

Signs of the Times.

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"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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Editorial.

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

TRUTH is righteousness in words; righteousness is truth in deeds.

THE great question is not between the "higher" and "lower" criticisms, but between infidelity and faith. This may not seem to be the case now, but the future will reveal it.

THERE are two things which will always bring God's blessing, namely, a sense of our need and faith in Him who will supply all our need according to His riches in glory by Christ Jesus. As long as man feels sufficient in himself, he will not seek help.

THE true child of God knows no compromise with the world. He loves souls; he will sacrifice ease, comfort, wealth, even life that he may win them to God, but he cannot sacrifice principle. Not one soul was ever won to Christ by the compromise of truth or righteousness.

ONE of the foolishest and wickedest papers which it has been our lot to see for some time is one called *Non-dependence*. Its first article, headed "There Is No Need of Dying," starts out in this way:—

Death is the result of superstition; remove the superstitions in the human mind, and mankind may live forever. Every human being has it within his own power to lead a life of perfect happiness without dying.

All this sounds very good in words, and we presume there will be found many who will believe it *till they die*. The Bible says that death comes from sin, or is sin "full grown." See Eze. 18:4; James 1:15. The only power which can abolish death is the almighty power of God; and he abolishes death by abolishing sin through Jesus Christ our Lord. This is the gospel of Christ, the mystery of God; the other is only another form of the gospel of self, the mystery of iniquity. The poor paper is a sort of Self-Science affair, dif-

fering from "Christian Science" only in name. The great thing in both is the *ego*.

THE Christian is not of this world. He is "born from above." He may not, therefore, adopt worldly policy, worldly methods, or pursue worldly aims. His way may seem at times to be that of the world; their roads may seem the same, or parallel, but they are radically different in every way unless the Christian has left his high calling and lost faith in God. The one is upheld from above; the other has but his earthly support beneath. To the latter the race, the work, the object, are transient, but to the former they are eternal.

THE ONLY REFORMING POWER.

REV. ROBERT COYLE, D.D., pastor of the First Presbyterian Church of Oakland, Cal., preached December 11 on the evils which threaten our country, giving his sermon the rather sensational title of "Fiddling While Rome Burns." Among the dangers which threaten us, he places foreign immigration, the liquor traffic, mammonism, or dangers of wealth, and the influence of great cities. And they are indeed mighty evils. In discussing what is to be done to meet these evils, Dr. Coyle says, as reported by the *Times*:—

Now we believe that the gospel is the only power that can grapple successfully with these evils. If these fires are to be put out, it must be done chiefly by the water of life.

1. The foreigner must be evangelized. He must be brought under the civilizing and uplifting influence of the gospel. He must be touched by the magic of Calvary.

2. The liquor traffic must be overthrown. Men must be saved from its curse, not by the Keeley cure, or the license cure, or any other cure of man's devising, but by the cross cure.

With this we find no fault. To be consistent this is the way Dr. Coyle would cure the "evil" of which he speaks in the following words:—

Many of these foreigners bring with them continental ideas of the sabbath, which is the main bulwark of our institutions. The result of all this is sadly manifest in our great cities.

By "sabbath" Dr. Coyle means Sunday. But most Presbyterians declare themselves in favor of a Sunday law. Shall we take Dr. Coyle's words as above given to indicate that he is not? The power of the gospel of Christ is the only means which will intrinsically and effectually reform men. It is given for that purpose. We often wonder if the very reason why our Sunday friends depart from the gospel and seek civil law to promote and maintain Sunday observance, is not because Sunday has no more connection with the gospel than Friday or Monday? But perhaps Dr. Coyle is an exception, and does not believe in religious legislation. We hope so.

THE AGE OF CONFEDERACIES.

THIS generation has been called the age of organization. Organization is everywhere. It is organized labor against organized capital. It is organized infidelity against an organized church. It is organized law against organized crime. It is club against club, society against society, league against league. If any great work is to be done, a new society must be organized. If a new reform arises, it demands a new organization. And even in those organizations which are working along the same lines, a spirit of rivalry issues oftentimes in great bitterness.

But it is more than an age of organizations; it is an age of confederacies. Organizations are forming from organizations. The smaller are combined in some larger confederation or "union," till, through prominent persons, all these organizations are becoming, in one way or another, connected. This is preëminently true in the religious world. For instance, the Woman's Christian Temperance Union includes in its membership women from most of the churches of the land. This is also true of the Y. M. C. A., and the Y. P. S. C. E., and the American Sabbath Union.

From a worldly point of view all these organizations are legitimate and proper. Men have the right to tie themselves up in as many organizations as they wish so far as their fellow-men are concerned. And in some of these things union is strength. But from a Bible view this multiplication of organizations and confederations is weakening to moral force and is wrong. It is weakening because it is wrong.

In the first place, so many organizations render the machinery of the church and its societies—inferior and, sometimes, superior—ponderous and unwieldy. It takes all the power of the church to run the machinery. It takes all of its available talent in its low spiritual state to run the societies. The average old-fashioned member gets lost in the maze of initial letters, and settles down to do nothing.

These societies weaken the church by developing unbalanced church members. God wants to develop four-square Christians, all-around men and women, who can visit the sick if need be, albeit they are not on the "visiting committee," who can sew or buy garments for the poor if they are not in the Dorcas Society, who can observe and work for the Sabbath if they do not belong to a Sabbath union, who can be temperate and labor to promote temperance, lift up the drunkard, raise the fallen, even though they do not belong to some temperance organization, who

can be benevolent without belonging to some benevolent society, who can joyfully labor for others without joining a missionary society. In short, God wants full-grown Christians, shining with full-orbed light, ready for every good word and work. But these organizations make specialists, wonderfully brilliant in some particular line, but very striking failures many times in work that every Christian ought to know how to do. The ultimate success of such specialists may well be questioned. They develop a class as one-sided as themselves, and thereby weaken the church. The human is put in place of the divine.

All that is godly legitimate for those societies to do the church can do. These organizations do not furnish one single talent which is not already in the church. They do not add to the power of the church. Many of them count as members those who are wholly of the world, and who bring the spirit of the world into the church. Friendship with the world is still enmity against God.

Another thing which shows the wickedness of this organizing craze is that the great majority of them take all the glory to themselves, or their human leaders, and do not ascribe it, except in an indifferent way, to the great Giver of all good, from whom all power and help must come. The organization not only shuts out Christ, but, as before remarked, it unites with it oftentimes worldly elements which are directly opposed to the Spirit and work of Christ. Many of the organizations are formed for the very purpose of securing the coöperation of the world, and the result is that the world secures the coöperation of the members of the church in opposing the work of Christ.

The reason for this much organization is ostensibly to secure union. The organizations and associations before named were for the purpose of securing unity in Christian work. But this no organization will ever do. No association of men and women as such forms true Christian union. The W. C. T. U. is an organization, not a Christian union. The American Sabbath Union is a confederacy of churches, not a union even in respect to the Sabbath of the Lord. And the formation of all these organizations hinders true union instead of helping it. There are order and organization in God's work, which grow out of true Christian union, but true Christian union never grows out of human organizations. The formation of these organizations is designed to do good, and those who start them are sincere. They see great dangers ahead, mighty forces of evil to meet, perils impending over humanity and nations, and the only hope to them is to "organize" against these great evils. Because of the terrible fear of coming, impending dangers these extra church combinations, associations, and confederacies exist. They are formed to meet the fear. And because they are growing in number, interlocking and interlacing, and so obtaining political power, they are expected to meet successfully these evils. The American Sabbath Union is a confederation to meet by human means Sabbath desecration. These very organizations will be found at last—are found already—fighting against God and persecuting his people.

The only true union is union with God through Jesus Christ our Lord by means of the truth of God. A true union is a union of truth. It knows no compromise. It is primarily *union with God*. The bond of that union is Christ Jesus. All souls who are in Christ are thus bound together by Christ; as Jesus prayed for his disciples of every age: "I in them, and thou in me, that they may be one in us" (and the effect of this union on the world is thus shown): "that the world may believe that thou hast sent me." Read John 17. This is Christian union; there is no other. Those who are thus united with Christ may with triumph say to those confederated against them:—

"Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us." Isa. 8:9, 10.

And the reason why they can thus speak is that they have followed the counsel of God given in the same connection—a solemn warning against all such confederacies:—

"For the Lord spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

He who is truly united with God has all of God's power to meet all evils in God's way. All organization which grows out of such union will give all the glory to God.

OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

70. TAKING ONE'S BROTHER'S WIFE. LEV. 18:16; 20:21.

Does not the moral law referred to by St. Mark (Lev. 18:16; 20:21) apply to-day to all Christians just as it applied then to all Jews?

We do not know where Mark refers to the above passages in Leviticus. Mark, as also Matthew and Luke, make reference to Deut. 25:5, but not to this passage in Leviticus. The prohibitions in Leviticus seem to be against gross and unlawful indulgence of lust or illegal marriages while the husband was yet living. If it were unlawful to marry the wife of a deceased brother, why was such an injunction given as in Deut. 25:5? While the illustration which Paul uses in Rom. 7:2,3 is designed to teach a spiritual lesson, it must also have been a recognized fact in the marriage laws of the Jews. That being the case, a brother's widow is free from her deceased husband, so that she is free to "be married to another man." Compare the terms used in Lev. 18:16 with verse 7 of the same chapter. The other text, Lev. 20:21, evidently refers to adultery, the brother, the woman's husband, being yet alive. See 1 Cor. 7:39. We do not believe that marriage to the wife of a deceased brother is contrary to Scripture. The indulgence of unlawful lusts, forbidden in the texts to which our querist refers, are always wrong. Some have had an idea that John the Baptist reproved Herod for marrying his deceased brother's wife, but Herod took the wife of his brother while his brother was yet living—quite a different thing. Deut. 25:5, before referred to, made it a duty to take a deceased brother's wife, providing he died childless. If his brother did not die childless, it would naturally be the privilege of the widow and her former husband's brother to marry if they felt so disposed.

71. A PAPAL NUNCIO AT WASHINGTON.

SIGNS OF THE TIMES—Gentlemen: What signifies the Rome dispatch November 16: "As soon as Mr. Cleveland's administration shall have been inaugurated in Washington, the Vatican will open negotiations for the establishment of a special United States legislation and the reception at Washington of a papal nuncio"? J. W. H.

We saw the dispatch and noted it at the time. It may possibly be a canard; it may have originated in someone whose wish was father to the thought. We hope that Mr. Cleveland will have too much good sense to entertain such a proposition for a moment. And yet we would not be surprised in the near future to see just that sort of thing. The Papacy is yet to be acknowledged by the governments of Europe (Revelation 17), and if so, would not this country place itself in such relations with it as such recognition would demand? And would not all of the governments of the world do the same? And thus would be fulfilled the prophecy: "The beast that thou sawest was, and is not; and is about to come up out of the abyss [we stand just here], and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall be present." Rev. 17:8, Revised Version, margin. See Rev. 13:8.

72. "THE HIGHER POWERS."

Please explain Rom. 13:1. Some persons claim that it refers to all officers from President down to the superintendent of the Sunday school. A. J. G.

And in a general way the application of the passage is as broad as above stated. "Let every soul be subject to the higher powers," to every power in the sphere in which God has placed us. If we belong to a Sunday school, we should acquiesce in all required of us *wherein* those in charge have jurisdiction. But the Sunday school officer has no right to compel the observance of a civil law, for that is outside of his jurisdiction. He has no right to say that we must have family prayers, for that is outside of his jurisdiction. His authority lies exclusively within the field to which he is appointed. So in regard to magistrates and other civil officers. God has ordained government, because the worst government in the world is better than anarchy. All civil government falls, in a general sense, within the scope of this scripture. But all civil governments are ordained for things *exclusively* civil. They have no right to command or enforce religious ordinances, institutions, or observances, neither to prohibit religion, and if they do any of these things contrary to the conscience and belief of any soul within the territory they govern, that soul has a right to say, as did Peter and John, "We ought to obey God rather than man." For any civil power to attempt to control or regulate religion is to put itself in the place of God, and it thereby becomes a blasphemer. "The powers that be are ordained of God" to do the work for which they are ordained. God has not delegated to them his power or authority.

73. IS THE ARK PRESERVED?

A correspondent sends a clipping from the St. Louis Republic, entitled "Ararat and the Ark," in which it speaks of a "bishop of Jerusalem" having seen the ark, and wishes to know if there is "any truth in the matter."

No; there is in all probability no truth in the matter. It is exceedingly questionable to our mind whether "Ararat" of the Bible is the mountain now known as such, and the superstition and imagination of an Eastern priest would easily transform an overhanging snow cap into a veritable ship. Such stories are worthy of no credit. As the inclosed clipping of our correspondent asserts, "it is no doubt the old 'fake' in a new dress."

74. RELIGIOUS USE OF THE TERM FATHER.

I have read among the sayings of Jesus that we should call no man "Father." Of course I understand him to mean spiritual father. If this be the case, is it not wrong to address a Catholic priest as "Father" so and so.

It certainly is not scriptural. Of course that term, like "reverend," has come to mean a mere title to denote a profession rather than actual character or what is true. Men are called "reverend" who know naught of reverence. Men are called "father" who have themselves never been born of God, who have not yet become children. The term is generally used to denote a Catholic priest. We would not judge those who thus use it, but the term is not scriptural, and it may be safely affirmed that a Catholic priest is father of nothing good in a spiritual sense. "For one is your Father, which is in heaven." Matt. 23:9.

Doctrinal.

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

LOVE.

BY C. ASA.

TRUE love, a spirit of heavenly birth, A being not born of the groveling earth; Sweet hope she brings down to the heart of the pure; Her promise is lasting, and ever is sure As the throne of Jehovah himself.

Where'er among brethren this spirit may be, They all dwell together in sweet unity; Their trials are one, for love is their song, And this is the power that bears them along To the throne of Jehovah himself.

THE THREE MESSAGES OF REV. 14:6-12.

BY ELDER E. W. WHITNEY.

No. 1. Nature, and How Understood.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:6-12.

