' imprisonment, together with a fine for indemnity and costs.

—Diphtheria continues its ravages in Philadelphia. From January 1 to October 31 there had been 3,685 cases, of which 1,095 were fatal. Forty new cases were reported on the first two days of the present month.

—A dispatch from Yaguaron, Brazil, says that another revolution has broken out in Porto Alegre, in the State of Rio Grande do Sul. The government troops charged on the revolutionists and killed a number of them.

—Lieutenant Schwatka, the noted Arctic explorer, died in Portland, Oregon, on the 2d inst., from an overdose of laudanum. He had been in the habit of taking the narcotic when suffering with a chronic stomach trouble.

—Two girl babies have been born in the new Esquimau village established at Jackson Park, Chicago. The first was of Christian parents (Moravian) and the second is an absolute heathen, with neither religion nor family name.

—The Southern Pacific Company has filed amended articles of incorporation. The mileage is given at 3,392, and the capital stock \$90,000,000. Some branch lines are included that were constructed since the re-incorporation.

—At Spearville, Kansas, on the 1st inst., two men entered the Ford County Bank, and, with drawn revolvers, compelled the cashier to give up \$1,700. They then made their escape, although soon afterward followed by a posse.

—A Chicago dispatch says that all the West-bound railroad lines from that city have voted to make no more than 20 per cent. reduction for World's Fair rates. They will work for that rate at the mass meeting of all American lines, to be held on the 21st inst.

—Colonels Hawkins and Streater, of the Pennsylvania National Guard, who were tried for assault and battery on Private Iams, on account of tying him up by the thumbs at Homestead during the strike trouble, have been acquitted. The suit against them for damages will be tried in a Federal Court.

—A New York dispatch of the 1st inst. says: "The British war ship *Champion* has arrived from the South Seas. She reports the Pitcairn islanders in good health. At Tahiti there is complete commercial stagnation, owing to the suspension of the pearl industries and withdrawal of the French militia."

—Osman Digna, who was the chief lieutenant of the once famous Mahdi in the Soudan country, is said to have appeared again with a considerable force and occupied Sinkat. An Egyptian outpost, 50 miles from Suakim, is reported as having been evacuated, and the adjacent tribes fleeing before the invaders.

—During the recent rainy weather dozens of the college girls of Ann Arbor, Mich., appeared on the streets in the Jenness Miller "rainy-day dress." The skirt is plain and tight fitting, but the striking feature is that it reaches only about half way from the knee to the ankle. To make up for this gap the girls wear long gaiters.

—According to a St. Louis press dispatch, "the grand chief of the Brotherhood of Carmen is authority for the statement that the railroad labor organizations have a surprise in store for their employers in the shape of an international organization, which includes every railroad employe, from trackmen up. The organization, he said, would be in shape before January, and meetings are now being held throughout the country."

—Mr. Gladstone, in a letter to Knill (the new Catholic mayor of London) announcing his inability to attend the banquet, says his decision is due to the advice of his physician, who insists that he shall abstain from all public banquets. Gladstone congratulates Knill on the spirit and success with which he has sustained the principle of religious freedom.

—The whaling bark *Helen Mar* was crushed by an ice floe in the Arctic Ocean, October 6, and totally destroyed. Twenty-seven men went down with the ill-fated vessel, and only five escaped. These, after a night and a day of intense suffering from exposure, were rescued by another vessel which happened to spy the "black speck" on the ice from a distance.

—The U. S. war ship *Mohican*, famous for having been fourteen years undergoing repairs, to the scandal of three administrations, and having seen but six years of actual service, is lying at Mare Island navy yard in a badly used-up condition, and will probably be condemned. She recently struck a rock in Bering Sea, and was barely able to get home.

—With the approach of winter the distress among the poor of Berlin becomes more clamorous. A mob which collected in one of the poor quarters on the 5th inst. threatened to pillage the shops. They threw a police officer into the canal, whereupon a body of mounted police charged them and cleared the streets. A boatman luckily saved the policeman. A large number of arrests have been made.

