

# Signs of the Times.

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

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, MARCH 6, 1893.

NUMBER 18.

## Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

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Single Copy, one year (50 numbers), \$1.50  
In clubs of 10 or more copies to one address, each, 1.25  
To foreign countries in postal union, (\$2) 8s  
Sample copies free. See note at beginning of last page.

Address,

SIGNS OF THE TIMES,

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.

(Entered at the Post Office in Oakland.)

## Editorial.

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

A MISSIONARY is one who has a mission. Christ had a mission, and that mission was to redeem and save man. Those who are missionaries for Christ have the mission of Christ to save men. And all those who have Christ's Spirit are missionaries; for the Spirit of Christ is a missionary spirit.

A BILL has been introduced in the Minnesota Legislature to repeal three sections of the Sunday law, one of which prohibits barbers from shaving people on Sunday. A retaliatory measure has been introduced in the Legislature, which fixes the penalty of Sunday breaking at \$100 fine or ninety days in jail, or both. And about every State Legislature is suffering from the "moral" spasms of some people manifested in this way. It is not "moral," albeit it is many times called so; all religious legislation is immoral, and gendereth to bondage. It oppresses those who do not believe in it; and it binds those who do, who afterward may believe differently. The tendency of such laws is evil, and only evil; but uninstructed in the word of God, resting secure in the dead name of Liberty, the people suffer themselves to be bound in a greater tyranny than King George III. ever exercised.

The Spirit of Christ.—The Spirit of Christ is a spirit of humility; for, although "in the form of God, he counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8, Revised Version. The Spirit of Christ is a meek or teachable spirit. He says of himself, "I am meek and lowly in heart." Matt. 11:29. The Spirit of Christ is a spirit of justice. Christ gave to God all the glory. John 14:10;

Isa. 11:1-4. The Spirit of Christ is a spirit of faith and submission. Hear his prayer to the Father: "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt." Mark 14:36. But why multiply proofs of what is found in so many places in the word of God. The Spirit of Christ is a spirit of prayer, a spirit of self-denial, of self-sacrifice, of self-abnegation. He denied himself for our sake. He became poor that we might be made rich. He died that we might live. The Spirit of Christ is a missionary spirit. This includes all. Those who have the Spirit of Christ will have all these characteristics. Have we the Spirit of Christ? Then we will be humble, just, true, meek, teachable, faithful, submissive, self-sacrificing, self-denying,—true missionaries for God.

### CHRIST THE LIFE.

JESUS is not only the way and the truth, but he declares himself to be the life. Man in the beginning was found in the image of God and given life. The continuance, the perpetuity, of that life was made dependent on his faithfulness to God. Given access to the tree of life, living in the sunlight of his Maker's approval, he would have existed forever. Faithful obedience to the Lord's commandments would have perpetuated the life within him. "The commandment," says Paul, "was ordained to life." Rom. 7:10. Again say the Scriptures: "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28.

But man stepped "out of the way" (Rom. 3:12), and death came in consequence of sin. Life is only found in the way of righteousness; in fact, righteousness is life. They are as inseparable as fire and heat. "The wages of sin is death," declares one apostle. "Sin, when it is finished [or "full grown"], bringeth forth death," says another. Righteousness and life are the opposites of sin and death. "The soul that sinneth, it shall die," declaims the prophet in Eze. 18:4. The beginnings of sin are the seeds of death. The sin may exist only in the thought, in the cherished lust, but as soon as entertained in the heart, it is the beginning of death, just as surely as leprosy in the blood is the seed of physical death, incurable, ineradicable, by any power of man, sure to end, sooner or later, in what it really is, namely, death. This is man's condition. Adam sinned, and all the race from him have inherited a sinful nature. Rom. 5:12. He was debarred from the tree of life, that a life of sin and misery might not be forever perpetuated. Gen. 3:22-24.

We have learned, however, how the righteousness which man once possessed, the image of God in him at his creation, may be restored; and that is through Christ, the Way and Truth. By faith in Christ and submission to his will, "the righteousness of God" is placed upon him, and the sinner is accounted as though he had never sinned. "Abraham believed God, and it was accounted [imputed] to him for righteousness." Gal. 3:6. And the apostle continues: "Know ye therefore that they which are of faith, the same are the children of Abraham." And "they which be of faith are blessed with faithful Abraham." Gal. 3:7, 9. "For ye are all the children of God by faith in Christ Jesus." Verse 26.

But all this change in the sinner comes about by the life-giving word. Heb. 4:12; John 15:3. Says Jesus, "The words that I speak unto you, they are spirit, and they are life." John 6:63. God promises his Holy Spirit; by faith the sinner grasps the promise and the Spirit is his. See Rom. 5:5; Luke 11:9-13. That Spirit in the word creates a new heart and a new Spirit (Eze. 36:26, 27), makes him a new creation (2 Cor. 5:17), creates him in Christ Jesus unto good works (Eph. 2:10), a new man created in righteousness and holiness of truth (Eph. 4:24) by the Spirit and the word of Him who is the truth (Eph. 5:9; John 14:6).

But the same time that the Spirit and word of Christ impute and impart righteousness to the sinner he is also given life. The apostle in contrasting what came on man by Adam with what came through Christ, says: "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life." Rom. 5:18. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:10.

This Spirit is the Spirit of Christ and of God, and is, therefore, the very life of God. This life the individual holds by faith (Gal. 2:21), but it is not the less actual life. The leper was cleansed by faith but it was an actual cleansing. The impotent man was healed by faith in the name at the Beautiful gate of the temple, but it was actual healing. So also is the life which God imparts through his words of life to the believing soul, actual life, eternal life, because it is the life of God. This is the life which Christ came to give. Says he: "I am come that they might have life, and that they might have it more abundantly." John 10:10. An apostle writes to the brethren in Christ, that "he that believeth not God hath made him a liar; because he believeth not the



record that God gave of his Son. And this is the record, that God *hath given to us eternal life*, and this life is in his Son. He that hath the Son hath life. . . . These things have I written unto you that believe on the name of the Son of God; that *ye may know that YE HAVE ETERNAL LIFE.*" 1 John 5:10-13. We do not know how language could make the fact more positive that believers in Christ have eternal life. See John 6:47, 54.

This life is elsewhere called "the first fruits of the Spirit" (Rom. 8:23), "the earnest of our inheritance" (Eph. 1:14), "the earnest of the Spirit" (2 Cor. 5:5). Earnest money is a pledge of the principal to follow; it is a very part of the price paid, paid in advance of the greater part as a pledge of more to follow. So God gives of his Spirit as an earnest, a pledge, of the glorious fullness of the life to come. And this portion of God's Spirit which we receive here from time to time is just as actually the Spirit of God and the life of God as though we received it without measure, as did Christ. The Spirit of God to us in this pilgrimage is *actual*, though not absolute. We may separate from Christ; our faith may utterly fail, and with the separation will depart the life which is in Christ. But in the child of God ever abides the life of God if he is ever faithful to God.

On the other hand, "he that hath not the Son of God hath not life." 1 John 5:12. Jesus said to the unbelieving Jews, "And ye will not come to me, that ye might have life." John 5:40. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. And this is the invariable testimony of Scripture. Christ is the only being who ever walked this earth of whom it could be said that he had life in himself, because he had righteousness. Man apart from God, whatever his claim, dies soul and body. He is "alienated from the life of God." Eph. 4:18. To claim an immortal soul, or a never dying spirit, does not make it so; he only has life who has righteousness, and he only has righteousness who has Christ. "Let God be true, and every man a liar."

Oh, for faith to grasp the promise of eternal life, the promise of the Spirit of God, the power of his word! Having his life, his Spirit, we will do his works; "for the fruit of the Spirit is in all goodness and righteousness and truth." Eph. 5:9; Gal. 5:22, 23. By this life is crucified every uprising of self, and every deed is wrought *from* life to a larger life. We do not work *for* life, for it is a gift, and comes by faith. Rom. 6:23. But we work *from* life, because of our relationship with God, and because we count it joy to labor for Christ.

Christ is the Way, the new and living Way, all the way. He is the Truth all the way. He is the Life all the way. "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him." Col. 2:9, 10.

Reader, this same Jesus invites you to accept of him, the Way, the Truth, the Life. All these will be to you all the way to the kingdom of God.

"God is a Spirit, and they that worship him must worship him in spirit and in truth."

#### EDITORIAL CORRESPONDENCE.

OUR company of sixteen adults and six children left Oakland Thursday evening, February 2, for Battle Creek, Mich., in a new tourist car, specially provided for us by the genial and accommodating agent of the Santa Fe road, Mr. Warner. The car was used for the first time by our party, and was as clean and fresh as a New Amsterdam burgher's kitchen in the days of Peter Stuyvesant. A large coal stove, with ovens ample for cooking purposes, occupied each end of the car. The company was not so small as to leave any spare room, nor sufficiently large to crowd the car. All told, it was an excellent company, representing every age in life nearly, from the prattling child of four years to the gray-haired veteran of threescore and ten. Some of our company were delegates to the General Conference, some were members of various associations connected with the General Conference, some were on their way to visit friends in the East, and all were, we trust, seeking worthy objects with worthy motives.