NONE who love the word of God, and desire to understand it, can read thoughtfully this scripture without becoming interested to know its meaning and application. Were the book in which it is found, as is so often inconsistently affirmed, "a sealed book," the case would be different. But when the angel who presents these things to John, says at the beginning, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand" (chapter 1:3), and when he says again at the close, speaking as the representative of Christ, whose angel he was (see chapter 1, verse 1), "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book," repeating, "for the time is at hand" (chapter 22:7, 10), the searcher for light has the fullest warrant for studying, and the blessed assurance that he may understand and obey.

The portion under consideration in these articles embraces what is frequently called "The Three Angels' Messages," from the fact that, as John saw three angels flying "in the midst of heaven," of the last one he says, "And the third angel followed them," which implies that only two others preceded this one connected with this series, or with his then present vision.

The first is represented as preaching the gospel to dwellers upon the earth; but we know that the preaching of the gospel "to every creature" "in all the world" was committed by Christ himself to men. Mark 16:15. Angels, it is true, as direct messengers from God (Heb. 1:14), assist men, and by their in-

fluence over those who desire and yield to it, may be said to direct in the work; yet they operate through human agents in accomplishing it. So while actual angels may have charge of the work symbolized by these messages, yet the work itself must be one in which men are the active agents. The importance of the work is, however, more strikingly presented by the selection of angels as bearers of the message.

Three angels appear; each proclaims a distinct message; yet, carefully studied, these messages are found to be really but one, rather, a leading, principal message, followed or joined by two others contingent upon, and made necessary by, the rejection of the first.

This principal message is comprehensive



NOTES UPON THE ILLUSTRATION.

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

in its nature, embracing as it does, considering the terms employed, a complete system of truth, and a perfect worship, added to which, as an incentive to heed the message, the announcement that the "hour of God's judgment is come." The acceptance of the "everlasting gospel," and the true worship of "him that made heaven and earth, and the sea, and the fountains of waters," must embrace every moral and Christian duty, and secure every Christian privilege and blessing; in short, must fit the recipient perfectly for the judgment.

The second message is a statement of a single fact, with the reason for it: "Babylon is fallen, is fallen, that great city, because she

made all nations drink of the wine of the wrath of her fornication." All that need be said in this connection concerning it is that the term "Babylon," used here symbolically, is the same as that found in chapter 18, from which it is evident that whatever it symbolizes, it is that in which at the time of its fall God's people are found; and further, that the fall is a moral one through sin, for "Babylon the great is fallen, is fallen, and is become the habitation of devils, and she hold of every foul spirit, and a cage of every unclean and hateful bird," therefore, "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:2, 4, 5. It is because of her sins that God calls his people out of her, in order that they receive not of her plagues.

The third message is remarkable. It is spoken with a loud voice, as is the first. The first calls upon all to worship the Creator—the true God. This warns every man, in most striking language, against the worship of powers evidently opposed to God, but which demand worship due alone to him. This warning is emphasized by the most fearful threatening of punishment upon those who do not heed it, to be found in all the Bible, the "wrath of God" "without mixture." The only modifying element ever mixed with wrath is mercy. This, then, will be wrath without any mercy. In chapter 15, verse 7, we read of seven angels, having "seven golden vials full of the wrath of God." With the commonly accepted idea that, in Scripture, the number seven denotes completeness, we have in this an expression of God's unmixed wrath—evidently God's wrath after the period of mercy is forever past. From chapter 16, verse 19, we learn that this wrath comes upon Babylon, for "great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." It comes upon Babylon after God's people have left her; for the announcement is first made, "Babylon is fallen, is fallen" (chapter 14:8 and 18:2); and then the call is given, "Come out of her, my people," and lastly the statement and command concerning her: "God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works." By this it is seen that the punishment threatened in the third message comes upon Babylon, whose fall is announced by the second angel, thus connecting these two messages directly.

The result of the third message is to develop a people of whom it is said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. These were once in Babylon, but accepted the call to come out, and rejected the false worship of which the message warns. The fall of Babylon is not announced until after the proclamation of the world-wide gospel message of the first angel, from which it may be reasonably concluded that her fall, being a spiritual one, is consequent, in a measure, at least, upon the rejection of light and truth which that message brought to her. Had that light been received as it might have been, the two succeeding messages would not have been necessary. This will more fully appear from further presentation of the subject in future articles.

One more consideration may be noticed,

showing the connected nature of the three messages. The first embraces, as already stated, the preaching of all Bible truth connected with the worship of the true God and the gospel of Christ. It is entirely free from warnings, threatenings, or condemnation expressed or implied. The others are essentially different in these respects. They neither present nor embrace any direct position of truth, except as involved in the statements of condemnation, warning, threatening, or approval. It is therefore plain that the company referred to above, as being developed by the third message, should more properly be regarded a development of the *three messages combined*. For it is said that they "keep the commandments of God, and the faith of Jesus," which is in reality the same thing as accepting the "everlasting gospel" and worshipping "him that made heaven and earth." These expressions are synonymous. "Keeping the commandments of God"—true worship—and "the faith of Jesus"—the gospel. In other words, those referred to under the third message are really doing what the first message calls upon all to do, having rejected the worship against which the third message warns. Thus, properly understood, the three constitute one message consisting of three parts, the first being the primary and important one, while the others are secondary, and important only in connection with the first and related to it.

From the foregoing we conclude that John, instead of seeing these angels give independent messages in consecutive order, sees the first giving the leading message, and while he continues, he is joined by the second, and while the two continue in unison, they are also joined by the third, the message of the first never ceasing to constitute the basis, or keynote (so to speak), of the two following. This leads to another conclusion, that they are given to the same generation. The generation living when the first begins to be given will hear the third; for it would not be just to punish one generation for the neglect and sin of some generation preceding it.

(To be continued.)

STUDY OF THE BIBLE—ITS IMPORTANCE AND BENEFITS. NO. I.

BY ELDER M. LARSEN.

(Continued.)

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." John 8:31, 32, 36.

The truth, the word of truth, is for that purpose, to make us free. Hence, Christ prayed, "Sanctify them through thy truth, thy word is truth." John 17:17.

Now since the word of God is designed to sanctify us, make us free, and bring us into harmony by thoroughly furnishing us unto all good works (2 Tim. 3:16, 17), being by it born again, it necessarily follows that in order for us to receive such benefit from it, we must acquaint ourselves with it by a careful and prayerful study of its contents. Therefore says an apostle:—

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:1, 2.

Hence, the obligation to STUDY THE WORD OF GOD. It must be evident to anyone that no one can expect to receive very much benefit

from that which they do not understand, nor can they expect to understand that which they do not investigate or study. Says the Psalmist:—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. 1:1-2.

Hence Christ's command, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. This is sufficient to establish the existence of the obligation to study his word.

But here we are brought face to face with another important question—the extent of that obligation. *How extensive is the obligation?* We are aware of the fact that we are living in an age when the idea is becoming more and more prevalent that the obligation to study or search the Scriptures is confined to the ministry; in fact, it is quite commonly believed that the Bible is composed of such dark sayings, is made up of such deep, incomprehensible mysteries, that none but the trained, educated mind of the sanctified minister is capable of comprehending, of understanding, and explaining its teachings, or of solving its mysteries, and that, therefore, they alone are under obligation to study it. But does it seem reasonable that a God of infinite wisdom and love would, after having devised the plan of salvation, a plan as universal as the race of mankind, a plan in which all have a reason to be interested, a plan upon which their eternal destinies are dependent,—does it seem reasonable that such a God would turn and trifle with them by so enshrouding the revelation of that plan in clouds of such impenetrable mysteries that none but a select few could understand or fathom, and that all the rest must be dependent upon them for their instruction and understanding in the matter? Is it not rather reasonable to expect, and to believe, that God would place that revelation in such simple language that even the child might comprehend and understand its unsearchable riches, and that as universal as is the race, so universal is his plan and the revelation of that plan, and so universal also would be the ability to understand and the duty to study the same? What! Did God endow some with intellects and reasoning powers to comprehend his will, and others only to bestow upon the things of this earth? or did he not rather design that we all should, first of all, seek to know his will and strive to glorify his name? And if so, must we not conclude that the duty to study his word is extended to all?—Most assuredly!

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

But how can we do this unless we not only know what we believe, but also why we believe? Here, then, we find the duty of studying his word is virtually enjoined upon all. Not infrequently do we meet with individuals who do not even know what they believe. Of course they belong to some church, and believe as that church believes, but if you should ask them what that church believes, they could not tell; and if they could, perhaps about the only reason they would be able to give for believing the same would be that they believe so because the church or minister says so, or because their father or mother said or believed so, and of course they were real good people, etc. But our father or mother believing or

saying thus or so, or the minister teaching this, that, or the other, does not make it so; nor would that constitute a good and sufficient reason why we should believe it. Let them be ever so good, the question with everyone should ever be, Does the word of God teach it? If not I have no right to believe it. My father or mother may have believed as our forefathers did, that the earth was perfectly flat; but that did not make it so. Anything short of a "Thus saith the Lord" is not a sufficient or valid reason for my either believing or disbelieving a thing. But when we can give the "Thus saith the Lord," chapter and verse, we submit to any candid mind if we have not given all the Lord calls for, all anyone ought to call for, a good and all-sufficient reason for our faith and hope?

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. Not to the ministers alone, but to "us and to our children." "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14, 15.

If Timothy when but a child could know or understand the Scriptures, is it not just to conclude that they are still within the reach of the child's comprehension? Or shall we conclude that children are less capable of comprehension or of understanding now than they were then?—Assuredly God's word is the same.

(To be continued.)

WRITING THE LAW IN THE HEART.

BY ELDER WILLIAM COVERT.

At the end of forty days' communion with the Lord, Moses received two tables of stone, upon which the law of God was written.

In their Sinaitic covenant with the Lord the children of Israel agreed unconditionally to obey this law, but before Moses departed from the immediate presence of the Lord, they openly violated the covenant they had solemnly made.

When Moses saw their shameful conduct in the worship of the golden calf, he cast down the tables of stone and broke them, signifying that they had broken the covenant that they had made with the Lord.

Yet the Lord did not cast them off, but asked Moses to hew out two tables of stone like unto the first, and promised to write again the same words that were upon the stone that had been broken. Moses obeyed the instruction, and the Lord fulfilled his promise in re-writing the law.

Dear reader, there is a broken and mutilated copy of the law of God in every stony heart. God is asking the privilege of taking away that stony heart and furnishing a new heart instead. In this new heart he promises to write the law unbroken. He says:—

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." Heb. 10:16. The law unbroken cannot be written upon the material upon which the broken copy was written. Therefore the Lord says:—

"I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes." Eze. 36:26, 27.

The reader will notice that the Lord promises that he will do all the exchanging and the writing and the causing to walk. When

the Lord is permitted to do this, the work will not be marred.

With very many this object has been difficult of comprehension, because they have had no conception of the law only as they have thought of it in letters and words, printed on books and charts, drawn up in tabular form. By study and meditation upon this tabulated form, they have tried to incorporate its principles in the mind. The result has not been satisfactory. At best they acquire only broken tables in this manner.

It is only by the reception of Christ that the law is received into the heart. It is written, "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10:4. Christ himself is the object of the law. The law is not written in one part of the heart and Christ seated in another, apart from the law. But the law of God was incarnate in Christ, and Christ is incarnate in the Christian, so that when Christ is received into the heart, the law is also received in him. It comes in the heart a living principle, a heavenly plant embodying the divine nature. We will cite a few scriptures in which the law is shown to be in the heart, and others in which Christ is shown to be there, and then see if both do not speak of the same thing. Of the righteous man David wrote:—

"The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. Paul wrote to the Colossians, saying:—

"God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:27, 28. In the first text the law in the heart prevents the steps from sliding. In the second, Christ within is the hope of glory, making the man perfect in Christ. Moses wrote the law, saying, "These words, which I command thee this day, shall be in thine heart." Deut. 6:6. But of Christ it is written, "In him dwelleth all the fullness of the Godhead bodily." If all is in Christ, then the law is complete in him. To learn how Christ is put in the heart is to learn how the law of God is written there.

We have already referred to the promise of the new covenant that God would write his law in the heart. There is also a promise that Christ will be written in the heart. To those who had received Christ through his ministry, Paul wrote, saying, "Ye are our epistle, . . . known and read of all men." 2 Cor. 3:2. The ability and Christianity of the minister is read in the lives of those whom he has taught. They are to the observing public like an open letter, to be read by all men. But he says of these same persons they are "declared to be the epistles of Christ." Then each Christian should be a letter from Christ to the community in which he lives. Verse 3. These letters are written in the fleshy tables of the heart, by the Spirit of the living God.

But the actions of the life are only a reflex of what God has put in the heart, and in this figure Christ is represented as writing the life work of each Christian, which work becomes the moral image of God, through which he speaks to the world. In this chapter (2 Cor. 3) the apostle speaks of the work of the Christian ministry, presenting it as the ministration of the new covenant. In this he clearly shows that the gospel worker ministers Christ to those whom he teaches. After

having stated, as above, what the Christian is to the world, he proceeds to speak of what God makes of the minister. He says: "Our sufficiency is of God; who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Something is ministered by the Christian minister. That which is ministered gives life.

But Christ is our life. He is the bread of life. It is Christ that is preached, and Christ that is ministered in the new covenant that makes the work a work of glory. It was the preaching or ministering of the law as in the old covenant apart from Christ that condemned and so became a ministration of death. Just change this as it is in the new covenant, and present Christ, and in him the law, in that which is the power of God unto salvation, and we have indeed a glorious ministration.

Let the mind but turn from the darkness of unbelief to the light of Christ, and then the veil of sin is taken away. In verses 13-16 the apostle refers to the veil that Moses put over his face when he came before Israel with the law in his hands. He shows that there was a glory veiled from their eyes because of their unbelief, and that the veil is removed by turning to the Lord. The glory that was veiled was, therefore, as much the glory that shone from Calvary as that which shone from Sinai. Had their minds been as clear concerning Christ and Calvary as concerning the law and Sinai, then their condition would have been far different. In verse 17 he says the Lord is that spirit. He is the spirit ministered in the new covenant, and where Christ is, there is liberty instead of bondage and condemnation. But Christ cannot be preached unless he is living in the preacher. If the minister possesses Christ as a living power, it will go out to the willing hearts and infuse itself into them also. The manner in which this is done is beautifully portrayed in verse 18. Here he says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the Spirit of the Lord." The most careful and vigorous thinkers of the present, agree that the word "glory" in this text refers properly to character. The figure, therefore, shows how man's character is transformed into the divine image. Jesus is seated, that his image may be drawn in man's heart. The Spirit of God impresses the picture upon the fleshy tables whenever the veil of unbelief is removed. In chapter 4:3, 4 Satan is shown to be busy trying to keep the veil of unbelief over the heart, that he may prevent the image of Christ from being formed thereupon. Says the apostle:—

"If our gospel is hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

But while all the powers of darkness are combined to keep the foolish heart of man in the darkness of unbelief, God commands the light to penetrate the darkness. "For God, who commanded the light to shine out of darkness, hath shined in our hearts." God commands this light to shine "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Verse 6.