—The populace of Granada, Spain, are greatly incensed at the refusal of Queen Regent Christina to visit the city with King Alfonso to assist at the unveiling of the statue of Columbus, and a mob gathered and destroyed the decorations, reviewing stands, etc. Finally someone shouted, "Down with the government!" and, "Long live the republic!" The mob took up the cry and a serious outbreak was imminent, when the civil guards charged on the mob, slashing right and left with their swords. A number were seriously wounded and 30 taken prisoner.

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# Signs of the Times

OAKLAND, CAL., MONDAY, NOVEMBER 14, 1892.

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We trust that Sister White's article, "Sacred Duties of Home Life," will receive the careful reading which the importance of the subject and the excellence of the article demand.

It is thought that when quotations are formally introduced and set in different type from the article in which they are quoted, it will not be necessary to use quotation marks. We shall be just as careful, however, to quote as accurately as we have in the past.

It is hoped that our musical readers will peruse and take home the lesson designed to be conveyed by the story in our Home Circle, entitled "A Consecrated Choir." God wishes to use singing for the conversion and upbuilding of souls. It is well for our singers to ask: "For whose glory do I sing? For whose pleasure do I sing? What is the object to be sought?"

FRANCIS MURPHY, the temperance worker, has joined interests with Keeley, of bichloride-of-gold-cure fame, the gold in question coming out of the pockets of his patients, and entering into that of the said Keeley. Mr. Murphy is quoted as saying: "I feel stronger in my work than I ever did before; Dr. Keeley is to assist me; I am to assist him." Mr. Murphy has been called the "gospel temperance worker." Now the gospel is glad tidings of a free salvation. The good things in it are freely given by God's grace, but Dr. Keeley's cure seems to be a secret cure for revenue only. It will be interesting to note how gospel temperance work and "temperance" work for revenue only will harmonize. We believe Mr. Murphy's zeal to be better than his judgment.

REV. J. B. DALY, a minister of the Baptist denomination, a former priest of Rome, said recently, in the First Baptist Church in this city, that in Protestant America we can exercise our freedom in religion "with none to interfere." This we presume was once thought to be the case, but that day is past when the words are true as a present fact. Just a little before the words were uttered four Christian men, whom the prosecuting attorney called "good citizens," were working in a chain gang in the streets

of Paris, Tenn., for no other offense than obedience to the command of God in Ex. 20:8-11, after the example of prophet, apostle, and our Lord Jesus Christ. They worked in their fields to the disturbance of no one on Sunday. In fact, the conviction of some of them could only be secured by their own testimony and the testimony of their brethren. And now word comes that fourteen others have been indicted for the same "crime." Is this "free" America?

ONE of the prominent religious movements in connection with the World's Fair at Chicago is the erection of an international Sunday-school building. The enterprise was somewhat delayed during discussion of the Sunday-closing question, but that proposition is now deemed to be settled in favor of closing, and the work has received a new impetus. It is now too late to secure a site inside the inclosure, but some of the leaders of the movement claim that an outside location, adjacent to the grounds, would be better. It is proposed to raise \$50,000 by contributions from Sunday schools, young people's societies, churches, and individuals, to carry out the project. The principal design is to illustrate methods of teaching, and other features of Sunday school work that may be suggested.

## THE RURAL HEALTH RETREAT.

How many of our Western readers know where this institution is? Well, we wish to tell them. It nestles about half way up Howell Mountain, on the southerly side, where it luxuriates in the sunlight all the day long, and overlooks three beautiful branches of the celebrated Napa Valley. Howell Mountain is three miles from the valley of St. Helena, the second town of importance in Napa County, one of the richest and most beautiful sections of California. The Retreat is reached by an easy and delightful train ride from San Francisco and Oakland, with a short and safe stage journey at the Retreat end of the road.

The surroundings of the Retreat we will not attempt to describe. There would be sameness and wearisome monotony in an attempt to picture the beautiful valleys, hills, mountains, and fruitful fields which feast the eye in ever-varying beauty of detail. The fresh, clear atmosphere, the pure, soft water, the warm, mellow sunshine, the beautiful scenery, are some of nature's contributions to the place of the Health Retreat.

But this is not all by any means. We have been at the Retreat at different times during the last three years. Since our first visit, in fact, within the last year, the building and grounds have been greatly improved in many respects. The bath and treatment rooms have been refitted, call bells and whistles have been put into every part of the building, a greater supply of water has been brought to the institution, the warming of the building has been improved, and the woods on the hillside are growing into a beautiful park, where one can roam and rest at his own sweet will.