Many of our Oakland friends accompanied us to the train to bid us hearty Godspeed and to see us settled for the journey. Then came the painfully pleasurable and sad good-byes between relatives, some of whom many months and perhaps death may separate ere they meet again. But railways have no sympathy for the holier sentiments of life, and the time for starting tore apart husband and wife, mother and child, and the train sped on in the swiftly deepening night.

Morning found our untiring iron steed climbing the western slope of the Sierras between Bakersfield and the summit of Tehachapi. A good view of the "loop" was had by most of the company. On and on we went through the dreary sand stretches of Southern California and Arizona and New Mexico, passing the most interesting scenery at the Needles, just as we cross the Colorado River and Glorieta Mountains, in New Mexico, in the night. The carcasses of dead bovines which were seen along the way interested the boys, and the appearance of the Mojave, the Navajo, and the Pueblo Indians, in their peculiar dress, at various stations were of interest to all. The latter have quite a village at Laguna, and many of them have received quite a good education in the government schools at Carlyle, Pa., and Albuquerque, N. M. They are said to be industrious, honorable, and virtuous. The Indian boys and girls often return to the native village clad in the dress of civilization, but it is soon discarded, owing to the ridicule of the majority of the tribe. Grotesque as it often looks, the dress of the Indian belle, allowing as it does perfect freedom of body and limb, is to be preferred to the health-killing corsets and other health-destroying fashions in which our young ladies of society torture themselves. But the native American, the red man, is rapidly passing away. The stamp of "Christian" governments has well-nigh blotted him from the earth.

Descending the eastern slope of the Rockies, we were ushered into another climate. Leaving in the genial clime of Central California green lawns, blossoming roses, geraniums, and calla lilies (out-of-doors, reader), Kansas greeted

us with the mercury at five degrees below zero. The next two nights on board train our two great coal heaters barely sufficed to keep some of us from intense suffering. Blizzards raged the last night of our journey both north and south of us, blocking railways and impeding travel, but we were not delayed.

On Sabbath we held our regular Sabbath school, having two classes in the senior division, one in the first primary, and one in the second. A lady and her little girl in another car attended, and were much interested. In the afternoon Elder Durland preached from the text, "Ye shall know the truth, and the truth shall make you free." John 8:32.

Two friends joined us in Colorado, one leaving at Kansas City, where three others stopped to visit relatives, the other continuing with us to Battle Creek. We reached Chicago in good health and spirits Tuesday morning, February 7, some going right on to Battle Creek, some stopping at Chicago. At Chicago we met Elder W. C. Gage, of Battle Creek, who greatly assisted us in many ways. Before leaving this phase of our subject, we wish to say that the Santa Fe and Chicago and Grand Trunk Railway companies have ever shown themselves honorable, accommodating, and courteous. The officials were uniformly so. The porter of our Pullman car, Mr. Geo. Broadway, was helpful, attentive, and obliging. We render thanks to them all.

Some impressions come to us as we review this journey which we wish had come to us before, and would perhaps to some of our company had they not been so weary and driven before starting: (1) Why should not some religious service, like Bible study, Bible reading, or short sermons, be had every day? A portion of the car, three or four sections in length, would seat easily from twenty-four to thirty-two adults. What a blessed opportunity it would give for spiritual growth! (2) Let some be deputed to go through other cars, by permission of the conductor, and invite others in to worship and hear. (3) Let there be a good supply of stirring, interesting publications on the living issues of the day, the gospel of Christ. In this way God would make such a journey twice blessed.

On arriving at Battle Creek, some of us went direct to the Sanitarium, so well heated and ventilated that, though it was ten degrees below zero outside, we found a summer atmosphere within. Of the institution itself we shall have more to say later. The institute is in full blast. Of this we suppose that many of our readers have heard through the *Review and Herald Extra*. Four lessons in Bible study are held each day, besides various meetings for council from time to time. The principal instructors have been Prof. W. W. Prescott, Elders A. T. Jones, J. N. Loughborough, O. A. Olsen, S. N. Haskell, R. A. Underwood, and R. C. Porter. The strain upon Elder Porter has been too great, and he has sunk under his burdens, but only temporarily, we pray.

The Bible study has included among others the following subjects: "The Study of the Bible," "The Christian Ministry," "Recognition of Christ's Ownership," "Missions and Missionary Work," "Promise of the Holy Spirit," and that all-embracing subject, "The Third Angel's Message." These lessons thus



far seem to have been greatly appreciated. There is a spirit of freedom and union which we never saw manifested in any General Conference before that we ever attended. While there is a sense of the solemnity of the time in which we are living, the great work before us, our insufficiency for that work, there is also a voice of faith, a note of victory, which enters into the meetings more largely than ever before. God is coming near to his people, differences are vanishing, and light from God's word is bringing union among those who walk in the light. There is a shout of victory in the camp, for the Lord is leading. Of other interesting things will we speak in our next.

**The Gracious Provision of God's Mercy.**—The provisions of God's grace are most bountiful. Were other conditions than simple faith made the basis of acceptance, few indeed could avail themselves of the proffers of mercy through Christ. None could comethrough the merit of their moral worth; a few, perhaps, might be accepted if the possession of wealth was the condition of divine acceptance; a few more might be included if worldly education, or renown, or honor, were regarded of God. But were any of these the basis, the great mass of mankind must have forever perished. But faith, simple faith, is the only condition required. And the offer is to all—the high and low, the rich and poor, the free and bond—"Whosoever will, let him take the water of life freely."

And "whosoever believeth in Him shall not perish, but have everlasting life." No conditions or surroundings can prevent this, volition of the will. All may come to God by this condition; all *must come* on this condition to obtain acceptance. The mightiest potentate can make no different terms with God. He must come, if he comes at all, in the exercise of the same simple, childlike trust as the meanest and lowest of his subjects. Herein is manifested the impartiality, depth, and fullness of the love of God to man. F. M. W.

**The Comforter.**—The offices of the Holy Spirit, as brought to view in the Scriptures of truth, are many and varied. It is the agency of communication between God and man. It reproves, instructs, cleanses, sanctifies, encourages, and strengthens. But one of the most precious names by which it is known is that of the "Comforter." This is a meaningless word to the natural heart. The man of the world cannot fathom its depth; but the humble, trusting child of God, beset by sin and Satan on every side, knows that there is not power in language to convey the fullness of comfort and consolation, help and encouragement, which may be found in the Spirit's communion. It is comfort born of love, and joy, and peace. Such comfort gave to Peter that sound sleep on the night preceding his anticipated execution. Such comfort gave to Paul and Silas songs of rejoicing in the prison of Philippi. Such comfort and peace may every child of God possess in every circumstance of life. F. M. W.

"THERE are people who pray, 'Thy kingdom come,' who do it on condition that it is to come in their way."

## Doctrinal.

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

### PSALM LXI.

REV. EDWARD A. COLLIER.

HEAR thou, O God, my mournful plaint,  
And to my humble prayer attend.  
When overwhelmed my heart grows faint,  
To thee I'll call from earth's far end—  
Oh, lead me, as for help I flee,  
Unto the rock too high for me!

Since thou my refuge oft hast been,  
When fierce the storm against me rose,  
My tower of strength and peace serene,  
Secure against my wrathful foes,  
I'll ever in thy house abide,  
And 'neath thy sheltering wings will hide;

For thou hast heard my vows and prayer,  
And in thy grace hast made my own  
The heritage thou dost prepare  
For those who fear thy name alone.  
Days to the King thou wilt increase,  
Nor shall his years through ages cease.

He shall forever more abide,  
Enthroned, O God, at thy right hand.  
Mercy and truth do thou provide,  
And bid as guards around him stand.  
So will I praise thy name for aye,  
And thus my vows will daily pay.  
—New York Observer.

### THE SIGN, SEAL, OR MARK OF GOD.

BY ELDER GEO. E. FIFIELD.

(Concluded.)

In the preceding article we have sought to show that the voluntary observance of the Sabbath was designed by the Lord as a mark of the worship of the Creator, a sign between him and his children. In contrast with this, we found that an enforced Sunday is the mark of the papal beast. Someone will perhaps say, "Will just keeping the Sabbath, mark, or seal a person as the Lord's?" We answer, No. Paul says, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. Here the Holy Spirit is spoken of, not as the seal but as the power that applies the seal.