God's character is revealed in the face of Jesus Christ, as his glory was revealed in the face of Moses. We with open face may behold Jesus, and beholding receive him and the

character revealed in him. Thus we obtain the glory of God through Christ. But this glory is also veiled in the flesh of Christ. Heb. 10:20. Receiving the law embodied in the life of Christ, we receive an unbroken copy, drawn out in a whole lifetime. With this copy there can be no condemnation, because it is infinite in perfection and inviolate in all its applications. Thus God's law is a perfect law of liberty. It is this unbroken law as seen in Jesus Christ that the Christian looks into and is blessed in his deeds. James 1:25. It is the law as beheld in the life of Christ that manifests the righteousness of God (Rom. 1:17), "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference" (Rom. 3:22). It was from this view of the subject that David wrote, "I will walk at liberty; for I seek thy precepts." Ps. 119:45.

As we view the matter, the old covenant presented the principles of the law in letters and tables, which the legalists studied and endeavored to embody in their lives. They felt a constant sense of condemnation because of their failure to reach the thing required, and were thus in bondage, while the new covenant shows the unbroken and living righteousness of God through the gospel of Christ, and this righteousness as a living principle incorporated in the believer through faith. The child of God possessing within his spiritual nature the living principles of righteousness, enjoys the freedom of one whose citizenship is in heaven. Instead of feeling in bondage before God he enjoys his presence as a free son enjoys the love of his father.

PARABLE OF THE FIG TREE.

"NOW LEARN a parable of the fig tree: when his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [“he,” margin] is near, even at the doors." Matt. 24:32, 33. The parable of the fig tree is probably the most forcible figure that could be used by our Lord to illustrate the subject of his near coming. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then we inquire, Why did our Lord give signs of the event? Are they given to deceive us, to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event?—Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of heaven that the church should understand the period of the second advent.—Elder James White.

RECEIVE a poor man at your table, and you will receive Jesus Christ himself.—Chrysostom.

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.*

FAITH AND CO-OPERATION.

"MADAM, we miss the train at B."
 "But can't you make it, sir?" she gasped.
 "Impossible; it leaves at three,
 And we are due a quarter past."
 "Is there no way? Oh, tell me then,
 Are you a Christian?" "I am not."
 "And are there none among the men
 Who run the train?" "No—I forgot—
 I think the fellow over here
 Oiling the engine claims to be."
 She threw upon the engineer
 A fair face, white with agony.

"Are you a Christian?" "Yes, I am."
 "Then, O sir, won't you pray with me,
 All the long way, that God will stay,
 That God will hold the train at B?"
 "'Twill do no good; it's due at three,
 And"—"Yes, but God can hold the train;
 My dying child is calling me,
 And I must see her face again;
 Oh, won't you pray?" "I will," a nod
 Emphatic, as he takes his place.
 When Christians grasp the arm of God,
 They grasp the power that rules the race.

Out from the station swept the train
 On time, swept past wood and lea;
 The engineer, with cheeks aflame,
 Prayed, "O Lord, hold the train at B.,"
 Then flung the throttles wide, and, like
 Some giant monster of the plain,
 With panting sides and mighty strides,
 Past hill and valley swept the train.

A half, a minute, two are gained;
 Along those burnished lines of steel
 His glances leap; each nerve is strained,
 And still he prays with fervent zeal.
 Heart, hand, and brain with one accord
 Work while his prayer ascends to heaven—
 "Just hold the train eight minutes, Lord,
 And I'll make up the other seven."

With rush and roar through meadow lands,
 Past cottage home and green hillsides,
 The panting thing obeys his hands,
 And speeds along with giant strides.

* * * * *

They say an accident delayed
 The train a little while; but He
 Who listened while his children prayed,
 In answer, held the train at B.

—*New Orleans Picayune.*

CHOSEN IN CHRIST.

BY MRS. E. G. WHITE.

MANY have confused ideas as to what constitutes faith, and they live altogether below their privileges. They confuse feeling and faith, and are continually distressed and perplexed in mind; for Satan takes all possible advantage of their ignorance and inexperience. Through manifold temptations, Satan often succeeds in making the experience of the Christian dark and bitter, according to his evil designs. We are to accept of Christ as our personal Saviour, or we shall fail in our attempt to be overcomers. It will not answer for us to hold ourselves aloof from him, to believe that our friend or our neighbor may have him for a personal Saviour, but that we may not experience his pardoning love. We are to believe that we are chosen of God, to be saved by the exercise of faith, through the grace of Christ and the work of the Holy Spirit; and we are to praise and glorify God for such a marvelous manifestation of his unmerited favor. It is the love of God that

draws the soul to Christ, to be graciously received, and presented to the Father. Through the work of the Spirit the divine relationship between God and the sinner is renewed. The Father says: "I will be to them a God, and they shall be to me a people. I will exercise forgiving love toward them, and bestow upon them my joy. They shall be to me a peculiar treasure; for this people whom I have formed for myself shall show forth my praise."

The Father sets his love upon his elect people who live in the midst of men. These are the people whom Christ has redeemed by the price of his own blood; and because they respond to the drawing of Christ, through the sovereign mercy of God, they are elected to be saved as his obedient children. Upon them is manifested the free grace of God, the love wherewith he hath loved them. Everyone who will humble himself as a little child, who will receive and obey the word of God with a child's simplicity, will be among the elect of God. Of the church at Ephesus, the apostle writes:—

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

In the council of heaven, provision was made that men, though transgressors, should not perish in their disobedience, but, through faith in Christ as their substitute and surety, might become the elect of God, predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. God wills that all men should be saved; for ample provision has been made, in giving his only-begotten Son to pay man's ransom. Those who perish will perish because they refuse to be adopted as children of God through Christ Jesus. The pride of man hinders him from accepting the provisions of salvation. But human merit will not admit a soul into the presence of God. That which will make a man acceptable to God is the imparted grace of Christ through faith in his name. No dependence can be placed in works or in happy flights of feelings as evidence that men are chosen of God; for the elect are chosen through Christ.

Jesus says, "Him that cometh unto me I will in nowise cast out." When the repenting sinner comes to Christ, conscious of his guilt and unworthiness, realizing that he is deserving of punishment, but relying on the mercy and love of Christ, he will not be turned away. The pardoning love of God is appropriated, and joyful gratitude springs up in his heart for the infinite compassion and love of his Saviour. That provision was made for him in the councils of heaven before the foundation of the world, that Christ should take upon himself the penalty of man's transgression and impute to him his

righteousness, overwhelms him with amazement, and calls forth from his lips words of praise and songs of gratitude.

Christ was the Lamb slain from the foundation of the world. To many it has been a mystery why so many sacrificial offerings were required in the old dispensation, why so many bleeding victims were led to the altar. But the great truth that was to be kept before men, and imprinted upon mind and heart, was this, "Without shedding of blood is no remission." In every bleeding sacrifice was typified "the Lamb of God, which taketh away the sin of the world." Christ himself was the originator of the Jewish system of worship, in which, by types and symbols, were shadowed forth spiritual and heavenly things. Many forgot the true significance of these offerings; and the great truth that through Christ alone there is forgiveness of sin, was lost to them. The multiplying of sacrificial offerings, the blood of bulls and goats, could not take away sin.

In the old dispensation many failed to see the force of the lesson presented to them in sacrifice and offering, and they were without excuse. But to-day we are living when type has met antitype in the offering of Christ for the sins of the world; we are living in the day of increased light, and yet how few are benefited with the grand and all-important truth that Christ has made an ample sacrifice for all! What justice required, Christ had rendered in the offering of himself, and "how shall we escape if we neglect so great salvation?" Those who reject the gift of life will be without excuse; "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."

THE CALL OF THE TWELVE DISCIPLES.

BY ELDER S. N. HASKELL.

In the early part of the Saviour's ministry, "when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. 10:1. The place where he ordained the twelve that they might be with him, that he might send them forth to preach, was in a mountain. "And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark 3:13-15. The previous night he had spent in prayer to God, realizing in his humanity, although sinless, the need of divinewisdom and enlightenment. Then when it was day, he called his disciples, chose twelve, and ordained them for their work, saying: "The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. 10:7, 8.

The disciples understood that there was a meaning in his spending all night in prayer before he ordained the first twelve, and also that there was reason in the number selected; for, while waiting for the outpouring of the Spirit, Peter arose and said: "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them which took Jesus,

For he was numbered with us, and had obtained part of this ministry. "For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishopric let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Acts 1:16, 17, 20-22.

This impression from Christ's praying had not lost its effect when they ordained their first two missionaries to carry the gospel to the Gentiles. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2, 3. While Infinite Wisdom first made choice of but twelve, he afterwards chose Paul and Barnabas, as is seen from the above, and Epaphroditus, who was the apostle's "companion in labor, and fellow soldier, but your messenger" (*apostolus*, apostle). Phil. 2:25. See also 2 Cor. 8:23. Taking this view, the reader can more fully understand the force of church organization as drawn from the life of Christ, and developed by the Spirit of God through the great apostle to the Gentiles.

But it should be remembered that this power or authority over all disease was not confined to the twelve, for in Luke 10:1, 17-19 we read: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, . . . Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Neither could we conclude that these seventy were the only other favored ones; for John, in his zeal for his Master, said to him on one occasion, "Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us." Mark 9:38. This man was doing the same work as the disciples, but he was not doing it in just the same way as they were. There might have been something peculiar in his manner, but the Saviour was acquainted with him, and had commissioned him to go forth just as really as he had the twelve. More than this; in Matt. 12:27 we learn that the children of the Pharisees cast out devils, and would therefore be their judges, as they had accepted him, while the Pharisees themselves had rejected him.

The gospel itself is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16. The power given to the disciples when first sent out, was to tread on serpents and scorpions, and over all the power of the enemy, and over all unclean spirits, to cast them out, and to heal all manner of sicknesses and all manner of diseases. This was authority from Christ over every obstacle placed in their way by Satan. While they possessed humility, they possessed boldness, for they were sent by the Representative of all power in heaven and earth. It was committing to them the gospel, and holding them responsible for its results; and this commission continues to the end of

the world; for our Saviour said, "Lo, I am with you alway, even unto the end of the world."

COUNTERFEITS.

BY WILLIAM PENNIMAN.

It is not necessary to define the word "counterfeits," as it is generally understood to be something false, or a likeness of something with a view to deceive.

We are living in a wonderful age as regards this kind of work, and almost everything is counterfeited. If a man gets up a good thing in a mechanical, medicalized, scientific, literary, and more especially in a theological or religious line, someone stands ready to make a counterfeit, especially if there is any money to be made out of it. This classification includes newspaper writers, and bookmakers who try their brains at it, and sometimes the would-be poet will try to soar on the ostrich wings of his imagination and in imitation of the eagle flight of some poetic genius, in order to gain notoriety.

It is generally a sign of a good thing when it is counterfeited. Counterfeiters do not get up counterfeit bills on wild-cat banks. How often do we hear men claim that, because there are so many kinds of religion, it is impossible to tell which is the right one, but this class do not neglect their business because counterfeit bills are in circulation, but with great sagacity try to detect them, and discover the sound ones. Just so they should do in religious matters. If ingenious men exert their powers to make false coins and spurious paper money as much like the original as possible, is it any wonder that evil spirits should do the same in a religious point of view? Hence we are exhorted to "try the spirits."

We read (Ex. 7:11) that when Moses and Aaron, through the power of God, performed miracles before Pharaoh, the magicians "did in like manner with their enchantments." But they could not counterfeit all of the miracles, for Aaron's rod swallowed up theirs, and they were finally obliged to acknowledge "the finger of God"—as all of the false miracle workers will have to do some day.

There have ever been in the history of the world the false and the true, or the genuine and the counterfeit. Ever since the fall of man, Satan, the greatest deceiver and counterfeiter, has deceived the world by imitation, by substitution, and by perversion of Scripture. There have been many false Christs. Satan has prompted men to this deceptive work. We know there must be a genuine Christ, a genuine Christianity, and also a true church, as all of these have been counterfeited. The most complete counterfeit church is the Roman Catholic, for it has substituted the buffoonery of the mass for the Lord's Supper, and sprinkling for baptism. We will give only two or three of the many texts of Scripture which it has perverted. Dr. Cumming says:—

The most remarkable specimen of Roman Catholic idolatry is that furnished in a work called the "Psalter of the Blessed Bonaventura," the author being a distinguished saint in the Roman Catholic calendar. It commences thus: "Come unto Mary, all ye that labor, and are heavy laden, and she will give you rest." The 19th psalm reads: "The heavens declare the glory of the virgin, and the firmament showeth forth her handiwork." Even the 110th psalm, which so directly refers to the Son of God, does not escape the corrupting pen of this

"sainted divine." In his version it is thus: "The Lord said unto Mary, Stand thou at my right hand, until I have made thine enemies thy footstool."—*Romanism in America*, p. 64.

And, lastly, in a Romanist work called the "Abridgment of Christian Doctrine," which should be called "Perversion of Christian Doctrine," they not only claim that they have changed the Sabbath, but that the church has power to do it. The counterfeit Sunday has originated from the Catholic Church, and counterfeit reformers are heralding this day through the length and breadth of the land, and have compelled Congress to shut the gates of the World's Fair on Sunday; and so it follows that all of the world is coming to "wonder after the beast."