The institution is really a medical and surgical sanitarium. All approved methods of treatment are used for the restoration of health, under the direction of skillful Christian physicians, who are giving their life to relieve the sick and suffering. Never since our acquaintance with the institution has such a good spirit pervaded its atmosphere. All are professing Christians, from manager to bell boy, and we believe that most of them are possessors. A cheerful Christian spirit is manifest throughout among the helpers, with no unseemly levity. We could but notice the change in this respect among the workers in the gentlemen's treatment rooms, and we learn that it is the same throughout. We heard many expressions of praise in this respect while there.

The surgical work alone at the institution for some years past has been good, but especial success has attended it in its many operations for internal difficulties for the past few months. Drs. W. H. and H. S. Maxson, assisted at the present by Dr. A. J. Sanderson, are physicians not only skilled in the treatment of diseases, but, as is the common testimony, they take a real interest in the welfare of their patients. In fact, their labors are unceasing and patient. Mrs.

Dr. Maxson, a wife and mother, has given especial study to those diseases which afflict the weaker sex, and Dr. Maxson is, besides his large general practice, a specialist in diseases of the lungs and throat, in which he is aided by one of the finest atmospheres in a fine State.

Another matter most worthy of consideration is the department of Health Foods made at the Retreat, consisting of bread, zwiebach, rolls, biscuits, crackers, wafers, granola, etc., of all kinds nearly, and for every variety of taste and digestive difficulty. Our readers who have been to the Retreat in the past must not compare the present health foods with those manufactured then. Those were like the country boy's butter, good enough what there was of them, and sometimes enough of them such as there were, but not so now. They are now good what there is of them and there is enough and to spare for those who need. We may have more to say of this in the future. The SIGNS nor its editor does not say this for pay. We stayed at the Retreat four weeks, paid what was charged us, and write this, we are glad to say, without a hint of solicitation or expectation of recompense other than that which comes in the very saying of a good word for an institution which will do good to the many who may avail themselves of its benefits. Its religion and religious services are not obtrusive; its attendants are kind, its rates low, and the surroundings such as to make the place what it truly is, a "Rural Health Retreat." Those desiring rest, recreation, treatment, or medical advice would do well to visit this restful spot or communicate with the Rural Health Retreat, St. Helena, Cal. "We speak that we do know, and testify that we have seen."

WHILE the discussion about closing the World's Fair on Sunday is going on, it may be interesting to our readers to know the provisions of the Illinois statutes in regard to Sunday labor. Here is the provision of the Criminal Code, Division 1, sections 261 and 272:—

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section should not be construed to prevent water men and railroad companies from landing their passengers, or water men from loading and unloading their cargoes, or ferrymen from carrying over the water travelers, and persons moving their families on the first day of the week, nor to prevent the due exercise of the rights and conscience by whomsoever it is proper to keep any other day as a Sabbath."

Whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed; shall be fined not exceeding \$25.

MILITARY writers of Europe believe that a great clash of arms is inevitable; the only question is that of time. It is said that, in case of war with Russia, Austria could by no means withstand her terrible antagonist, and Germany would find it necessary to give Austria assistance. At the same time Germany would lay herself open to an attack from France, while little help could be expected from Italy. France, as a military power, has made great advance in the last few years. Major Klein declares that Germany would save many millions of debt by increasing taxation now and strengthening the army; it is thought that this would avert war. But how much heavier can the burden of taxation be made before the people themselves rebel? It is said that Germany now can bear no more. Even now mobs are crying for bread in Berlin. The winter in Europe looks threatening.

THE Washington Secular Union has served a notice on the principal and teachers of the public schools of Tacoma notifying them they intend to enforce section 4, article 9, of the State constitution, regarding sectarian teaching and prayer in the public schools. Several teachers who have opened school with a hymn have been ordered to discontinue the practice, and the reading of the Lord's prayer and a passage from the Bible must cease at once under pain of dismissal of the teacher. The stand taken by the union is creating much dissatisfaction among certain classes of citizens.—*Industrial World.*