In ancient times the art of seal cutting was carried almost to perfection. On some little piece of agate or other stone the artist would carve some beautiful design. From the ruins of ancient Nineveh are discovered seals so finely cut as to prove the existence and use of the microscope back there; for no human eye unaided would be capable of such work. Into the melted wax the seal was pressed, leaving on it all the beauty of its ideal design; and the article sealed was thus proven to bear the authority and be under the protection of the owner of the seal.

The law of God is his seal. "All his commandments are righteousness." They bear the ideal beauty of his divine character. It is the work of the Holy Spirit, through the new, the everlasting covenant, to first melt the heart by such a revelation of God's love as shall make it like the yielding wax, and then to impress that law upon it till all the ideal beauty of his divine character shall be manifest in our lives. See Eph. 4:30; Heb. 8:10; 13:20-21. This seals us as his and places us under his protection.

To such an one no evil can come, but all things shall work together for good. Because he has made the Lord his refuge, even

the Most High his habitation, there shall no evil befall him, neither shall any plague come nigh his dwelling. The whole law impressed upon the character by the divine Spirit is the seal; how, then, is the Sabbath said to be the seal or mark? *Ans.*—Because it is the seal of the law, *i. e.*, the seal of the seal, and because it is the outward act that will mark a man before the world, and, also, because, in the times that are soon coming, with their enforced Sunday and persecution, the man that will be true on this point will be true on all others. There is even a deeper significance than all this, a reason why the Sabbath stands out above all other religious duties, and above the requirements of the other nine precepts, as the mark, or sign, of the true worship of the Creator.

All other ordinary divisions of time rest upon natural causes; the year, upon the revolution of the earth around the sun; the month, upon the revolution of the moon around the earth; and the day, upon the revolution of the earth on its axis. Not so the week. It rests solely upon the Almighty's fiat. He gave to man the first week, marking its close by a day of rest. So, also, when we look at the law of God. All other principles rest not simply upon the word of the Lawgiver, but upon natural principles easily discernible by the human mind. They are not so simply because God said so, but rather he said so because it was so. It is not thinkable that they could be any different. The having of different gods and the worshiping of them through graven images, and the taking lightly of their names in vain, would, as a natural, unavoidable result, in any world peopled by free, intelligent beings, bring division, war, bloodshed, a prostituting of the ideal of God, and therefore a lowering of the conception of the supreme good. In short, it would bring unavoidable misery and baseness. We can easily see, then, why these commands are given and why they could not be otherwise than they are. They rest in the inherent tendency of certain things to pleasure and happiness, and of other certain things to pain and misery.

The same is true of the last six precepts. On the very face of them it is seen that their obedience will bring happiness, and their disobedience, misery. It is as inconceivable that there could be a world in the universe where it could be otherwise, as it is that there could be a world where two and two would be five instead of four.

With the fourth commandment, however, it is different. We can very readily see the necessity of a Sabbath. We can see how, if people had always kept it, they would have thus, commemorating weekly the fact that the only true God was the Creator, continued in his worship, prevented idolatry, and so preserved the human race in one family, with one Father, thus making easy and natural the observance of all the other precepts. All this is easy and plain.

There may be, and doubtless is, some principle underlying the precise proportion of time and the precise day of the week, had we the penetration and power of mind to grasp it; for we do not believe that in anything God is really arbitrary. We cannot see, however, why, if he had seen fit to say the first day, or the fifth day, it would not have done as well. We cannot see why, if he had commanded the observance of every sixth day, or every eighth day, it would not have done as well. Unlike all other principles in the Decalogue, the precise day of the week and the precise proportion



of time, so far as we are able to discern, rest solely upon the fiat of the Almighty.

We know well that this is the very reason why so many separate this precept, or at least this part of it, from the rest of the law, and make it a thing of small importance, or subject to human changes. We believe, however, that this very point, just because it rests solely on the fiat of the Almighty, contains a principle of moral government, the recognition of which is absolutely essential to the happiness and well-being of all God's children, in short, that right in this very thing lies the reason why the Sabbath is a sign of the true service of the true God. Not that God wishes to rule us arbitrarily. He is our Father, and a loving Father too, combining both the father and the mother love. He says the mother may forget the child, but I will not forget you. Thus is his love more than the father's and the mother's, for he is love.

But every father, no matter how tender and kind, knows that the obedient child must recognize the right of the father to command even in those things where the child can see no reason; not that the father commands for the sake of the commandment, not that there is no underlying reason, not that the father is not willing to reveal the reason to the child as soon as he can understand it, but if the reason and understanding of the child were equal to that of the father, then he would not need the father's government, for he would be as capable of governing himself. To the child, with his childish mind and feeble understanding, many of the most loving and tender commands of the father must ever seem arbitrary. They take from him some coveted toy or some fancied pleasure. The unripe fruit that the love of the parent forbids, tastes sweet to the child, and he knows not of a tendency to produce sickness, nor even of what sickness is when told of it. The good child, the obedient child, is one whose love of the parent is such that he considers his word as sufficient reason, and so renders immediate and loving obedience. Thus he is saved from a thousand dangers and from unknown sorrows. Nothing short of this is obedience in the child; it is rebellion and would be recognized as such by every parent.

Now we are children. God's thoughts are high as the heavens above our thoughts, and his ways above our ways. How can we hope to comprehend them? Why not rather say with the apostle, "How unsearchable is his wisdom, and his ways past finding out"? Were it not better in childlike trust to obey him in the dark as well as the light, knowing that if his ways are past finding out, his love, too, passeth knowledge, and underlieth all his ways? Nothing else is obedience. It is rebellion. The man who throws out the Sabbath, or claims the right to change the day simply because to his poor human comprehension it rests solely on the fiat of God, reasons like the rebellious child who refuses to obey only when he sees fit and understands the reason.

Since God is so far above man, and governs us but to lift us up to him, how necessary that man should be tested in his law on this very point. He who refuses to yield obedience on this point because his finite mind cannot comprehend the infinite reason, makes it impossible for God to lift him into a higher comprehension. He who renders implicit obedience here, trusting in the Father's love

back of the command, though he may not see the reason, will render obedience everywhere else. This is why this,

#### THE SEVENTH-DAY SABBATH,

is the mark, or sign, of the truly obedient child. Christianity is following Christ. Said he: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

The whole secret of the Christian life is following the infinite Father in the darkness as soon as he tells us the way, although we cannot see the justice or the reason in it now, trusting to the future to make light what is dark here. It is a giving up of our way and taking his way, not because we can just now see the reason for it, but because it is his way and he is love. This was the life of Jesus. It was not at Gethsemane simply that Jesus said from a full soul that stood almost stunned by the darkness and apparent injustice of his lot, "If it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt;" it was at every step of the way he said it—not my way, not my will, not my doctrine, not my works, but thy way, thy words, thy will, thy works in me. Even on the cross, though from the anguished soul, when temptations pressed the thickest, there was wrung the almost despairing cry, "My God, my God, why hast thou forsaken me," yet it was almost immediately followed by those words of faith, expressing a willingness to go even through the dark valley if it is his will, "Father, into thy hands I commend my spirit."

This is obedience, this saying not my way, not my will, but thine. The mark of this obedience is the joyful observance of the Sabbath because God commands it, leaving the scorn, and the persecution, and all earthly results with him. It is essentially the mark, or sign, above all other acts of obedience to the law, because it is an open evidence to all that we recognize the right of our Father, who is infinitely above our highest ideal of him, to command us, even in points where we cannot see his reasons. Our answer is, not my will, not the will of the pope, not the will of the beast or his image, but thy will, and thine only be done in us. Amen.

South Lancaster, Mass.

#### THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

SEVERAL important points have already been considered with reference to the manner of Christ's return. We have found that his coming will be both literal and visible. This week we wish to consider the question of the time of his coming. And right here let us note the fact that we do not believe in specifying the exact time of the Lord's coming. In other words, we do not believe in "setting time." Too much of this has been done in the past for the good of the cause of truth. The silly and preposterous claims, based pretendedly upon the prophetic scriptures, have brought the subject of the second coming of Christ into disrepute, so that many otherwise candid minds now attach to this great question but little importance.

It is plainly stated by our Saviour in Matt. 24:36 that

NO MAN KNOWETH THE DAY NOR THE HOUR when he shall return to the earth. This forever precludes the idea of "time setting," and

stamps upon the brow of him who attempts it the character of an imposter. But while Christ declares that no man shall know the day nor hour of his return, he also tells us in verse 33, plainly and emphatically, that after we see certain signs come to pass, we may "know that it is near, even at the doors." With this knowledge the church of Christ must content itself. It may know by the fulfilling of sign and prophecy that the Day-star is rising, and that soon its effulgent rays will illumine the horizon; but at just what moment it will appear, God has not given to man the power to determine.