As a warning to those who do not believe in the existence and power of Satan, or at least do not act as though they do, we quote from "Testimony for the Church," No. 33, p. 226, as follows:—

It was by the display of supernatural powers in making the serpent his medium that Satan caused the fall of Adam and Eve in Eden. Before the close of time he will work still greater wonders. So far as his power extends, he will perform actual miracles. Says the Scripture, "He deceiveth them that dwell on the earth by the means of those miracles which he had power to do,"—not merely those which he pretends to do. Something more than mere impostures is brought to view in this scripture. But there is a limit beyond which Satan cannot go; and here he calls deception to his aid, and counterfeits the work which he has not power actually to perform. In the last days he will appear in such a manner as to make men believe him to be Christ come the second time unto the world. He will indeed "transform himself into an angel of light." But while he will have the appearance of Christ in every particular, so far as mere appearance goes, it will deceive none but those who, like Pharaoh, are seeking to resist the truth.

VALUE OF THE PROMISED REWARD.

BY F. M. BURG.

THAT beyond this life there remains to be given to the overcomer what may in a sense be termed his reward, is both in harmony with reason and the Bible. It is a fact so generally conceded that no argument in proof of it need be advanced. Suffice it to say that it is something which appeals to the best judgment and reason of man, whether he be a professed believer in the Bible or not.

The value of what the Bible holds out before us as our portion after this life is by many, yes, most people, far underrated. It cannot be justly estimated by the unconverted. He is not in a position to appreciate its worth. Pisgah's mountain is the point of view from which alone faith's eye can see the green verdure of the promised land.

The unconverted man, not having faith, cannot pass just judgment on the worth of eternal things.

Before he can do this, it is necessary for him to acquaint himself with the word of God, by the hearing of which faith comes. Rom. 10:17.

But one thought here is worthy of notice. The Bible is too often read merely as an ordinary book, and not as the inspired revelation of God to man. When it is so read, it cannot serve the purpose of Rom. 10:17,—to beget faith in the reader. The essential to this end is that the reader knows it to be God speaking to him.

It is not designed here to give an argument on the authenticity of the Scriptures. There are very few, if any, who contend that they

cannot believe the Bible an inspired book but that would believe if they would make a full surrender of their wills. And as they would then read with a *determination* to believe, repelling every approaching doubt, faith would be begotten. Inasmuch as the Bible is a revelation of God's boundless love to man, as manifested in the gift of his Son, to see which love—and it can only be seen by the eye of faith—cannot but beget faith in the one thus seeing it.

God has implanted in man a certain degree of susceptibility to the potent influence of appeals for a response to favors shown.

And favors shown to men, even in their relations one to another, naturally appeal to that heaven-implanted sense of gratitude, and begets in the heart of the object of the favor a deeper trust and confidence in the one favoring him.

Likewise, but in an infinitely greater degree, does the love of God, when seen by faith's eye, awaken faith, confidence, trust to a greater degree in the person beholding it, his faith growing in proportion as he, by beholding, is drawn nearer, and is thus better enabled to appreciate the greatness of God's love—to see it more in its fullness—a work which will not cease in this life, nor yet can we think of its ending in eternity.

Paul was in a position where he could appreciate the immeasurability of the love of God to men. Rom. 8:38, 39. It is without limit.

And here alone is the means by which we measure the value of the prize "set before us,"—its worth appreciated only in the ratio of our ability in the present stage of our advancement to apprehend the love of God; and as we grow in our conceptions of divine love through constantly beholding it as manifested in the great sacrifice for man's redemption, so will our estimate of the value of what awaits us be increased. Then, as we exclaim with Paul that God's love is without limit (Rom. 8:38, 39), and with the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us" (1 John 3:1), so will we at the same time exclaim with the apostle, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Jesus "became poor, that we through his poverty might be rich" (2 Cor. 8:9); and that not only in the world to come, but even here.

Of no less value to the child of God than that of future reward is it to have divine power applied to recreate him in Christ Jesus, and thus place him "at peace with God," where he can be called the "friend" of God, nay, more, his Son. 2 Cor. 6:17, 18. As in estimating the value of the prize before him, so, with such a privilege, its worth is appreciated just as much as he is able to know the love of God, "which passeth knowledge."

So precious will the privilege become to him that he would count even his life "dear unto himself" if he knew that to enjoy the privilege for but a day would make him a martyr.

This is what buoyed up the courage of martyrs amid the burning flames. Such an experience would lead to the service of God, even though no future reward were held out before us. Alas, how many are prompted to render what they would call service to God, if not by fear of punishment, at least by hope of reward!

Would that the love of God prompted all

to repentance. Rom. 2:4. It does to *genuine* repentance.

Then, that we may appreciate the Christian's privilege in this life and the value of the "hope set before us," let us make the love of God, as seen in the Sacrifice of Calvary, the one theme of conversation, meditation, and song.

The depths of poverty to which the Saviour came down, and the height of the riches to which he wishes to elevate us by that means, are only known inasmuch as we can comprehend the infinite distance between heaven and earth,—between the east and the west. Surely "greater love hath no man than this," and—

Not half of that city's bright glory
To mortals has ever been told.

Santa Barbara, Cal.

PLENARY INSPIRATION.

BY T. E. BOWEN.

A GREAT stir is being made in religious circles by the trial of Prof. Henry P. Smith, a clergyman of Cincinnati, belonging to the Presbyterian Church, for alleged heresy. He is charged with publishing that holy men were not so fully inspired but that mistakes can be found in the word of God. While Professor Smith's position may be deserving of censure, still his sentiments, although the charge against him may be substantiated, are in perfect keeping with the policy of the teaching not only of the Presbyterian, but all other so-called orthodox churches of the land.

Doctrines are sacredly held in their creeds that have no foundation whatever in plenary inspiration, and to an outside observer it appears a little inconsistent to reign up one minister for heresy, when all the rest quibble and crook around plain statements of Scripture. To illustrate: God says: "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." Every minister, nearly, in the land will tell you that this *seventh* means *first* day, by a certain line of curious reasoning. Didn't the Lord say the *seventh* day?—Yes, he did. Do you not suppose God knew what he said? Think you he could not as easily have said the first day "is the Sabbath of the Lord thy God" if he wished to make it so, as to say the seventh day? If we are to square our belief by plenary inspiration, let us do it, and be consistent and sincere.

Rev. Johnston Myres, a Baptist clergyman of the same city of the prosecution, in preaching about the trial, is reported as saying:—

A great many so-called liberal men have asked why so much should be made about so trifling a matter. But it is not a trifling matter. The inspiration of this word of God is at the very foundation of the religion of Christ. If this word is inspired only in part, if even some parts of it are false, then we have no authority. If one man can teach that some parts which he cannot harmonize or understand are false, then another man has the same right, and what is the word of God becomes merely a matter of human opinion. If the Presbytery were to put before the world the assertion that this Bible is in part fallible, that it contains errors in the thought which it intends to convey, then the power of every Presbyterian pulpit in this city is weakened. Doubt and uncertainty would spread in every congregation as it never has before. I believe that we can trust them, and that lovingly and kindly they will remove from the ranks of their instructors one whose views have unfitted him for a religious teacher.

If this loving wish of Rev. Myres should be executed justly, according to the premises here laid down, a vast army of religious teachers would lose their credentials, and, with Professor Smith, be judged as unqualified for the

position of religious teachers. This would be inevitable, unless there was a mighty revolution among creeds which contradict the plain truths and thoughts inspiration "intends to convey" by the words used. To virtually say one statement is false, by teaching another doctrine that contradicts it, is to make the word "a matter of human opinion." Then why not take it as it is? Why not be consistent, and stand in a consistent light before a sinful world? If God has spoken, why not listen to what he says? If we take the Bible as the foundation of religion, why not stand upon it? If God says plainly the *seventh* day is the Sabbath he claims as his, why quibble around to make it mean the first day? When God says of a man who dies that he is dead, and "in that very day his thoughts perish" (Ps. 146:4), why spend so much valuable time in explaining (or trying to explain) how his soul is immortal, and therefore he cannot die? Who knows best the thoughts inspiration intended to convey, man or God?

There are many other points in which plenary inspiration does not accord with religious teaching, yet the fact remains that we have a complete inspiration. Let us believe it and rest upon it. Instead of the prevailing custom of trimming Scripture to fit our beliefs, may God grant we shall have wisdom enough to trim our theories by his sure and living word. Remember Jesus has said: "Think not that I am come to destroy the law, or the prophets [Old Testament]; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5:17, 18.

THE POSSIBILITIES OF LIFE.

BY M. A. G. GREENHALGH.

LIFE is power to know, but the profoundest knowledge of all is the knowledge of eternity and of our eternal destinies; it is to know the only true God, and Jesus Christ, whom he hath sent.

Life is power to develop; therefore he is but half alive whose soul never grows, whose spirit is deprived of the destiny, and the purposes of its being; he is like a seed forgotten in a drawer.

Life is power to love; but the deepest of all fountains from which love can flow is the story of Christ crucified and enthroned—of the sacrifice and the priest.

Life is self-control and activity. Death is the complete absence of all self-control and energy.

Christ comes to souls which are helpless, as to the grave of Lazarus, and calls, and he that was dead comes forth.

Each day of our lives brings new possibilities, new light, new inspirations, new opportunities of doing good, getting good, and being good, and, if we are faithful to these possibilities, life will enrich us beyond all imagination. Each morning is a bright angel coming from the presence of God, bearing to us spiritual, immortal treasure, and we cannot afford to lose the gift of one radiant visitor. Each day is designed to add something to our knowledge and sanctity.

The indifferent, the selfish, and the sensual soon find the charm of living vanish, and they grumble, saying, "I have reached far over to the tree of promise, and have eaten of all, but it tastes like ashes and gall." But the true

children of God give another description of life than this. Our Father in heaven gives them a pure heart, and a new song is put into their lips. Their white robe never becomes threadbare; their garlands are never withering flowers. The riches, the glories, of Christ's life pass into the life of the faithful, and become a new joy in their heart; and this resemblance to Christ will continue through time and eternity. So when we are shrinking from religion as from a burden, Christ, who sees us, knows we are refusing to live. He says, "Ye will not come unto me, that ye might have life."

When one does put himself frankly into the Master's hand, his existence is changed as completely as when a pestilential swamp is covered with bright and clear waters, in which living creatures rejoice, and on which the sunbeams dance. His dry and thirsty soul is flooded with the pure water of life, clear as crystal, which proceeds from the throne of God, and of the Lamb.

There is nothing in religion to rebel against, except on principles which would rend the world asunder, and make life impossible, or as barren as the sands of an African desert. Is it any wonder that the divine life calls upon us to dare to make the grand venture of Peter, who fixed his eye on Christ, sprang from the deck of the vessel upon the abyss of water, into which, nevertheless, he did not sink?

WHY ASK FOR JESUS?

BY M. E. STEWARD.

"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God gave us Jesus long ago. Why, then, do we not thank him instead of praying the Lord to give him now?

How much of Christ did God give us? *Answer*—How much did the Saviour leave in heaven? He left only the transcendent, infinite brightness of his glory which he had with the Father before the world was. John 17:5. When he came to earth he brought his divinity with him "veiled with humanity," that he might make us "partakers of the divine nature." He came in his "righteousness, mighty to save," that he might be "the Lord our righteousness." Jer. 23:6. All that Jesus was on earth God gave to us, and we have only to reach out our hand, and take him. This we *must* do or we cannot have him.

Is there any condition? Christ gave but one, "that whosoever believeth in him should not perish." This belief is not a mere assent of the mind, but it is believing *unto righteousness*. Rom. 10:10.

WHERE THE BIRDS GO.

By far the most disastrous of the many destructive agencies that have ever played havoc with our feathered hosts, are the emissaries of the milliner's craft, who, to supply the demands created by the behests of fashion, spare nothing wearing feathers that comes within their reach. The dull-colored fly catchers, the wrens, and even the plainest of the sparrows, as well as the more showy warblers, and the gaily-attired orioles, grosbeaks, and tanagers, are almost equally in quest, while the smaller owls and hawks, various water birds, and especially the plume-bearing egrets and herons, and the snowy, graceful terns, afford a harvest too rich to be neglected.—*Our Animal Friends.*

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.*

"LESS THAN COST."

BY MRS. M. A. KIDDER.

We often see as on we jog,
Through street or road, down court or lane,
This trite announcement, "Less than cost,"
Upon some door or window pane.
And then we muse on many things
That men have gained, and men have lost,
And wonder at the foolish souls
Who sell themselves for "less than cost."

The young man, stout of heart and limb,
His bright eye fixed upon the goal,
Starts out in quest of fortune's gifts,
Strong purpose in his honest soul.
Ah! brave is he, and grand, and high,
If on life's ocean, tempest tossed,
He keeps the beacon star in sight,
Nor sells himself for "less than cost."

And you, fair, youthful, budding lass,
Now scattering smiles on all around—
As violets shed their sweet perfume,
And rose leaves drop upon the ground—
Be careful, darling; too much sun
Is sometimes worse than too much frost;
Better to stand back in the shade
Than sell your name for "less than cost."

"What may a human being cost?"
You ask us, maybe, with a frown;
A mother's pains, a mother's tears,
Alone *might* weigh the balance down.
But much more precious far than these
The spark divine God called a soul;
Then let us keep the jewel bright
As months and years shall onward roll.

TO WHOM DOES THE CHILD BELONG?

BY MARY WOOD ALLEN, M.D.

I. TO HIMSELF.

THE parents look upon the newborn child and say, "This is my child. He belongs to me." They anticipate the pleasure they will take in his development; they look forward to the time when he will be a support to their old age; they admire themselves in his features; they prophesy their own talents reproduced in him; they love themselves in him; they amuse themselves with him. He is tickled and played with, that they may smile; he is stimulated to walk, or to manifest awakening intellect, that they may feel pride; his sleep is disturbed, that they may receive flattery of friends; he is dressed to please their fancy, regardless of his health or comfort. In truth, they act as if they thought that his existence was chiefly, if not solely, for them. He belongs to them.

If this feeling is not founded on a right understanding of things, it might be well to ask seriously, "If this child does not so entirely belong to his parents, to whom does he belong?" Upon the answer to this question depends his right education. If he belongs to the parents, then their feelings, fancies, pleasures, might decide his training. If he primarily belongs to someone else, the interests of that other one should be consulted, and that other one is the child himself. In the first place, the child belongs to himself, then he belongs to God, then to humanity, of whom his parents form a part.