As the time draws near for Christ to return, his disciples will be anxiously looking, waiting, and longing for that event. But upon the scoffing, unbelieving world, who are too much engrossed in the pleasures of sin and folly to give sober thought and realization to the herald signs, will the second coming of Christ

#### COME "AS A THIEF IN THE NIGHT."

Paul speaks of two classes who will exist in the last days. One class he designates as "they," and he says of them, "When they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." But to the other class, whom he addresses as "brethren," he says: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." 1 Thess. 5:1-5.

Then it is upon those who "sleep," the "children of the night" and "of darkness," those who cry "Peace and safety," those sunken in the sins of the world, and disregarding the portent of the signs given by our Lord, that that day is to come "as a thief in the night." On the contrary, the "brethren" regard the "times and seasons," and for this reason it was not necessary for Paul to write regarding them. By so doing they earn the title "children of the day," know when the Lord is "near, even at the doors," and thus escape the destruction which comes upon the ungodly world as a thief in the night.

But to the child of God is there constant impending danger. Surrounded as he is with sin and iniquity on every side, associating with those who know not God, but in works deny him, there is danger that his own heart will become hardened and careless unless by continued watchfulness and earnest prayer he renews from day to day his spiritual strength. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." The ungodly are indeed dwellers, or citizens, here, but the people of God are but "strangers and pilgrims," looking for a "better country, that is an heavenly." They, if they watch and pray always, may escape the snare that shall come upon the earth to drown men in perdition.

THE only power that can change the character of man is the Spirit of God coming into his heart.—*Ram's Horn.*

GOD gives riches to the world, but stores of his treasures of wholesome affections to his children.—*Wesley.*



## HOW CAN WE LEARN THE WILL OF GOD CONCERNING US?

BY MRS. M. E. STEWARD.

THE most natural thing to do is to ask God to make known his will to us. With this agrees the apostle James: "If any man lack wisdom, let him ask of God." But right here many conscientious Christians make a mistake. Some pray the Lord to open up the right way and hedge up every wrong way. This petition might be safer, or what follows might be more reliable, were not the enemy continually at work hedging up the right and opening wrong ways.

Some good, praying people are accustomed to using "Gideon's fleece," or something equivalent. In seeking to know the mind of God they propose to prove it; if a specific thing be best, let some proposed event take place. Doesn't this seem rather presumptuous, when we remember the Lord nowhere directs us to use such means in learning his will? May this not come from a lack of faith?

Many sincere Christians have a way of obtaining answers to their queries and perplexities by reading them from the Bible. For instance, they wish to know whether it is right for them to go to a certain place. They open and read: "Then Peter arose and went with them." This they take for a Bible answer. Is it? "Why," say they, "I prayed the Lord to direct me where to open." Then you rely, not upon the Bible, but upon what you suppose to be the direction of the Spirit. Could you not pray him to direct you to an answer in some other book and get just as much of the real teaching of the Bible? Can the word of God be responsible for such answers to prayer? We must not forget that evil spirits have access to us and are working in every conceivable way against us. To trust alone to spiritual direction is to lay the foundation for fanaticism.

It is not by detached words that the Holy Scriptures answer their object to man; that is, for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3:16. We must take time and dig deep to find the principles of the Bible, its ideas in whole, if we would build upon this rock. These principles are extensive enough to reach every possible case, else it could not "thoroughly furnish us unto all good works." We cannot expect to learn any principle by a single word or phrase as above.

It should settle all such questions to know whether they are God's ways, specified or sanctioned by him. The Scriptures have not left us without explicit direction on this important subject. In the first place we must be consecrated to God before we can have a knowledge of his will. "If any man willeth to do his will, he shall know of the teaching." John 7:17, Revised Version. Our minds are then brought in contact with the divine mind, and we are made susceptible of discerning spiritual things. Says the Psalmist: "The entrance of thy words giveth light; it giveth understanding unto the simple." "A good understanding have all they that do his commandments." This presupposes a careful study of the word to learn God's requirements.

But "the carnal mind is not subject to the law of God, neither indeed can be." Rom. 8:7. It must then be changed, "created anew unto good works." This is done by the Holy Ghost. Titus 3:5. Peter says, "Whereby are given

unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4. This "entrance of the word" is applied by the Holy Spirit to our hearts and lives through faith (Acts 15:9), and we are new creatures.

The Holy Spirit is now ours, to teach us all things. John 14:26. Not that we shall be made instantaneously wise on all points, but, having the Spirit, it directs us as we realize our need, and as our faith grasps the promises. This is what is meant in Isa. 28:6: "The Lord . . . is for a spirit of judgment to him that sitteth in judgment." Do we not well, then, to pray earnestly for the Holy Spirit, and believe we receive it? and for a sanctified judgment, and then shall we not use it? Why did our Creator give us reason if he did not expect us to use it?

James makes the subject under consideration very clear: "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith nothing wavering." We are told that sometimes the answer comes with sudden velocity and overpowering might, and sometimes it is long delayed.

Our Saviour approved the "day and night cry" to God. Luke 18:7. It is our privilege to ask again and again, but always in faith; and this faith must not be intermittent, exercised while we are praying and no longer. Let the mind be stayed on God. Says David, "I waited patiently on the Lord and he inclined unto me and heard my cry." This waiting on the Lord is, in patient, restful expectation, watching for the answer which God will surely send. "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us." "It is well known that in the East servants are often directed by a mere sign of the hand. . . . The Eastern ladies are waited on even at the least wink of the eye or motion of the fingers, and that in a manner not perceptible to strangers."—Comp. Com.

The Lord knows just how to enlighten our minds. Our part is to ask and to believe; all the rest belongs to him. Sometimes our perplexities are resolved in one way to us, sometimes in another. Often the subject which was before all darkness becomes all light.

Let us give the Lord room in which to work for us, the privilege of answering our prayers in any way and whenever he chooses. This confidence in him, that leaves it all in his hands, is inexpressibly sweet to us, and no doubt is very precious to our dear Heavenly Father. When the answer comes, the waiting, watching one will be sure at once to recognize it; his heart fills with gratitude and love and increased faith. With the Psalmist he can joyfully say: "I love the Lord because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

TO-MORROW's fate, though thou be wise,  
Thou canst not tell, nor yet surmise;  
Pass, therefore, not to-day in vain,  
For it will never come again.

—Omar Khayyam.

"THY purpose firm is equal to the deed;  
Who does the best his circumstance allows,  
Does well, acts nobly; angels could no more."

## THE SECOND COMING OF CHRIST NEAR AT HAND.

WHAT OTHERS SAY.

[Compiled by Fred G. Stevens.]

THE following interesting item appeared in the *Christian World*, of London, January, 1893:—

A letter "to the Conveners of Christian Conferences in the United Kingdom" has just been published bearing twenty-two signatures of ministers and others, including Sir S. A. Blackwood, Dr. Fausset, Dr. Bullinger, Dr. Gratton Guinness, T. Hudson Taylor, R. C. Morgan, H. W. Webb-peploe, Mark Guy Pearse, and F. B. Meyer, urging that the second coming of Christ as an event near at hand be made a central subject at the gathering of 1893.

Rev. J. G. Harrison, of England, says:—

There is in the present day a somewhat general expectation in the church of God, a kind of presentiment that the coming of the Consolation of Israel is near. I myself, though an old man who might be supposed likely to dwell upon the past rather than look with much hope to the future, am nevertheless full of joyous hope and expectation.

Says the *American Presbyterian*:—

Everything seems to make ready for no common crisis, no ordinary issue. . . . Statesmen's hearts literally fail them for fear of the things coming on the earth at the present hour.

Says the *Protestant Churchman*:—

Till the glorious coming of the Saviour, we may expect nothing but successive overturnings of men and earthly things.

Says George C. Needham, the Irish evangelist:—

I believe the thousands of scattered Christians whose hearts have grasped this truth, will be heard declaring, as with united voice, The Lord is at hand. They can no longer keep silence. This truth proclaimed in the Spirit's power will save the church from shipwreck.

Says Henry Varley, another evangelist:—

We are near the end of this dispensation. . . . The coming of the Lord in the clouds, to take his church to be with himself, is the Christian's hope. Oh, to be ready! In the Master's name I tell you to be ready. I charge you to prepare for his coming.

Says Rev. Samuel Garratt:—

We are living in the very age towards which all eyes have been directed as those of the closing days of the church's conflict as long ago as the days of Luther.

Says T. De Witt Talmage:—

We may expect Christ now at any time.

Says Dwight L. Moody:—

I believe he is yonder, getting his guest chamber ready, and the moment it is ready those clouds shall roll away and he shall come, and we shall be caught up together to meet the Lord in the air. So there may be some in this audience who may never taste death.

Said the Rev. C. H. Spurgeon:—

I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of his coming. The shout shall be heard, Allelujah! allelujah! the Lord God Omnipotent reigneth! For that day I do look; it is to the bright horizon of that second coming that I turn my eyes.

Rev. R. Roberts, of Birmingham, England:—

Almost all students of prophecy are agreed that the present dispensation is near its end, and that the living generation is likely to witness the change from this dispensation to the next. . . . The next dispensation is the reign of Christ.