Someone may ask in horrified amazement, "Does not the child belong to God first of all?" In a certain sense he does, and yet God himself recognizes the inherent individuality of each one, his right to himself, when he says, "My son, give me thine heart." God has

claims to love and obedience, as have the parents, but it depends upon the individual whether he shall recognize those claims. He has the power to choose, and, by recognizing this power, God himself grants to each his right to himself. The value of belonging to God consists in its being a voluntary surrender of self. If, then, we admit that the child's first right is himself, we see clearly that all training must have for its object the interest of the child, therefore must vary with his temperament and constitution. And this consideration of the child's good must be the underlying motive in every act of the parent in which the child is concerned.

His first needs are physical, therefore he must be fed, bathed, dressed, exercised, or quieted with regard to ultimate results, and not in accordance with his unreasoning whims, nor the injudicious love of the parent. The child's physical development demands activity; the pride of the mother would clothe him in laces and embroideries, to protect which he must be deprived of active sports. No textile fabric is of equal value to the wonderful physical garment which the vital forces, in that active little body, are weaving as a visible clothing for the invisible spirit. If "silk attire" in any sense interferes with truest development, it must be discarded. The physical individuality must control. All children cannot be dressed or fed alike. The delicate, feeble child must receive a care and attention not needed by the vigorous one, in fact, which might be detrimental to him. And the danger perhaps is that the weakling will be coddled until he is made still more feeble. Great wisdom is needed to know just how to do best for the bodily welfare of our children, and the majority of men and women marry and enter upon the duty of educating these wonderful little beings without one particle of especial training for the work; and, acting upon the supposition that the child belongs to them, their methods are not always calculated to produce the most desirable results.

Fathers too often imagine that the child training is to be done by the mother; that when the father comes home everything about the household must conduce to his comfort. If the child is a little noisy in his play, the father harshly checks him, never for one moment considering that the child has any right in the matter. This sounds on the surface as if the child should be allowed to rule the household, but that is not the thought intended to be conveyed. The father is weary, and desires quiet, and that is right. The only question is, How shall he obtain his needs and at the same time consult the best interest of the child? The sharp, quick reprimand, the box on the ear, the shoulder shaking, may secure quiet, but does it by tyranny, a triumph of brute force. The only feeling aroused in the mind of the child is one of rebellion and of disinclination to regard the rights of others. Obedience is not the primary object of discipline. If it were, it would matter little in what way obedience were secured. The great underlying principle of all true training is development of character.

If obedience were the primary object, then when the child is scolded, boxed, or shaken to silence, the desired result is obtained. If development is the object, the securing of silence by those means is a failure.

What shall be the process by which the needs of the father and the good of the child shall be accomplished? That depends upon the individuality of the child; but training in a care for the rights of others should be begun in infancy, and by the time the child is old enough to be whipped into obedience, he will have learned the lesson of thoughtfulness, so that, voluntarily, he will keep quiet in order that the parent may rest. A little boy of two years, who had observed that the rest of any member of the family was con-

sidered sacred by the other members, never saw anyone lie down for a nap that he did not go to cover a shawl over the sleeper, and with his finger on his lip intimate to everyone who came in the room that silence must be maintained. There was in his mind no feeling of irritation that his activity was lessened, because he obeyed the rule of quietness through his own volition, and that constitutes the value of obedience. God himself recognizes this, and gives his children the opportunity to choose obedience or disobedience, and the results of each.

If the child, clearly knowing that punishment will follow disobedience, chooses to disobey, he will not accept the penalty as just, but will rebel at the injustice which leaves him no power of choice, but compels obedience through superior strength. The thoughtful parent looking upon the "bundle of capabilities" which he calls his child, and recognizing that the child primarily belongs to himself, will have an incentive to work out the problem of that child's training with "fear and trembling," lest he shall fail under the responsibility.

One of the most imperative rights of the child is a strong, unbroken will. In the struggle of life he will need all the will power that he can command. It must not be an ungoverned will, but the governing power must be in the child himself. The duty of the parent is not to break the child's will, but to teach him to wisely use it. His value as an individual may be measured by his will power. Willfulness is not an evidence of strong will, but rather of undisciplined will and weakness of character. The man will need to decide between different courses of conduct. If choice has always been denied him as a child, he will thereby be deprived of experience, and will vacillate in his decisions. He must be trained to obedience, for during his whole life he must be under law; but he should be trained to a voluntary obedience rather than submission through coercion. Herbert Spencer says, "Whoso is to rule his passions in maturity, must be practiced in ruling them in youth. He must be induced to fix the boundaries of his own actions and voluntarily confine himself within them." A contest of will between parent and child is to be avoided as a "conflict of brute force."

The wise parent will avoid a contest, even in those cases where he does not intend to give the child an opportunity of choice. A gentleman writing at his desk told his little son to shut the outer door. The boy could not open the door when it was latched, therefore he only closed it, leaving it unfastened. The wind blew it open, and again he was told to shut it, and again left it unlatched, so that he could run in and out. After the third time of this half obedience, the father rose, gave the boy his cap, opened the door, and said: "Ward, you like the cool air; I don't. You can go out; I will shut the door and stay in; then we will both be suited." The boy recognized that this act of his father was a direct result of his own conduct, and could feel no injustice. But supposing the child had said he did not want to go outdoors? Then the father could have said, "You will have to choose between going out or staying in with the door shut." As it was, there was no contest of wills, and yet the father invaded no right of the child, nor did he suffer his own rights to be invaded, nor did he allow the child to have supremacy.

Children are often supposed to be stubborn, when they are unable to do that which is required of them. Especially is this the case where fear is brought in as an element of coercion. A little boy was trying to learn to count. His father believed in driving in knowledge with the whip. He had learned as far as fifteen, and then stubbornly, as the father thought, refused to learn sixteen, seventeen, and eighteen, and the more he was

whipped the more obstinate he became. When asked the reason, he replied, "I don't know, but I can't think when papa whips me." The mother decided that he should be helped without knowing how it was done. So in the evening, while undressing the baby, she began to sing a little rhyme in which these three numbers had a large place. The boy became interested, and in ten minutes had learned the numbers, and also had learned their connection with the numbers that preceded them. The father had been trying to break the boy's will, and in reality the boy had been willing, as hard as fear would let him, to do what the father desired.

H. Clay Trumbull, in his excellent book on child training, in the chapter on training the will, points out that God's way is to permit his children to choose, that is, to have freedom of the will, and take the consequences of their choice, and suggests that a wise parent will study this divine plan and endeavor to apply it in the guidance of his own household.—*The Advance*.

THE SLEEP OF CHILDREN.

Young children need much sleep, and from the very first should be put to bed alone and in a dark room, and allowed to sleep until nature awakens them. A glare of light should never be permitted upon their faces as they sleep, for it seriously affects the optic nerve and produces various diseases of the sight. They should never be suddenly aroused, nor taken up before they are fairly awake, and should be covered lightly, and always undressed when taking a nap in the daytime.

A child who is accustomed to being rocked may be easily broken of the habit. It may cost the mother a little effort, but in a week she will be able to conquer by the gentlest means. The baby will cry, of course, for he has learned that he can get almost anything by crying for it, but when he finds that no attention is paid to his plaint, he will cease after a while to make it, and resign himself to the inevitable.—*Jenness Miller Monthly*.

REGENERATION OF THE PARROT.

ONE day a man who had considerable experience of parrots happened to come in, says W. L. Alden in the *Idler*, and when I complained of the bird's loquacity, he said: "Why don't you get an owl? You get an owl and hang it up close to that parrot's cage, and in about two days you'll find that your bird's dead sick of unprofitable conversation."

Well, I got a small owl and put him into a cage close to that parrot's cage. The parrot began by trying to dazzle the owl with his conversation, but it wouldn't work. The owl sat and looked at the parrot just as solemn as a minister whose salary has been cut down, and after a while the parrot tried him with Spanish. It wasn't of any use. Not a word would the owl let on to understand. Then the parrot tried bragging, and laid himself out to make the owl believe that of all the parrots he was the ablest. But he couldn't turn a feather of the owl. The noble bird sat silent as the grave, and looked at the parrot as if to say, "This is indeed a melancholy exhibition of imbecility."

Well, before night that parrot was so ashamed of himself that he closed for repairs, and from that day forth he never spoke an unnecessary word. Such, gentlemen, is the force of example in the worst of birds.—*Sel*.

EVERY evil to which we do not succumb is a benefactor. As the Sandwich islander believes that the strength and valor of the enemy he kills, passes into himself, so we gain the strength of the temptation we resist.—*Emerson*.

Health and Temperance.

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

NOT FROM MY BOTTLE.

BY HATTIE HORNER.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken." Hab. 2:15.

"We must be polite," and "sometimes we must treat"—

Not from my bottle, oh, no!

And some men "will have it" whenever they meet—

Not from my bottle, oh, no!

The saloon may go on and my vote may be lost,
My influence, too, may not count with the host,
And liquor be bought at whatever the cost—

But not from my bottle—no, no!

"But all men are free, sir, to drink if they choose"—

Not from my bottle, oh, no!

"'Twill be sold on the sly and the license we'll lose"—

But not from my bottle, oh, no!

The ladies may sip and the boys learn to drink,
And men stagger down into hell's awful brink,
And rum may flow on till all Christendom sink—

Not from my bottle, no, no!

"It will always be drunk though a few may oppose"—

Not from my bottle, oh, no!

"There is more sold than ever as each season goes"—

Not from my bottle, oh, no!

"'Tis useless," they say; "you're a fraction so slight."

Perhaps. But the fraction at least will be right,
And God will reward him who all through the fight,

Cried, "Not from my bottle, oh, no!"

—*The Voice*.

EXCESSES.

INTEMPERATE eating and drinking are not the only intemperate habits that seem to be part of our social fabric. There is an incalculable waste of feeling, of emotion, and will; and the power lost in these various channels of life tells the whole story, if we would trace it back, of the undirected or misdirected energy at the outset. A child whose habits of eating, of sleeping, of dressing, and of talking are controlled by the real needs of life, and regulated with taste and discretion, will never need the good offices of a temperance society nor legislation to save him from ruin. His salvation was a foregone conclusion, because all the possibilities of his life were led in orderly activity to the threshold of his conscious personality.

What we most need is to be saved from ourselves, or, better to express the same thing, to be lifted into our best selves by adjusting the emotions, appetites, and tendencies when they are plastic and can be moulded.—*Mrs. A. R. Aldrich, in Harper's Bazar*.

TEA AND COFFEE AND INTEMPERANCE.

THE use of tea and coffee is one of the chief causes of intemperance.

It has been urged in favor of the use of these beverages that they prevent intemperance by furnishing a means of mild stimulation. It is indeed amazing what loose logic, what fallacious reasoning, men will employ on subjects in which the gratification of their perverted appetites and tastes is involved. What would be thought of a ruler who should abolish all laws relative to petty larceny so that thieves and robbers would have an opportunity to gratify their propensity for crime without resorting to burglary and highway robbery? Does not everyone know that it is by degrees that the bank robber is made,

and that little abstractions, petty thefts, are the stepping-stones to the criminal eminence of the highwayman?

Just so it is in the present case. Tea and coffee, with mild stimulation, are at one end of the drunkard's course, while rum, gin, and brandy, with delirium tremens, are at the other end. The great crime of drunkenness is not in the act of drinking the fiery draught; it is in the gratification of the desire for artificial stimulation. The sin is the same in kind, whatever may be the agent employed, although it may differ in degree as the individual indulges in tea, coffee, tobacco, alcohol, hasheesh, or opium.

At first, the mild stimulation of coffee or tea is satisfactory. After a little time this is found insufficient, even when made as strong as practicable, to excite to the desired degree the exhausted nerves. Something stronger is called for, and tobacco and alcohol gradually obtain a foothold where once they would have been spurned with disgust.—*Dr. J. H. Kellogg.*

GOOD.

THERE is a great need of a revival of old-fashioned temperance. The antique in other things has become fashionable; old-fashioned houses are in great demand, and old-fashioned furniture is much sought for. Old-fashioned temperance laid great stress upon individual appeal for total abstinence. One by one the pioneer temperance army was recruited as pledged total abstainers. These pledged recruits were obtained in large numbers in meetings, held in churches, halls, school-houses, and lodge rooms, wherein the reason for total abstinence was given by a careful and thorough analysis of the evil nature and effects of strong drink itself. In this respect the old-fashioned temperance meetings were a most helpful school of education to multitudes by whom they were attended. Let them be revived.—*National Temperance Advocate.*

A TOBACCO STORY.

A good story is told of Mr. Joseph Harper, one of the original "Harper Brothers." He was an excellent man, but a great tobacco chewer. Mr. Harper had a neighbor who was a notorious drunkard. A friend was one day laboring with the man, and entreating him to stop drinking. "Why, I could no more quit drinking," he replied, "than old Joe Harper could give up tobacco." When this remark was repeated to Mr. Harper, he exclaimed: "Does that old drunkard say that? I will show him that old Joe Harper can give up tobacco." And from that moment he never touched it again.—*Standard.*

I REGARD the liquor traffic as one of the worst; in view of the evils that follow in its train, the worst of all crimes. It destroys manhood; it break up families; it fills our jails and State prisons with criminals of every grade. It is the foe of progress, of industry, and of Christian civilization. The victim of the drink habit is more than his own enemy; he is a menace to society. Because of this it becomes the duty of the law to take the traffic that endangers his citizenship in hand and deal with it in the most effective manner possible. Certainly this cannot be done by giving it the dignity of the public sanction, and placing it upon the same footing with honorable and legitimate commerce.—*Governor Burleigh, of Maine.*

DURING the single month of July, 1872, 183,000,000 pounds of tea passed through the English custom house, of which 10,000,000 pounds were found so badly adulterated as to be entirely unsafe for use. One specimen was nearly half iron, which was separated by means of a magnet.

THERE are only twenty-six women in Kentucky penitentiary to 1,314 men.