Rev. Dr. Chapel, of Boston:—

This subject of the Lord's coming is necessary to a right understanding of the Christian religion. . . . All the earnest students of Scripture are looking for it.

The Christian Alliance, at its session, in Ohio, February, 1892, listened to a discourse from Rev. A. B. Simpson, on the "Second Coming of Christ." I quote from the discourse as follows:—

Never before has so much been written and said on the second coming of the Messiah. New York



papers have been devoting column after column to the subject.

*Chicago Herald*, Feb. 4, 1892, has the following in reference to Alliance meetings in Findlay, Ohio:—

Rev. A. H. Hussey, of Chicago, gave a discourse on Christ's return to the earth to rule as King over all the nations, and predicted that this time was now almost at hand.

Mrs. E. G. White, Testimony No. 33, written in 1889:—

The present activity of Satan in working upon hearts, and upon churches and nations, should startle every student of prophecy. The end is near. . . . We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. . . . There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived; new controversies will arise. The scenes to be enacted in our world are not yet even dreamed of. Satan is at work through human agencies. Those who are making an effort to change the Constitution, and secure a law enforcing Sunday observance, little realize what will be the result. A crisis is just upon us. . . . "The time of trouble such as never was" is soon to open upon us.

I clip the following from the *Northfield General Conference Bulletin*, of September, 1892:—

The present age began with the rejection of Christ; it will end with the reception of antichrist. It began when Christ ascended; it will close when he descends again to earth. The peculiarity of the age is its mixed character—ignorance of God and indifference to spiritual things, lawlessness and insubordination, apostasy, sneering and scoffing, false philosophies supplanting faith, and speculating sciences antagonizing revelation, lust of the flesh and laxity of morals, the desecration of everything sacred, including the Sabbath, marriage, the home, and public worship, mountebanks of ministers and parasites for preachers. Piety has been swept aside, while pride occupies her place. Love to Christ has waned, while pursuit after a false liberalism has waxed hotly. Soundness in faith and contention for sound doctrine have been undermined by fashionable skepticism and weakened by the dry rot of higher criticism. Nevertheless, the light of the gospel will continue to shine brighter and brighter in every dark land where it finds entrance.

Rev. F. Tilney Bassett, M.A., writes in the *Prophetic News* as follows:—

False prophets, doubtless, are as thick as tares all over the field of Christendom. Infidelity, rationalism, and the higher criticism, as it is speciously called, are luring men away from the true Christ; and . . . there is a surging of the waves which no oil of diplomacy can still, and a deep-seated sore is threatening a universal eruption, which the most skillful statesmen cannot skin over.

*New York Tribune*, editorial, of recent date:—

A social unrest unparalleled in history has taken possession of the nations of Europe, and has found a lodgment in our own land.

Sermon of Dr. Talmage, November, 1892:—

I have to tell you what you know already, that American politics have sunken to such a low depth that there is nothing beneath. . . . So poor is the type of piety in the church of God that men actually caricature the idea that there is any such thing as the higher life. . . . There is enough out-and-out licentiousness in American cities to-day to bring down upon them the wrath of God, who, on the 24th of August, '79, buried Herculaneum and Pompeii so deep in ashes that 1813 subsequent years have not been able to complete the exhumation. . . . As the Romans were after the Celts, and as the Normans were after the Britons, so there are evils after this nation which will attend its obsequies unless we first attend theirs.

Rev. R. D. Clark, Baptist minister, Eureka, Cal.:—

We are not ready to place our liberties in the hands of any church or combination of churches, under the name of the "American Sabbath Union." The Lord deliver us from all laws that tend in any way to bind the consciences of men. Baptists and others worked too hard in the early formation of our grand old Constitution to now surrender the whole thing into the hands of those who, like Uzzah, put forth their hands to steady the ark of God. *When a nation does that, like Uzzah, it will perish.*

*Zion's Watch Tower*, of January 1, 1893:—

Men in every condition of life are bending together to resist others of opposing sentiments, so that the appearance of the world to-day is that of a great battle field where mighty hosts of contending parties are defiantly mustering their forces and preparing for a desperate conflict.

*Battle Creek, Mich.*

## 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.*

### THE BUILDERS.

ALL are architects of fate,  
Working in these walls of time,  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.

For the structure that we raise,  
Time is with materials filled;  
Our to-days and yesterdays  
Are the blocks with which we build.

Truly shape and fashion these;  
Leave no yawning gaps between;  
Think not, because no man sees,  
Such things will remain unseen.

In the elder days of art  
Builders wrought with greatest care  
Each unseen and minute part,  
For our God sees everywhere.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house where God may dwell,  
Beautiful, entire, and clean,

Else our lives are incomplete,  
Standing in these walls of time,  
Broken stairways, where the feet  
Stumble as they seek to climb.

Build to-day, then, strong and sure,  
With a firm and ample base,  
And ascending and secure  
Shall to-morrow find its place.

Thus alone can we attain  
To those turrets where the eye  
Sees the world as one vast plain  
And one boundless reach of sky.  
—*Longfellow.*

### JUSTIFICATION BY FAITH.

BY MRS. E. G. WHITE.

WHEN God pardons the sinner, remits the punishment he deserves, and treats him as though he had not sinned, he receives him into divine favor, and justifies him through the merits of Christ's righteousness. The sinner can be justified only through faith in the atonement made through God's dear Son, who became a sacrifice for the sins of the guilty world. No one can be justified by any works of his own. He can be delivered from the guilt of sin, from the condemnation of the law, from the penalty of transgression, only by virtue of the suffering, death, and resurrection of Christ. Faith is the only condition upon which justification can be obtained, and faith includes not only belief but trust.

Many have a nominal faith in Christ, but they know nothing of that vital dependence upon him which appropriates the merits of a crucified and risen Saviour. Of this nominal faith James says: "Thou believest there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Many concede that Jesus Christ is the Saviour of the world, but at the same time they hold themselves away from him, and fail to repent of their sins, fail to accept of Jesus as their personal Saviour. Their faith is simply the assent of the mind and judgment to the truth;

but the truth is not brought into the heart, that it might sanctify the soul and transform the character. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Calling and justification are not one and the same thing. Calling is the drawing of the sinner to Christ, and it is a work wrought by the Holy Spirit upon the heart, convicting of sin, and inviting to repentance.

Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repents, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances towards Christ in order that he may repent.

The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of.

When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through his power and virtue. The grace of contrition comes through him, and from him comes justification.

Paul writes: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The faith that is unto salvation is not a casual



faith, it is not the mere consent of the intellect, it is belief rooted in the heart, that embraces Christ as a personal Saviour, assured that he can save unto the uttermost all that come unto God by him. To believe that he will save others but will not save you is not genuine faith; but when the soul lays hold upon Christ as the only hope of salvation, then genuine faith is manifested. This faith leads its possessor to place all the affections of the soul upon Christ; his understanding is under the control of the Holy Spirit, and his character is moulded after the divine likeness. His faith is not a dead faith, but a faith that works by love, and leads him to behold the beauty of Christ, and to become assimilated to the divine character. "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live."

It is God that circumcises the heart. The whole work is the Lord's from the beginning to the end. The perishing sinner may say: "I am a lost sinner; but Christ came to seek and to save that which was lost. He says, 'I came not to call the righteous, but sinners to repentance.' I am a sinner, and he died upon Calvary's cross to save me. I need not remain a moment longer unsaved. He died and rose again for my justification, and he will save me now. I accept the forgiveness he has promised."

(To be continued.)

#### GOD-GIVEN RIGHTS.

BY T. B. SNOW.

THERE are certain rights with which every man is endowed by his Creator. There are the "certain inalienable rights" referred to in the "Declaration of Independence." It is not in the power of government to give these rights, for God gave them—everyone has them. Neither can government take them away. It is our *right* to enjoy our God-given rights.

Government might prevent us from exercising our right, but it could not take away our *right* to enjoy our rights. These rights are called "Absolute Civil Rights," and include "personal security," "personal liberty," the right of "private property," and "religious rights."

The right of *personal security* is the right of protection from injury to our lives, body, health, or reputations. The right of *personal liberty* is the right to go where we please, and may be modified by law only as to the *way* we may take to go where we please. So to go *where* I please I must go by the public highway, and not through my neighbor's field. To go through my neighbor's field to his damage is *uncivil*, hence the *civil law* interposes and prescribes the way I *may* go and the way I *must not* go. The right to *private property* is the right to acquire property and enjoy it peaceably. Religious rights include the right to worship God in whatever way one thinks best, *when* he pleases or not at all, and to make known his religious belief.

These are the natural, inalienable, absolute rights of man. *Liberty* is the freedom to exercise these rights. *Civil liberty* is freedom to

enjoy the rights secured by civil law. Civil rights may be forfeited. For instance, if one man steals from another, he has infringed the right of that man, for the man from whom the property was taken had the *right* to peaceably enjoy his possessions. The one who took the property, thus infringing the right of the other thereby, forfeited his right to so much of his property or time as the law demanded as a fine or detention in custody. He would also forfeit his right to "go where he pleased" for the time being.

The right to worship God *cannot be forfeited*. The man who had committed the theft would have the right to repent, to ask God for pardon, to worship him. These natural rights should not be enforced by law, for if enforced they cease to be *rights*, and become obligations. The right of "private property" includes the right to amass a fortune; but suppose one has no desire to do this, should the law compel him to do so?

The right of "personal liberty" includes the right to go where we please. I *choose* to go to Chicago, but it would be tyranny to *compel* me to go. Religious rights include the right to be a Methodist, or a Baptist, if I choose, but a *law* to *compel* me to be either, or *prevent* my being neither, would be unjust in the extreme.

Let us apply the above reasoning to our own time: In the State of Tennessee some Christian people, supposing that they had the right to worship God in their own way—"according to the dictates of their conscience"—refrained from all unnecessary labor on Saturday, the seventh day of the week, attended their meeting, and in thus obeying the injunction not to "forsake the assembling of themselves," offered God their worship. They then, supposing that the right to "go where they pleased," to earn thus daily bread, and that the right to acquire property and to peaceably enjoy it, were still theirs, proceeded to exercise these natural rights by going quietly about their work on Sunday. Now it must be seen at a glance by any candid person that if exercise of the natural right to worship God as a Methodist, or as a Baptist, or as a member of any other sect, or not to worship him at all, is allowable and just, it must also be allowable and just for one to worship him as an Adventist. But to worship God according to the dictates of their conscience was to obey him by keeping the Sabbath holy. The only way those Adventists knew *which* day to keep holy was what the Bible said about it. They read in Ex. 20: 8-11 that the "seventh day is the Sabbath," and proceeded to act in harmony with that command. The State of Tennessee utterly ignores the right to worship God as Adventists think is right.

It virtually prohibits any person becoming an Adventist, on pain of imprisonment or the chain gang. It ignores the right to acquire property except what may be acquired by five days' labor in each week, *unless* a person chooses to worship God *contrary* to his conscience, which would really be no worship at all. It makes *crime* of an act which is manifestly the inherent, inalienable right of every person. So far as the State is concerned, it is just as much the right of a person to go *when* he pleases as to go *where* he pleases. He may go Sunday or Monday as he chooses. *All* have the same right, and any law that takes away either of these rights savors of bigotry and oppression.

But it may be agreed that the State may,

by prohibiting a certain act, make it a crime. A decree issued by Nebuchadnezzar (Dan. 6: 7-9) made it a crime against the State for anyone to worship God in harmony with his conscience, for thirty days. One could not pray to God or ask a favor of any man on pain of being cast into a den of lions. The law to compel all the subjects of the king to worship the golden image (Dan. 3: 5, 6) was another instance of religious legislation. The crimes committed by Daniel and the three Hebrew children were crimes in precisely the same sense that working on Sunday is a crime. The government of Babylon legislated on religious matters, and every legislative act of that government on the question was an act of injustice, tyranny, and oppression. This kind of legislation at any time or in any place can be nothing less because it takes away or prevents the exercise of an "inalienable right." The above references to decrees enforced by the king plainly show that there are *some* things that a government has no business with.

The natural rights of *one* are the rights of *all*. One man has just as many rights as ten men. The rights of the minority are just as many, and just as sacred, as the rights of the majority; and unless "*might makes right*," the oppression of the minority is just as wicked as the oppression of the majority would be. The oppression or persecution of *one* man is the same in principle as the oppression of a thousand. From these facts it is clearly evident that there are *some* things with which *majorities* have no business.

Government can have no business with any man's religion, or *how* he worships God, *when* he worships, or whether he worships at all. They can have no business whether a man is a Methodist, Baptist, Catholic, or Adventist. It can be the business of no one whether I believe in God or not. If I *do* believe in him, in his creative and redemptive power, he has given me the Sabbath, by the keeping of which I show that belief. If I *do not* believe in him, no State law can compel me to believe. If it compels me to keep the Sabbath; it simply compels me to *act* as though I believed. But to *act* as though I believe a thing I *do not* believe is hypocritical; therefore an enforced worship, or the keeping of the Sabbath enforced by law, is simply hypocrisy to avoid the penalty of the law.

If those religious bigots who are persecuting those of another faith, want to know what rights every man has and ought to be allowed to exercise, let them imagine the persecuted ones in the majority, and trying to force *them*, against their honest religious convictions, to keep Saturday after they have conscientiously kept the day *they* believe to be the Sabbath. Let them imagine *themselves* fined, thrust into prison, or the chain gang, because they worked on Saturday. Let them ask themselves, "Could we stand that?" "Would we like that?" "Would we like to have our neighbor do so to us?" Where they have done this, let them remember to "do unto others as ye *would* that they should do unto you." When they do this, when everyone does it, the rights of each one will be respected and protected by all.

THE best of allies you can procure for us is the Bible, which will bring us the reality of freedom.—Garibaldi.

THE absence of sentimentalism in Christ's relations with men is what makes his tenderness so exquisitely touching.—Phillips Brooks.



## THE MYSTERIES OF THE BIBLE AND RELIGION.

BY ELDER GEO. B. THOMPSON.

UNBELIEVERS of this and every age have assigned as a reason why they cannot accept the Bible and religion because there are some mysteries connected with them. This, say they, is the cause of our skepticism. We cannot accept anything we cannot reason out.

That there are many things in the Bible, and the "mystery of godliness" which are beyond the scope of our intellectual powers we wish neither to palliate nor deny. We rejoice that it is so, and deem it better wisdom to dilate, if possible, the mind to the amplitude of the mysteries rather than straiten the mysteries to the narrow compass of human reason.

The eternity of God, his creating worlds from nothing and holding them in place by a word, the incarnation of Christ, and the events in connection with the plan of redemption, are some of the innumerable things which we cannot unravel with the candle of human reason. But that is no reason why they are not true, or that we will never understand them. Many things which now are among the simplest elements of our knowledge, were to us, when children, utterly incomprehensible. And it was not becoming in us then to oppose our knowledge against that of our teacher. Neither is it now. God is our Teacher, and we are certainly reprehensible if we dare oppose our reason against his. The Bible and religion deal in eternal realities, and it will require an eternity to fathom this, but even this is promised.

The most gigantic mind can and will expand by reflecting on the "mysteries of godliness." Now we are finite, peering, as it were, through some narrow crevice at fields of knowledge, but by and by we will be lifted to a summit from whence we can behold this rich domain more clearly.

Why should men desire to grasp all mysteries? Better be content to acknowledge their fallibility, for it is axiomatic that "that which may be comprehended is less than the hands that grasp it." There are numerous forms of intelligence, of which man is neither the highest nor the lowest. Nobler creatures in higher spheres understand many things which to us are inexplicable. Let man be content to drink at the fountain of intelligence. How idle is the assertion that we believe nothing that is not within the grasp of our mental powers! In the multitudinous forms of animal and vegetable life which surround us, there are numberless things which we know are so, but we cannot understand them. The mysteriousness of the laws which govern them are too deep for us to fathom. Science tells us some things, but not all. Philosophers and chemists have, as a result of their research, learned some facts, and can demonstrate some things. Astronomers have by study learned some facts about the planetary world, yet they all know and admit that in all these things there is an uncharted sea beyond.

Man knows that he lives and that the world is radiant with animal life, but can he solve the problem of his own existence? Some have tried it, but after reading the explanation we knew as little as before. Elaborate descriptions have been written and violent disputes engaged in about force, matter, etc., but when summed up, the answer simply amounted to

this, Force is force, and matter is matter; the subjects were still involved in doubts, perplexities, and diversities of opinion. Now we ask in all candor, Is it consistent to accept all the occult mysteries of science, and so many things which are enshrouded in impenetrable fog, and then reject the Bible and religion because they too have some mysteries? To be consistent, the rejectors of incomprehensibilities must discard everything in which a mystery is found. Think of this. What would be left?—Simply nothing.

Then let us accept the Bible and the religion of Jesus Christ. It will make us sons of God and heirs of immortality. It contains deep mines of truth, and rich promises, too vast for us to estimate. But let human reason bow before God and believe. We are not to understand that we may believe, but believe that we may understand. Never by searching can we find God, but by faith we receive all there is of him. How grand the thought! Let us like children come to God and learn, not by questions and doubts, but accepting as true his faithful utterances, and he will produce the facts. Says the learned author of "Ecclesiastical Polity":—

When I behold with my eyes some small and scarce discernible grain, or seed, whereof nature maketh a promise that a tree shall come; and when afterward of that tree any skillful artificer undertaketh to frame some exquisite and curious work, I look for the event, I make no question about performance, either of one or of the other. Shall I simply credit nature in things natural? Shall I, in things artificial, rely myself on art, never offering to make doubt? and in that which is above both art and nature, refuse to believe the Author of both, except he acquaint me with his ways, and lay the secret of his skill before me?