I CAN see upon the face or the rags of every drunken man a legend like that you often see on packages of whisky: "Take notice, the manufacturer of this article has complied with all the requirements of the law, according to the statute in such cases made and provided."—*John G. Wooley.*

"NEVER take the first glass" is the wise caution of temperance speakers, in view of its fascinating effects; but when the first glass may be prescribed by any physician, who is safe? The fact of a prescription will not do away with its fascinations, nor with its other physiological effects; indeed, the sick in their weak condition are peculiarly liable to fall into its power.—*Alcohol As a Medicine.*

SAYS the New York Voice on wine-drinking countries: "A writer in *La Reforme Sociale*, August 1, according to *Evening Post*, furnishes statistics that show that the amount of spirituous liquor consumed in Marseilles, France, has increased from one and a half gallons per capita in 1875 to three and three-tenths gallons in 1891. That is, in the greatest wine-producing district of the world, the amount of strong liquors drunk has more than doubled in sixteen years. And yet Kate Field and her patrons, the California wine makers, insist that all that is needed to put a stop to drunkenness is to make wine drinking more common."

SCIENCE in the KITCHEN

By MRS. E. E. KELLOGG, A. M.

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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

Mission Fields.

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

THE YEARS.

By MARIANNE FARNINGHAM.

"But the years will not stay."

WITH a buoyancy tempered by grace
And a pace
That is joyous and free,
Nor is heavy with tears,
Go the years,
When the best of the life is to be.
But they go with a rush too intent to be kind,
With the winter before and the summer behind.
The years do not hasten in youth;
Of a truth,
They appear to delay,
And creep gently along
To a song.
But, ah! how they speed on their way
When they all have departed excepting the last,
And the shadows of death cover those that are past!
Are you rich in the years of bright gold
Yet untold?
Do they leisurely go,
Like a dream that is fair,
Or a prayer?
Oh, be wise; use them well! You shall know
How the years, growing shorter, with good can increase,
And a life at the end be transfigured with peace.
Does the thought that so few years remain
Give you pain?
Oh, be glad that your quest
Brings you into the light
From the night,
And the worker at last has his rest!
In the home land above are no sorrows, no fears,
And the life they live there is not measured by years.
—*Sel.*

GREEK CHURCH CUSTOMS IN ALASKA.

A LADY writes from Western Alaska concerning the Easter observances by the Greek Church as follows:—

"I attended the Russian Easter service, which lasted from twelve o'clock at night until five in the morning, and, although it filled my heart with pity for them, it was quite interesting. They have a box set in the center of the church, which is supposed to be Christ's coffin. As they go in they go up to it and kneel and touch their foreheads to the floor, and then they stand and cross themselves for a while and kiss the box, which I think has a picture of Christ on it, when they again kneel and go through the same performance three times, and then they go back and stand with the rest of the congregation. They have no seats in the church, but always stand through the long services.

"In a few moments the priest came out, in his finest robe, and, after singing a few moments, they took the crosses and candlesticks and quite a number of the pictures of the saints, and left the church to go and bless the former priest's grave, and to march around the church and bless it; they then returned, and, after singing and reading about an hour and a half, the priest and deacons came forward, the deacons carrying the pictures of Christ and the Virgin Mary, which they held for each one to kiss. The people then went forward, and, after kissing Christ's picture, they kissed the priest, and passed on to the deacons, whom they kissed three times each. Returning to their places they again commenced to sing and read. They kept the old church bells ringing for three days, and, dressed in their best, went calling from house to house as long as they could walk straight enough to get to the right house.
"The second deacon received a black eye

from the priest's son, and now he wears a handkerchief tied over it. The chief singer in the choir turned his family out-of-doors while drunk, and, altogether, they had what they call a good time. I think that about one-sixth of the people in — have died since we came here. They often have three or four funerals a week, but it is mostly the old beer-soaked ones that die. The only hope for them is that, by educating the children, they will understand what beer does for them, and with the help of Christ will be able to let it alone. Some of the boys are quite interested in temperance physiology, and each day when reciting their lessons will try to think of someone that has just died, and will add, 'He drank lots of beer, too.'—*Sel.*

WORK AMONG THE CHINESE IN AMERICA.

A LIST of the various working institutions for the instruction of the Chinese in the United States and Canada shows a total of 261 schools, 8 institutions and associations, and 7 churches. These schools are scattered among 17 States and provinces and 162 towns. Within a radius of 700 miles from San Francisco Bay there are 69 schools. Within a radius of 700 miles from New York City there are 146 schools.

They are distributed by cities as follows: New York, 17; Brooklyn, 12; Boston, 9; Chicago, 8; San Francisco and Oakland, 6 each; Philadelphia, Denver, and Los Angeles, 5 each; St. Louis, Portland, Or., and Montreal, 4 each; Washington, D. C., Kansas City, and Newark, N. J., 3 each.

The distribution of schools by States is as follows: California, 53; New York, 44; Massachusetts, 29; New Jersey, 16; Pennsylvania, 15; Illinois, 12; Connecticut, 8; Oregon, 8; Colorado, 7.

Colorationally, the schools representing the Baptist Church are 66; the Presbyterian, 47; the Congregational, 48; the Methodist, 40; the Episcopal, 16; Reformed Presbyterian and Christian, 4 each; Lutheran and United Brethren, 2 each; United Presbyterian, 1; and 27 schools are undenominational.

The whole number of Chinese in America, young or old, who are known to be reached, either regularly or occasionally, by Christian instruction, is 8,061. Of these, 6,295 are adults who are regular attendants in schools which have been established for more than a year.

The hopefully Christian Chinese in America number 2,262. The proportion of Christians in schools known to the association is more than 26 per cent.

The census of 1890 gives 71,681 Chinese to California, of whom but 1,720 are under Christian instruction. Of these 725 are counted as Christians.—*Gospel in All Lands.*

A KING CONVERTED.

GEORGE THE THIRD, king of the Friendly Islands, was brought to Christ through that old apostle to the Friendly and Navigators' Islands, Rev. Peter Turner. When the first chapel was opened, and the king came in and saw the preacher in the pulpit, a man higher up than himself, he was displeased. But instead of making any trouble about it, he had a pulpit built for himself the next week in the opposite end of the chapel, a few inches higher than the minister's pulpit. When the king saw the missionary ascend to his pulpit, he quietly went up and seated himself in his pulpit.

After a while the missionary and his leading men united together daily to read God's book of instructions, to see how they were to proceed in their work, and prayed daily for the Holy Ghost to come down and "abide with them," and through their agency do his mighty work of saving the king and his people. After

continuing thus to wait "with one accord" for many days, the Holy Ghost came in mighty power.

The news ran all over the island that the Holy Ghost had come, and was waiting to lead them to Jesus, and save their souls. The people flocked together from every direction, and while they listened to the words of God from his book, "they were pricked in their hearts," and many cried out in agony of their souls, and were so affected by the awakening power of the Spirit that to the number of from two to three hundred at one time they lay apparently dead for hours, but always came up rejoicing and praising God for his great salvation.

The king himself was awakened, and came down from his high pulpit, and sat in the dust. His proud heart yielded to the Spirit's power. Still it did not give way all at once. He told the missionary he wanted to give up his sins, and seek God, but did not want to bow down with his common people, and asked the missionary to allow him to pray behind the altar screen, which was a network of young bamboo rods, and would conceal him from the eyes of his people.

Brother Turner said, "Yes, King George, you may kneel down wherever you like, and give your heart to God." The king went behind the screen and fell down on his face and cried to God to have mercy on his poor soul. He is a man six feet four inches high, and rolling in an agony of soul he kicked down the screen and lay full length before his people, and cared for nothing but how he might save his soul.

His pride was broken, and he fully felt the burden of his sins, but got no relief till after he went home that night. About midnight he gave his wicked heart to God, and received Jesus, and got all his sins forgiven, and received a new heart. He wrote a letter to Brother Turner that night, telling him that he had found Jesus, and that his soul was happy.—*African News.*

A CURIOUS CUSTOM IN CHILE.

In this queer country there is a funny side even to funerals. The other day a sound of music attracted me to the window, and what do you think I saw? A mahogany-hued peon (peasant) carrying on his head and outstretched hands a plank about five feet long and on the plank a dead child. The little corpse was that of a girl, apparently about five years old. It was attired in a short frock of red calico, the legs incased in coarse white hose "a world too wide for the shrunken shank," no shoes, the jet black hair smoothly braided and crowned by a jaunty wreath of paper roses, and the cheeks horribly daubed with vermilion to simulate the hue of health. The plank bearer was closely followed by two women, evidently the mother and grandmother of the deceased, and they walked with an air of conscientious importance, as becomes those who have furnished *otra angelita* ("another little angel," as here a dead child is universally called) to swell the heavenly host. Behind the women marched two men, playing with might and main, one on a fiddle, the other on a guitar, each intent on a tune of his own, regardless of the other's performance; and the rear was brought up by a dozen or more laughing and chattering men, women, and children, most of whom gave indubitable evidence of unwise generosity on somebody's part in the way of *chicha*, the Chilian low-class intoxicant.

They were on the way to the Pantheno, to inter the "little angel," over whom they had been dancing for several days, and which possibly had been loaned once or twice in the meantime to friends who were not so fortunate as to have a corpse in the family. Among the more degraded class of Chilians it is the gen-

eral custom to make death an excuse for orgies wild and ridiculous, and the body, especially of a child, is kept for festive purposes until it becomes offensive to people passing the house.—*Selected.*

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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."

DONE IN FAITH.

BY WARNER SNOAD.

Just one good deed! and, though others ne'er know it,
Angels will carry it up to the throne;
At the hereafter, Christ's records will show it.
"Fed thou the hungry? Come hither, mine own."

Just one kind word! and, though others ne'er guess it,
Angels will chant it at vespers to-night;
At the hereafter, Christ's promise will bless it.
"Cheered thou the weary? Stand thou on my right."

Just one sharp struggle! though no eyes beheld it,
Though to the world we have grievously failed,
At the hereafter, when angels have told it,
Christ's voice will answer, "Thy faith has prevailed."

—Church Union.

FAITHFULNESS IN EXAMPLE.

VISITING from house to house forms an important part of the minister's labors. He should aim to converse with all the members of the family, whether they profess the truth or not. It is his duty to ascertain the spiritual condition of all; and he should live so near to God that he can counsel, exhort, and reprove, carefully and in wisdom. He should have the grace of God in his own heart, and the glory of God constantly in view. All lightness and trifling is positively forbidden in the word of God. His conversation should be in heaven, his words seasoned with grace. All flattery should be put away; for it is Satan's work to flatter. Poor, weak, fallen men generally think enough of themselves, and need no help in this direction. Flattering your ministers is out of place. It perverts the mind, and does not lead to meekness and humility; yet men and women love to be praised, and it is too frequently the case that ministers love it. Their vanity is gratified by it; but it has proved a curse to many. Reproof is more to be prized than flattery.

Not all who are preaching the truth realize that their testimony and example are deciding the destiny of souls. If they are unfaithful in their mission, and become careless in their work, souls will be lost as the result. If they are self-sacrificing and faithful in the work which the Master has given them to do, they will be instrumental in the salvation of many.

Some permit trifles to divert them from the work. Bad roads, rainy weather, or little matters at home are sufficient excuses for them to leave the work of laboring for souls. And frequently this is done at the most important time in the work. When an interest has been raised, and the minds of the people are agitated, the interest is left to die out, because the minister chooses a more pleasant and easy field. Those who pursue this course show plainly that they do not have the burden of the work upon them. They wish to be carried by the people. They are not willing to endure the privations and hardships which are ever the lot of a true shepherd.—*Testimony for the Church, No. 17.*

BRETHREN who reside in isolated places are often discouraged by the circumstances of their lonely situation and lack of "church privileges." The following sentence from "Steps to Christ," page 117, seems to have been inspired for the special benefit of such disciples: "The relations between God and each soul are as distinct and full as though there were not another soul for whom he gave his beloved Son."

FIELD NOTES.

THE annual session of the Australian Conference will be held in Melbourne, January 6 to 15.

AT Charlotte Center, N. Y., fifteen have recently accepted the faith through the labors of Brethren S. and H. G. Thurston.

NINETEEN additions to our ranks are the result of meetings held at Oregon, Arkansas, by Brethren J. A. Sommerville and W. F. Martin.

ELDER G. T. WILSON and wife arrived in Auckland, N. Z., on the 5th of November. Their address will be Banks Terrace, Wellington, New Zealand.

ELDER J. T. BOETTCHER reports the organization of a church at Hadersleben, in the northern part of Schleswig, Germany, with sixteen members. Seven of these were baptized in the sea; the others were received by letter.

BROTHER J. F. BECKNER held meetings with good interest in the Methodist Church at Grant, Cass County, Missouri, until the minister induced the trustees to close the doors against him, and that in the face of a strong petition in favor of continuing the meetings.

ELDER H. E. ROBINSON, president of Atlantic Conference, preached in Wilmington, Delaware, December 4. Of the work there he says: "The attendance is increasing, and Brother and Sister Hersum are encouraged by the prospect of many sheaves in the final harvest."

THE Echo Publishing Company, Melbourne, announces four new tracts by Mrs. E. G. White, recently issued from the press,—*"The Sufferings of Christ," "The Privilege of Prayer," "The Elect of God,"* and *"Benefits of Bible Study."* The price is not given, an essential item in a press notice.

THE interest awakened among some families in Townsend, Delaware, by a canvasser, calls for further labor and the establishment of regular meetings. The possibilities in the path of the canvassing agent are thus demonstrated, as is also the obligation that his walk should be worthy of his calling.

THE Bath, England, *Gazette*, of November 23 and 30 gives extended reports of sermons on the Sabbath question by Elders J. J. Washburn and E. J. Waggoner. Without himself expressing any opinion, the reporter gave the speakers credit for intimate acquaintance and close attachment to the Scriptures.

PROFESSOR G. W. CAVINESS, principal of South Lancaster (Mass.) Academy, in giving notice to prospective students of the new term to begin January 2, gives this encouraging information regarding the attendance: "We are now so full that it will be necessary to rent another building to accommodate those coming, and we want to know about how many to provide for."

THE *Bible Echo* says: "The Australian Tract Society has undertaken the publication of a little four-page paper, entitled *The Messenger*. It will be issued twice a month, and will be especially suitable for free distribution in the parks, at the markets, on shipboard, and at the railway stations. It will also be useful for distribution among the employes on the large stations in the interior."

SISTER SARAH L. POTTS, who recently called for papers to use in missionary work at Montesano, Wash., reports having made a profitable use of the matter kindly furnished by different persons. Some papers are placed in a distributor at the railroad station, some loaned from house to house, and some given to people who call at her home,—and God's blessing is invoked upon them all.

OUR young brethren in America should remember that foreign fields are anxiously looking to them to fill important places in the work. Especially should this be borne in mind by students in our colleges and academies. Ministers, teachers, Bible readers, secretaries, colporters, and intelligent canvassers are in demand all over the great harvest fields, and the demand will increase more and more unto the end.

In the *West Virginia Monitor* of December 14 Brother Wm. Hutchinson uses this truthful expression with reference to the week of prayer: "During this season of prayer we shall make a display before all heaven to what extent we appreciate the blessings of present truth, and what value we place on human souls." But this is just as true of every other week as it is of the season referred to. The extent of our appreciation of God's blessings, and of our estimate of the value of souls, is always displayed before heaven, for it is manifest in our daily lives.

Under date of December 12, Brother S. B. Horton writes to the *Union Record* from Paterson, N. J., as follows: "Last Sabbath a lady who had been attending our lectures came and requested that we go to see her father, who had been stricken suddenly with a paralytic stroke, and to pray with him. We repaired to his home after the meeting and spent some time in reading God's word, and prayer. Last night he attended our meeting with his daughter. We met him as he came into the hall, and he said, 'I am all right, thank God.' He was raised a Catholic but left the church on account of false doctrines and superstitions."

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—Neh. 8:8

LESSON III.—SUNDAY, JANUARY 15, 1893.

ENCOURAGING THE PEOPLE.

[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—Haggai 2:1-9.

1. In the seventh month, in the one and twentieth day of the month, came the word of the Lord by Haggai the prophet, saying.
2. Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,
3. Who is left among you that saw this house in its former glory? and how do ye see it now? is it not in your eyes as nothing?
4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Jehozadak, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts,
5. According to the word that I covenanted with you when ye came out of Egypt, and my Spirit abode among you; fear ye not.
6. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;
7. And I will shake all nations, and the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.
8. The silver is mine, and the gold is mine, saith the Lord of hosts.
9. The latter glory of this house shall be greater than the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

Golden Text.—"Except the Lord build the house, they labor in vain who build it." Ps. 127:1.

SUGGESTIVE QUESTIONS.

1. Who desired to assist the Jews in the work of building the temple? Note 1.
2. What reply was made to them? Ezra 4:3.
3. How did the Samaritans revenge themselves? and what was the effect of their work? Note 2.
4. Who reproved and encouraged the people of God to proceed?
"Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them." Ezra 5:1.
5. Give the substance of Haggai's first message. Note 3.
6. What response did the Jews make to this stirring message?
"Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him; and the people did fear before the Lord." Haggai 1:12. See Ezra 4:2.
7. When did the next message come from the prophet? Verse 1.
8. How did he reprove them? Verses 2, 3. Note 4.
9. How did he encourage them? Verses 4, 5.
10. What terrible and glorious things did he promise? Verses 6, 7. Note 5.
11. What assurance did he give that plenty would be furnished for building the house? Verse 8. Note 6.
12. What did he promise concerning the latter glory of this temple? Verse 9.

NOTES.

1. **UNDESIRABLE ALLIES.**—Immediately after the foundation of the temple was laid, which was 535 B. C., the Samaritans, or mixed races of Palestine, came and desired to assist in the building of the temple. Evidently their motive was not good, for they are characterized by Ezra as "adversaries." Ezra 4:1. To this the leaders of the Jews responded that the Samaritans had naught to do with this building. The policy of Zerubbabel and his associates has been considered shortsighted by some worldly-wise men, but it was not a matter of policy with him, but a matter of principle. These people were really ad-

versaries to the work of God, as their subsequent course proved, and God could not have wrought with them. The leaders of God's people did nobly in not compromising. The worship of those who wished to help is described in 2 Kings 17:21. It is safe to heed the instructions of the Lord. See 2 Cor. 6:14-16.

2. **Then the people of the land weakened the hands, etc.** (Ezra 4:24).—The whole of the above chapter should be carefully read. When the Samaritans could not prevail upon the Jews to compromise, they began their opposition. They hired counselors and wrote to Cambyses, the Ahasueras of Esther, slandering the Jews, who became discouraged, easily it seems, in the work of building. Beginning again, the Samaritans wrote a formal letter to Gomátēs, the usurper, the false Smerdis, called, in Ezra, Artaxerxes, who absolutely forbade the prosecution of the work. "Then ceased the work" till the second year of Darius. From the time the foundation was laid till the time of the present lesson was fifteen years.

3. **Is it not the time, etc.**—The reproof of the prophet shows that the Jews had turned aside from their first love to their own selfish pursuits. They said that it was not time to build, and yet they were living in ceiled houses. But they were not prospered. They sought their own selfish ends, and the Lord left them. They sowed much and reaped little; the heaven was stayed from dew, and the earth from fruit. Why?—Because God's house was left un-built. They sought their own glory, and God withheld his blessings, that they might realize for their own best good that he should be first of all. Read Haggai 1:2-11.

4. **How do ye see it now?**—The time of this prophecy was the last day of the feast of the tabernacles. The prophet draws the contrast between the temple before the captivity and its present half-built, desolate condition. If the former was not worthy of Him whom the heaven of heavens could not contain (1 Kings 8:27), how much less was the present condition of the temple worthy of God! It was in a more wretched condition than the temple just before Israel came to that place in their iniquity that God removed them. This was as nothing. Yet the message of the prophet is most encouraging. The Lord of hosts was with them. The same God that led them out of Egypt would help them build. The reproof of God is always that we may do better. He reproves that we may be corrected.

5. **I will shake the heavens, etc.**—The shaking of the nations refers probably to the revolutions in the affairs of nations, which would take place, and the shaking of the heavens and earth at the second coming of Christ. See Heb. 12:25, 26; Rev. 16:17, 18; Matt. 24:29, 30. The God who could and would do all things, would help them in the building of the temple. **The Desire of all nations.**—Jesus Christ, the deliverer, what all nations longed for in some way, whether knowing the true God or not. Christ Jesus, in whom was all fullness, has all that is needed to satisfy every true desire of everyone of every nation. He personally would come to this house. Although it lacked the tables of the law, the ark, the *shekinah*, it would be blessed by the glorious presence of the Son of God. In this respect its latter glory, realize though they did not, was greater than its former glory. The Revised Version has it "the desirable things of all nations," including the blessings of the gospel.

6. **The silver is mine, etc.**—What precious assurance the prophet gave to the Jews! All power was God's; all nations were under his control; all the wealth of the world was his; and all would be brought if necessary to complete the work which God had given them to do, if they would trust him. Saith God this altogether for their sakes?—Nay, but for ours also. He is ever the same. All heaven is at the call of him who prosecutes with all the heart the work God has given him.

NOT A CHRISTIAN NATION. Political and Scriptural reasons why the popular claim that this is "a Christian nation" is utterly unfounded and impossible. 8 pp.; \$1.00 per hundred. Pacific Press Pub. Co., Oakland, Cal.

SHOULD SABBATH OBSERVANCE BE ENFORCED BY CIVIL LAW? An able negative argument delivered at the annual contest of the Philomath and Adelpic Literary Societies of Westminster College, New Wilmington, Pa., June 1891. 24 pp.; 3 cents.

LESSON III.—SABBATH, JANUARY 14, 1893.

POWER OF GOD'S WORD.

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

Lesson Scriptures and Suggestive Questions.

I. Ps. 33:6-9: "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the deeps in storehouses. Let all the earth fear the Lord. Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast."

1. How were the heavens made? Note 1 (a).
2. In what two ways is the idea expressed?
3. Why is the earth to fear the Lord? Note 1 (b).
4. How was his great power manifested?

II. Heb. 11:3: "By faith we understand that the ages have been framed by the word of God, so that what is seen hath not been made out of things which do appear."

1. How were the ages framed? Note 2.
2. How do we know this?
3. Out of what were the things not made which are now seen?

III. 2 Peter 3:5-7: "For this they willfully forget, that there were heavens from of old, and on earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished; but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men."

1. How were the heavens and the earth of old? Note 3.
2. Is there any need of ignorance concerning this fact?
3. How are the present heavens and earth kept in store?

IV. Heb. 1:3: "Who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high."

1. To whom is reference made in this verse? Note 4.
2. How is his word designated?
3. What is accomplished by this word?

NOTES.

1 (a). **By the Word of the Lord.**—The Bible does not deal with theories of creation, nor does it speculate as to how the universe was created; it comes to the simple fact at once, and states it without apology. The heavens were made by the word of God, and all the host of them—the sun, moon, and stars, with all the dwellers of the universe—by the breath of his mouth. In other words, God spake them into existence. They once were not; God spake and they were. When he did this he has not definitely told us. "In the beginning" (Gen. 1:1) is indefinite and is not designed to minister to vain curiosity. How many ages ago God's creation began we know not. There were heavenly beings present when the foundation of the earth was laid, and this was before sin entered. Job 38:4-7. What we do know is that the making of the earth as recorded in Genesis 1 took place in six literal days, and was finished on the sixth day, about six thousand years ago.

1 (b). **Fear the Lord.**—The word translated "fear" does not mean what the word "fear" generally does, namely, a feeling of anxiety at the expectation of trouble, or pain at the prospect of evil. The word here means reverence, and reverence is fear and love united. God's infinite greatness, power, and majesty excite awe and fear. His infinite goodness awakens love. And as God is infinite in all these attributes, he who apprehends them will both fear and love him, or give him reverence. Such godly fear or reverence is the holiest and healthiest of Christian sentiments. "The fear of the Lord is the beginning of wisdom." It is the foundation of all genuine Christian experience. A right conception of God's creative power will lead us to stand in awe of him. A proper conception of his great mercy in redeeming men will lead us to love him. Knowing both his power and love, we will reverence him.

2. **The ages have been framed.**—The word translated "worlds" is literally "ages," and is so rendered by many critics and translators. It means the successive steps in the development of God's great plan, or the various dispensations, or periods, into which the plan of God has been divided, including, perhaps, within itself both creation and redemption.

By the Word of God.—Some have taken "word" here to mean the Incarnate Word, Jesus Christ our Lord, and that the text means that he, by the exercise of faith, created the universe. But the faith here mentioned is exercised by the believers. It is the channel through which understanding comes. "Through [in, by] faith we understand." "Word" here does not come from *logos*, as in John 1:1-3, but from *rhēma*, meaning, "declaration, saying, command, mandate," etc. Rotherham's emphatic translation (Bagster & Sons) thus translates this passage: "By faith we understand the ages to have been adjusted by declaration of God; to-the-end that, not out of appearances, should that which is seen come into existence."

3. By the Word of God.—The same agency is brought to view here as in John 1:1-3. It was by God's word. "He spake and it was." Notice that "earth" and "world" are not synonymous terms. The same heavens and earth still exist, waiting for their purification by fire; but the world [the *kosmos*, the arrangement] that then was perished. **Willfully Forget.**—Common version, "willingly ignorant;" literally, says Vincent, "this escapes them of their own will;" in other words, they will not see. God has revealed it, and science in its ultimate conclusion must come back to the First Great Cause. It is the simplest and highest reason to simply believe the word of God, than to know so much that is not known. Science says that all of the different parts of the earth have been submerged at different times. The word of God says that it was all overflowed at one time. Why not believe God? Science declares that there have been great upheavals in various parts of the earth; the word of God declares that he who made the world unmade it, and the fountains of the great deep were broken up. Gen. 7:11. By the same word the same heavens and earth in their present arrangement exist now, and will until the *day of judgment* and perdition of ungodly men.

4. Who.—The Son, mentioned in verse 2. **Being,** etc.—The Son was the showing forth of the Father. Jesus said that whoever had seen him had seen the Father. John 14:9. God's glory is his character, and Jesus came to this world to show us what God's character was. 2 Cor. 5:19. The Father's love in him compelled him to die for man; the Father's power in him raised the dead, and stilled the sea. The word in the same blessed Being upholds, bears up the universe. Let this be the prominent thought of this lesson, the power of God's word, God's word in Christ. Before us constantly is the mightiest manifestation of the exercise of its power. Are we afraid to trust it? It is infinite in its greatness; it is infinite in its tender care. It projects suns into space; it clothes the grass and the lilies.

News and Notes.

FOR THE WEEK ENDING DECEMBER 26.

RELIGIOUS.

—Queen Victoria and the Prince of Wales declined to contribute to the Salvation Army fund for a Christmas dinner for the poor.

—General Booth, of the Salvation Army, is anxious to raise money to plant a colony of London's poor in the Canadian Northwest country.

—In Moscow, Russia, the people assembled in the churches on Christmas eve were compelled to remain all night on account of a severe storm.

—The Chicago *Times* correctly remarks that "the Sunday question is more important than may be supposed; the Sunday persecutions in Tennessee would be extended elsewhere if the Sunday law advocates had their way."

—The Detroit Presbytery recently deposed Rev. H. P. Wellton, of the Thompson Presbyterian Church, and the church resolved to withdraw from the Presbytery. "Heresy," or some other disorder, seems to be rife in the ranks of the Presbyterian ministry.

—A few weeks ago we noted the fact that Rev. J. Herndon Garnett, Baptist, had gone over to the Unitarians. To this we can add that Rev. G. B. Allen, a Congregational minister of this State, has done likewise. Also, that Rev. Theodore Haven, son of Bishop Haven, of the Methodist Church, has gone the same way. The general plea of those who go to the Unitarian fold is that they seek a broader platform, and therefore a wider field. But, logically, it is an evidence of spiritual backsliding when ministers seek a fellowship that is practically without a divine Saviour.

—Rev. S. Doi, pastor of the Japanese Methodist Church, of this city, has added eleven young men to his church since the beginning of the Conference year.

—The question of repealing the act of Congress closing the World's Fair on Sunday is bringing the subject of the "venerable day of the sun" more prominently before the public this winter than ever before.

—A Chicago dispatch says a call has gone forth for a great Catholic Congress in that city during the World's Fair. The subjects to be discussed are,—The social question as outlined by Pope Leo XIII. in his encyclical on the subject, Catholic education, and the independence of the Holy See.

—Alexander Russell Webb, who recently resigned the office of United States Consul at Manila to preach Islamism, is said to be in India soliciting contributions to a fund to be spent in sending Islamite missionaries to the United States, and he is reported to be having immense success. By a few days' work in Bombay he secured \$5,000, and in Calcutta and Rangoon, \$10,000. In Hyderabad the subscriptions of Mohammedians already amount to more than \$11,000. He promises much of the money secured in India to establish Islamite newspapers and lecture courses in American cities. He also designs to publish a new translation of the Koran.