Let all ponder these queries, and in humility come to God, confess our insensibility of conviction in the past, and open our hearts to the word of God, which is able to build us up and give us an inheritance among the sanctified.

Springfield, Ill.

## SATAN'S POWER.

BY JOSEPH CLARKE.

By reference to Luke 4:5-7, it seems that the arch deceiver and tempter took Christ upon some very elevated place and brought before him a complete exhibition of the world in all its beauty and glory, and immediately offered it all to our Saviour on condition that he would, by one act of homage, recognize him (Satan) as his peer. Our Lord does not deny the statement made by the enemy as to his claim to this world.

That Adam and Eve did by one act of disobedience recognize Satan as a superior, and a leader, no one can deny (see Gen. 3:1-7), and that designing, crafty apostate has not been slow to demand all that was forfeited through his deceptive influence (see Eph. 2:2). He is called by the apostle Paul "prince of the power of the air," hence we infer that Satan has power to cause disease by poisoning the atmosphere; he is the cause of accidents; and calamities, by sea and land, hurricanes, tornadoes, cyclones, hailstorms, and all the rage of the elements, are caused by him. See "Great Controversy," Vol. 4, pages 407, 408. But it is a pleasant thought that he cannot destroy except by permission. See Job 1:12; 2:6. We see by this the necessity for prayer for protection.

## THE VALUE OF MEDITATION.

BY REV. D. SUTHERLAND.

MARK GUY PFARSE speaks of meditation as "a lost art," and there is but too much truth in the opinion he has thus expressed. The conditions of life in our day are unfavorable to that concentration of thought and isolation of spirit which are of the very essence of meditation. Life is lived now at a pressure and amid distractions practically unknown in the good old times, when men had leisure enough to taste to the full the sweets of reflection, if they were so disposed.

The altered conditions of life in our day only emphasize the need for and the value of meditation. The tyranny of the world is felt keenly by every thoughtful mind. The exacting demands of professional activity, the exhausting rush of business claims, and the weary routine of domestic cares, make all of us prisoners. We are shut up in the cell of our own occupation. Two doors open a way for us out of the influences which "crib, cabin, and confine" us. One is sleep, the other is meditation. Sleep leads us into the green fields of dreamland, where the sun always shines, where the fragrant flowers are always in bloom, and where the dust and din of the city are unheard. Meditation takes us by the hand out of the pestiferous atmosphere and hard ways of the world in which most of us have to live, into quiet pastures, where a healing benediction falls on the weary spirit, and new strength comes with the endeavor to live a nobler life.

The value of meditation is indorsed by the habitual custom of the God man, the Lord Jesus Christ. It was his practice to rise early in the morning and retire to some solitary place, in which he gathered strength for the work of the day. Such seasons of solitude were highly prized by him. There can be no doubt that the unbroken calm and restful energy which characterized his activity found their source in these morning meditations. As it was with the Master, so has it ever been with his most distinguished disciples. In the moods and places of silence, where man was far away but God was very near, they won the serenity of spirit and power of endurance that enabled them to fulfill their mission in life. Paul received a training in the seclusion of Arabia which equipped him more effectually for his apostolic labors than all the lessons he was taught at the feet of Gamaliel. The lonely Isle of Patmos was for John the Divine a school in which the deepest mysteries of the spiritual life were unveiled. Martin Luther could not have been the Reformer of the Middle Ages but for the convictions formed in the solitary struggles of the monastery. John Bunyan's silenced lips and prison meditations brought to Christendom the gift of the "Pilgrim's Progress." Other examples must rise to the reader's memory of eminent workers for God who found inspiration in meditations which led them into the secret place of the Most High.

The old Puritan theologians used to say that three things went to the making of a theologian. These were meditation, temptation, and prayer. It may be that much of the shallowness of the thinking of our day on the problems of experimental religion is due to the neglect of meditation. One thing is certain: a firm grip of and a living acquaintance with the fundamental experiences of the Christian



life can be had only by long and solitary pondering over spiritual truths. As the river is fed by the little streams it takes to itself on its way to the sea, so the life large with the largeness of Christ is fed by the moods of meditation which the experiences of each new day bring to the Christian eager to improve his opportunities of spiritual culture. Gurnall says that "meditation is prayer's handmaid." Another Puritan writer declares that "meditation and prayer are like the spies that went to search the land of Canaan; the one views and the other cuts down, and both bring home a taste of the fairest and sweetest fruits of heaven. Meditation, like the eye, views our mercies, and prayer, like the hand, reacheth in those mercies." The truth of this utterance will be cheerfully corroborated by every reader who has tasted the fruits of devotional meditation—fruits which are as real a foretaste of the joys of heaven as the grapes of Eschol were of the fruits of the promised land.

A sharp distinction must be drawn between meditation and reverie. Too many Christians think they are meditating when they are only dreaming. Sitting with an open Bible on your knee and thoughts wandering at random may be pleasant, but it cannot be helpful, for it is merely a passive condition of the mind, which verges on vacuity. While meditation has in it a passive element, it is largely active in its concentration of the mental faculties upon the object of contemplation, whatever that may be—whether the person of Christ, his redemptive work, or the revelation of his mind and will in the Scriptures. Christianity is strenuous in thought as well as in action. The more intense the meditation, the more precious the blessings it brings.

Meditation's supreme value is the door it opens into communion with God. George Macdonald says beautifully and truly in one of his best books: "Every door leading to God is a door opening outward—out of self, out of worldliness, out of sinfulness." He who keeps the door of meditation shut, bars himself out of the sweetest experiences of life, for he refuses to enter that inner chamber where our Father in heaven is waiting to talk with his children. God is always speaking to us, in the voices of his revelation, of his providence, and of his Spirit, but for most of us the voices of the world are so loud that they silence the voice of God. In the hushed stillness of the sanctuary of meditation it is very different. There the voice of love sounds like music in our ears, the restfulness of God calms the fever of life, and the peace which passeth understanding rests like a benediction upon our spirits.

However busy the day may be, we must resolutely strive to sweeten and strengthen it with golden minutes of meditation. Even ten minutes of solitary communion in the morning will make the day what otherwise it cannot be. It will bring us into fellowship with God, and carry into our work a transforming influence which brightens with the glory of heaven the prosaic tasks of earth.—*New York Observer.*

#### "THE TROUBLE IS DUE TO THE PASTOR."

ONE of the daily papers, in speaking of a probable split in a congregation, says: "The trouble is due to the pastor, who opposes dancing and beer." The King's Daughters and King's Sons, a young people's society in the church, decided to give a dance Thanksgiving

evening in a hall where beer is sold. The pastor preached against it, saying it was not the thing for the King's Daughters and Sons to do this. The society recalled the invitations and changed its name to the "Young People's Association." The invitations were re-issued.

This phrase, "The trouble is due to the pastor," recalls a scene from the Old Testament: "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

A proper writing would have been this: The trouble is due to the young people, who were determined to have a dance in a hall where beer is sold, against which the pastor, in the discharge of his duty, protested.—*The Christian Advocate.*

#### COUNTING NOSES.

THERE are many persons whose remedy for existing evils is votes. If they can get a majority to vote this way or that, then something can be accomplished; and so they estimate the future of the church and the nation and the world on the basis of the census. Such an estimate is erroneous. It avails but little for the cause of righteousness to "count noses," if the majority of the noses are red ones, and, besides, a numerical estimate is sure to be an erroneous one. When someone was asked what he thought of Xerxes' army of five million men, he said, "There are many mouths, but few hands—many men, but few soldiers."

God's work has ever been done by minorities; one man, strong in God, can chase a thousand of those men who simply count. One Elijah on the summit of Carmel is a match for all the prophets of Baal, and all the apostates that feed at Jezebel's table. One man reasoning of righteousness, temperance, and judgment to come, and thundering the wrath of God which is revealed against all unrighteousness, counts for more than a score of learned Nicodemuses who have never been born again, or a whole Sanhedrin of rabbis and scribes who are pecking at phrases, and disputing about forms, and striving to take him in his talk. Gideon did not win his battle with thirty thousand warriors, two-thirds of whom were in a hurry to get home. His force was too large; his army must be thinned out and whittled down till the three hundred could take the pitchers and the lamps, and cry, "The sword of the Lord and of Gideon," and conquer with that battle cry.