—Bishop Phillips Brooks declares that the custom of the House of Bishop, of the Episcopal Church, of doing business with closed doors, is "un-American and needs change." Perhaps he is right in advocating open doors, but this idea of setting up Americanism as a standard of right or wrong in religious matters is becoming too much of a fad. Some teachers of Chinese think that they have accomplished a great work for the Lord if they can induce a pupil to put on an American dress and cut off his cue. Such teaching is deceptive. God never commissioned his laborers to preach Americanism. He wants them to preach the gospel, and his word is the standard of right. The worship of American custom is simply idolatry.

—The *Christian Standard*, noting the fact that the archbishop of Montreal forbade all under his authority to read certain liberal journals, under pain of excommunication, adds this comment: "Plainly, neither we nor the Canadians need go to Europe to find despotism of the deepest dye." That is true; nor need we go to the Catholic Church to find it. Only a few weeks ago, in the State of Tennessee, men were worked in the chain-gang for conscience' sake; and in the same State thirteen Christian men are even now under indictment, and awaiting trial. And these are victims of persecution by members of so-called Protestant churches, because they keep the Sabbath day according to the commandment of God, rather than according to the commandment of men.

SECULAR.

—A noisy element in Buenos Ayres are calling loudly for war with Chile.

—"Mrs. Rev. Minnie Thorne" officiated at a marriage ceremony in Indianapolis, Indiana, on the 24th of December.

—A new paper has been started in Toronto, Canada, for the purpose of advocating annexation to the United States.

—Californians experienced another severe wind-storm on the 24th inst., which was followed by a heavy rainfall.

—The orange shipping season in Southern California has fairly begun, and the shipment is estimated at 7,000 car loads.

—Chicago has 2,000 policemen, yet the chief's carriage was stolen from its accustomed place, near the city hall, one evening last week.

—Investigation has revealed that the treasury of the State of Pueblo, Mexico, has been swindled to the extent of \$250,000, by high officials.

—The cholera commission at Hamburg have announced the re-appearance of cholera in that city, and business men are much discouraged.

—The recent election in Guatemala, Central America, is said to have been very exciting, several persons having been killed in street brawls.

—The Union Pacific Railroad was completely blocked by snow on the day before Christmas, about forty miles east of Portland, Oregon.

—At Spring Hill Junction, Nova Scotia, 1,300 colliers went out on strike, on the 21st inst., and threatened to call out the engineers, firemen, and pumpmen.

—A Chicago millionaire was recently arrested for docking the tails of his horses, which is against the State law. He claimed that his hostler was responsible for the deed.

—A great step in Hindu social reform was taken recently in Madras, when a Brahmin widow was re-married in the presence of one hundred and fifty Hindu gentlemen.

—The last steamer from Australia brought 250 tons of freight for the World's Fair, being part of the New South Wales exhibit. It is said that there are 600 tons yet to come.

—The popular vote for President shows the following result: Cleveland, 5,567,990; Harrison, 5,176,611; Weaver, 1,025,060; Bidwell, 258,347. Cleveland's plurality is 391,379.

—Among recent additions to the Southern California World's Fair exhibit are a 300-pound beet, a 250-pound pumpkin, and a cucumber thirty inches long and weighing twenty pounds.

—At Waverly, Tennessee, on the night of the 21st inst., three children were left locked in a house by their parents. During the absence of the latter, the house and children were burned.

—The village of Berson, France, was nearly destroyed by fire, on the 20th inst., and fourteen persons were burned to death. There is said to be great suffering from want of food and clothing.

—Insurrectionary raids in Mexico, along the Texas border, have been revived. The raiders find refuge on the Texasside of the Rio Grande, which gives the U. S. soldiers the burden of hunting them.

—A gang of counterfeiters and their plant have been discovered near West Superior, Wisconsin. Also in Stockton, California, two counterfeiters are under arrest for passing counterfeit money, one of whom had on his person \$420 in well-made \$5 pieces.

—Judge Emery Speer, of the U. S. Court at Macon, Georgia, has decided that the fact of a telegrapher's being a member of a labor union is not of itself a sufficient cause of discharge by a railroad official. The decision is regarded as a decided victory for labor organizations.

—It has been decided that the President of the United States will deliver the opening address at the World's Fair, in May, and start the machinery. This, with a poem by Oliver Wendell Holmes, the formal introduction of dignitaries, and appropriate music, will constitute the program.

—The Panama Canal scandal is the heaviest load the French Government has had to carry for a long time. Continued investigation makes the showing worse and worse, and even threatens the integrity of the government. Of \$260,000,000 expended, only one-third was for actual work on the canal. Ministers and ex-ministers of State and many legislators are involved, and several are under arrest.

—A Kansas City, Missouri, dispatch of the 21st inst. says: "City Counselor Roselle brought suit in the Circuit Court to-day to compel B. T. Whipple, a prominent capitalist, to pay \$2.50 as a penalty for not voting at the last spring election. Kansas City has a clause in its charter fixing a penalty of \$2.50 *per capita* on all who do not vote. The suit to-day will be followed by others, to include every delinquent non-voter on the books.

—Anarchists appear to be resuming active operations in Spain. In Seville, on the 18th inst., three petards were exploded, causing great damage to two fine mansions. The authorities have found a code of Anarchist laws which require that the compatriot, first of all, shall be absolutely regardless of life. He is to recognize no jurisdiction but the tribunal of honor appointed by the social revolutionist, from which there is no appeal.

—Count Bobrinsky, marshal of the court, has issued an appeal for aid for the famine sufferers in the province of Tula. There are 173,000 persons in the province dependent upon outside assistance. The crops are an utter failure, and the condition of the farmers even worse than in 1891. Typhus fever is raging to an alarming extent among the people. The fever sufferers lie huddled together without attendance and without bread.

—A war of extermination seems to be waging against the Tomochic Indians, in the State of Chihuahua, by Mexican troops. The great battle of last October, which cost 700 lives and the entire destruction of a village, seems to have aroused rather than conquered the Indians, who are defending their lands; and the Yaquis, of Sonora, are joining in the contest. An alleged prophetic, a girl of twenty years, is said to be inciting the aborigines on to the fray, and a stubborn resistance is the consequence.

—It is always expected that men will be free in the expenditure of means that costs them nothing, especially in public funds. But the lavish expenditure on the dedication of the World's Fair buildings is almost startling. The expenses were as follows: Sandwich luncheon served on the Exposition ground, \$15,000; feeding State and government troops, \$23,159; carriage hire for the guests of the week, \$12,000; fireworks, \$25,000; music, \$23,143.80; hotels for guests, \$3,099.34; printing invitations, \$16,000; postage, \$4,000; Miss Monroe's ode, \$1,000; seating arrangements, \$1,000; preparing floats, which were not used, \$90,000; incidentals not specified, \$25,564.08. Total, \$228,866.22. And this does not include about \$40,000 for preparatory work on ground and buildings for dedication purposes only.

Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 2, 1893.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the Signs are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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PARENTS, we believe, can obtain some valuable suggestions by reading Dr. Allen's article, "To Whom Does the Child Belong?"

THE fact that attention is called on this page to some special articles in the paper is not an evidence that others are not considered worthy of mention. We hope to publish nothing which is not worthy of publication.

WE would ask a careful reading of the articles on the "Three Angels' Messages," which begin in this number. The accompanying illustrative diagram will materially assist in an understanding of the scripture. Study well the note at the foot of the cut.

THE article on the "Study of the Bible, Its Importance and Benefits," is the conclusion of a single division, the first part of which was given last week. It was so long as to seem to necessitate division, which we hope will not detract from interest in its study.

THE year 1893 promises to show more agitation over the Sunday question than any previous year. Let all who love the truth seize these precious moments of opportunity for enlightening those in darkness. Let the *American Sentinel* and the *SIGNS OF THE TIMES* be circulated as never before. "It is time for thee, Lord, to work; for they have made void thy law." And the Lord is working. Let his people stand so clear from the din of worldly and selfish strife that they can hear the "sound of a going in the mulberry trees." See 2 Sam. 5:24.

SOME of the Babylonian "unity" of the churches is illustrated in the report of a minister of the Christian denomination, to the *Harbinger*, of the situation in Brownsville, Oregon. He says: "This is the place where the Baptist preachers went into the public schools and talked to the children about attending revival meetings and going to the mourners' bench. I will venture that you cannot show greater insolence from the Roman Catholic than this. Denominationalism is the curse of the age. Here we have five church houses and there are scarcely enough that attend all to make one good-sized congregation." Another minister of the same denom-

ination writes concerning Oregon City, same State: "You can tell our people in your own manner how for over two weeks I've tried to get a place in this city in which to preach the gospel of Christ, and how I have been refused, and even turned out of one church, in the building of which our scattered people paid one-fifteenth of the entire cost, while the promise that it should be free to all denominations was put in writing. I had secured the promise of it, but was turned out before I had preached one sermon in this city. They said I was not 'orthodox.'"

To Our Contributors.—We wish to ask our contributors to be more careful in their Scripture quotations. Sometimes they evidently quote from memory, uniting two passages in one which are far removed in the Bible, and oftentimes they quote incorrectly. Now, the *SIGNS* aims to give correct quotations from the Scriptures. These are sometimes from the Revised Version, without credit, because such credit is not deemed necessary, and space is precious. Other translations are credited. Sometimes a contributor gets two or more passages mixed in his mind, quotes from memory, and the idea expressed in his writings is based on the misquotation; when his quotation is corrected by the Scriptures, his idea must be changed to conform with correction. The Bible is the standard; please quote correctly. If another translation from the two above mentioned is used, kindly name the translator.

A HEARTY RESPONSE.

WE wish to thank our patrons and friends for their hearty response to our request regarding the publication of the Sunday school lessons for 1893. We have received many letters from all parts of the field, and only one has come to hand as yet which is opposed to their publication. This letter refers to Rev. 18:1-4. Important as that solemn, precious, and glorious passage is, there are many other scriptures of importance also, and we believe that the lesson scriptures of the International S. S. lessons for 1893 are worthy of much study. We hope to make them of interest to all our readers. The lessons will be published. Thanks for the kind and prompt response.

WHAT A WORLD'S FAIR DIRECTOR SAYS.

SAYS a prominent World's Fair director who does not want his name given: "There is talk of legal complications in the event of Congress repealing the Sunday-closing feature of the law allowing the appropriation of \$2,500,000, but that is nonsense. If we can succeed in our plans we have no fear of the courts. And that we will succeed I have little doubt. Our bill was up before the house at an inopportune time. Congressmen are cowards—when it comes close to election time. The sabbatarians threatened them with defeat at the polls, and under this threat they surrendered to a small but noisy faction—a faction that multiplied itself as did old Falstaff's men in buckram. The Sunday closers pretended that they represented and spoke for 20,000,000 or 30,000,000 people. The truth is, and we now realize that fully—and I think nearly all the congressmen can be made to realize it, too—that the zealots were not authorized, in fact, to speak for or represent a tenth of the number of people whose influence and votes they assumed to carry around in their pockets. The expiring Congress cannot be browbeaten or bullied. The members who have returned to private life have nothing to fear; and those who have been re-elected have two years to combat any onslaught that may be made upon them by the very nice gentlemen who are never happy except when engaged in making the majority of their fellow countrymen miserable."

An Ancient Sunday Argument.—One of the arguments brought forward in favor of Sunday is that Sunday was the original seventh day, albeit the Bible calls it the first day of the week; but for this there is not a word of scripture. An ancient writer on the Sabbath question (1673 A.D.) goes farther than this. He says that at the time of the exodus from Egypt "the natural day was now to begin at evening, whereas before that it began in the morning

(as we have shew'd)." And yet he finds that the record in Genesis places the evening first. How does he get around this?—He does it by putting a lie in the mouth of Moses, as follows: "If Moses should now have said (Genesis 1), *The morning and the evening was the first, second, third, fourth, fifth, sixth, seventh day* putting the morning before the evening, he might have seemed thereby to have disliked the said change appointed by God as aforesaid, of making the evening the beginning of each day, after their coming out of Egypt."—*An Essay Concerning the Sabbath*, by N. Homes, D.D. That is, Moses lied; at least he told that which was just the opposite of the truth, so as not to seem displeased with the change God made. In other words, while in the beginning the morning came first, Moses says that the evening came first. The argument is worthy of the day. We prefer to believe Moses (see John 5:46, 47). How is it with you reader?

A JAMAICA paper comes to us which contains a poem entitled, "Jamaica's Greatest Danger," which certainly does not show the spiritual condition of the island to be very flattering; it is rather appalling. It says with more truth than poetry:—

"Her habits are her masters; her passions are her laws;
Desire it is her Bible; from lust her rule she draws."

And yet this is about the picture of Christendom everywhere. "A Christian land, forsooth!" says our rhymist. And thus it may be said of our own nation, even though it is called Christian by the Supreme Court. What has brought Jamaica to her condition is what brings every land and soul there:—

"Ah! this is what appalls me; Jamaica hates the light;
Her heart is with the evil; her tongue is with the right;
But when the war is raging, she flings aside restraints;
Jamaica spares her sinners and crucifies her saints."

This is doubtless true, for the writer is a true patriot and lover of Jamaica. It is a sad fact everywhere. Christ alone can give relief, but Christ is rejected in his truth.

THE sixth verse of Ephesians 1 is often quoted as applicable to all, irrespective of character or condition, and the seventh verse likewise. But the "us" and "we" of these verses are to be defined by the ones to whom the epistle is addressed: "To the saints which are at Ephesus, and to the faithful in Christ Jesus." These are accepted in Christ; those have obtained the redemption that is in him; these have received forgiveness of sin, "by grace" "through faith." Eph. 2:7. But these very souls were once wallowing in the lust of the flesh, and were the children of disobedience and of wrath (verses 2, 3), without Christ and without hope (verse 12). True, all these things are in Christ and wait our acceptance, and they become ours by simple faith. "The righteousness of God" is "unto all and upon all them that believe" in Christ Jesus our Lord. Rom. 3:22. Could we obtain it in an easier way?

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