Man of God, do not fear being in a minority; do not fear to stand alone; fear nobody but God; fear nothing but sin, and let the world count and recount its multitudes. Let the men who draw all their inspiration from the census, reckon their forces and imagine prosperity or adversity, danger or safety, according to the figures they find there; but let men of God know that one man with the Lord is stronger than all the hosts of Satan, and that if God be for us, all hell may rage against us in vain. Stand for the right, stand for the true, stand for the Lord, and, having done all, stand. Those heroic souls who through faith subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, were every man of them on the unpopular side; not one of them had

a majority with him. The majority bowed the knee to Baal; the majority knelt before the golden image which Nebuchadnezzar set up; the majority prayed to King Darius, while Daniel's windows were open towards Jerusalem; the majority builded no arks, but perished in the flood; the majority went down in the fiery storm that burst upon the cities of the plain; and the majority is likely to be wrong to-day as it was then.

Let the servants of the Lord strengthen themselves in him; let them be of good cheer; let them fear not the foe; and when the hosts of hell assail them, let them, instead of worrying their souls over census reports, cry to the living God for help in time of need, for deliverance in the hour of danger, for blessing which the Lord alone can give.

Man of God, hold fast the faith. Let others number Israel, but let it be yours to trust in him whose hosts no man can number, who counts the stars, who rules the world, who marshals the angels, who delivers his people, who will never leave nor forsake his saints. One man following the Lord of heaven may overturn the devices of a thousand of crafty hypocrites. One man with a voice that cannot be silenced, with a pen that cannot be bought, with a spirit that knows no fear, can stand like a rock in the midst of the ocean's billows, and abide when winds and waves are hushed to rest, and be found at last crowned with light among those who are "more than conquerors through Him that loved us."—*The Armory.*

#### THIRTEEN WAYS OF BEING HAPPY.

1. HAPPY is the man whom God correcteth, for he maketh sore and bindeth up.
2. Happy is that people whose God is the Lord.
3. Happy is he that hath the God of Jacob for his help.
4. Happy is the man that findeth wisdom, and the man that getteth understanding.
5. Happy is the man that feareth alway.
6. Happy is he that condemneth not himself in that thing which he alloweth.
7. He that hath mercy on the poor, happy is he.
8. Whoso trusteth in the Lord, happy is he.
9. He that keepeth the law, happy is he.
10. If ye suffer for righteousness' sake, happy are ye.
11. If ye be reproached for the name of Christ, happy are ye.
12. Behold, we count them happy which endure.
13. If ye know these things, happy are ye if ye do them.—*Sel.*

IN the dark winter of affliction's hour,

When summer friends and pleasures haste away,  
And the wrecked heart perceives how frail each power

It made a refuge, and believed a stay;  
When man all mild and weak is seen to be—  
There's none like thee, O Lord! there's none like thee!

Thou, in adversity, canst be a sun;  
Thou hast a healing balm, a sheltering tower,  
The peace, the truth, the life, the love of one,  
Nor wound, nor grief, nor storm can overpower  
Gifts of a king—gifts frequent and yet free—  
There's none like thee, O Lord! there's none like thee!

—*Miss Jewsbury.*

WHEN prayer delights thee least, then learn to say,  
Soul, now is greatest need that thou should'st pray.



## Home and Health.

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

### BEFORE THE QUEEN.

BY MRS. M. L. W. TOWLE.

[When the late Phillips Brooks was in London he was commanded to preach before the queen. Some one asked him if he was afraid to preach before her majesty, when he made the following characteristic reply: "No, I have preached before my mother."]

When asked if he was afraid to preach  
In the presence of another,  
And she a queen, he quickly replied,  
"I have preached before my mother."

Tribute of love from a noble son  
To the memory of his mother,  
Whose presence he found an audience  
More royal than any other.

—*The Occident.*

### A HOME-LY GIRL.

"WHAT a homely face!" said a lady to her companion, as an ugly girl stepped into the street car, and took a seat opposite.

The person addressed was a beautiful old lady with white hair. She glanced at the newcomer, and saw with pain that the thoughtless criticism had reached her ears, and wounded her.

"I think," then answered the old lady, "that she looks like a home-ly girl in that sweet, old-time sense of a girl who could make a home."

The face across the aisle brightened so responsively that it almost ceased to be ugly, and when the first speaker left the car, the girl, after an instant's hesitation, took the vacant seat by the old lady.

"I wish I knew," she said impulsively, "just what you meant by a girl's making a home; it seems to me that girls find homes ready made for them."

"But not completely made," said the sweet old voice. "There is always need of girl help, I think, in a home; sometimes the need is for baking and brewing, but there is no such need, I fancy, in your home?"

She was looking at the unostentatious but rich dress.

"No," said the girl simply.

"Some other times," continued the old lady, "a great many times, a girl's work is to bring all the members of a family together, and thoroughly interest them in one another."

The bow drawn at a venture was aimed by that blessed Providence who knows when sparrows fall, and went straight to the mark.

"Thank you," said the young girl. "This is my place to get off; good-by."

She bought the yards of ribbon she had come for, in an absent-minded way, and started home.

"I will walk," she said to herself. "I can think better."

Acquaintances bowed to her unnoticed, as with lifted head and farseeing eyes she moved briskly up the crowded way.

"What's the matter with Emily Vane?" said one merry girl to another.

"Oh, she's on some high horse or other!" laughed the girl. "She is away out of sight of us earthly mortals."

And indeed Emily's young heart was overflowing with enthusiastic resolves.

"How strange it was for that old lady to pick out the very thing I ought to have been doing all this time!" she said to herself; and memory pictured before her all the years that she and her home folks had occupied their luxurious house, each one living to himself, and having no real home community of plans and interests.

Emily left square after square behind her rapid feet, all the time planning to do thus and so, with the confidence of youth, nay, with the overconfidence of one who says, "Tomorrow I will go into such and such a city, and buy and sell and get gain," when suddenly a bit of slippery pavement brought her down with a sharp cry.

It was quite a serious accident, one of the small bones of the ankle being fractured, and poor Emily suffered intolerably while kind strangers carried her into the nearest apothecary's. A surgeon was at hand, and by the time the hurt ankle was properly set and bandaged, Mr. Vane had answered the telephone call in a carriage.

All through the trying time, though "the rasp of the flesh was so sore," Emily was passionately regretting her marred plans.

"I can't begin to be a home-ly girl," she moaned to herself. "Oh, how hard to bear!"

But on the third day of her imprisonment to the couch Emily's eyes were suddenly opened.

"Why, it's the very thing!" she said. "I couldn't have managed it better if I had done it on purpose."

"What will you think of me, little sister, if I say I am almost sorry that you are getting well?"

"I think I could find something sweet in that speech," Emily replied, looking up at big brother John from her couch. But the couch was downstairs now, and she was even beginning to walk a little on Grandfather Vane's stick. Decidedly she was getting well.

"Yes," answered John, "somehow this has seemed more like home, since we have had your couch to tie to. We reserved people are getting acquainted with one another."

"We were always ready to die for one another," laughed Ned from the other end of the room. "But somehow we never understood fraternal relations. Did you do it on purpose, sis?"

"What, break my ankle?" she asked archly.

"No; shake us all up together this way?"

Then she told him the story of the old lady in the street car.

"My homeliness had been a bitter trial to me until then," Emily confessed. "I don't think a man can understand what a hard lot it is for a woman to be without any of those personal charms that make a woman loved. But that dear old lady drew out the sting when she told me what compensation might be in store for a 'home-ly girl.'"

"God bless our home-ly girl!" said the father, who had come in unperceived.

"Tell us your old lady's name, sis," cried John. "I'll go and take her a posy for her happy words."

"You can't do that," said Emily, smiling. "I never saw her before, and don't know who she is. Perhaps she will have to wait till we all get to the blessed Home, for the grateful thanks of the 'homely girl.'"—*Elizabeth P. Allan; in Congregationalist.*

### THE WINE OF THE BIBLE.

Why Farmer Newberry Gave up Taking a Drop Now and Then.

"BILL, ye may argify all day, and ye can't git them words out o' the Bible where it says 'wine that maketh glad the heart of man,' and 'give strong drink to the heavy hearted,' and 'give a little wine fer yer stomach's sake,' and 'give strong drink to him that is ready to perish,' and more of the same kind, which I'd find fer ye if I wasn't in such a hurry to git that hay in from the south medder."

That evening the weekly paper arrived, and Bill—otherwise William H. Newberry, aged twenty-two, graduate of the State Normal school, son of Farmer Newberry, studying to

fit himself for teaching—came upon a notice of a lecture by a woman, entitled "The Bible on Wine," to be given at the village, four miles distant, a few evenings later. When the time arrived, he rode to the village on horseback, provided with paper and pencil, and determined to take full notes.

The lecture was intensely earnest and unanswerable in the positions taken. William was entranced. He learned in one hour more than he could have collected for himself in a week. Being a rapid writer, he noted every main point and many of the details. He also spoke to the lady after the meeting, readily obtaining permission to copy her lists of Bible references, and when he returned home felt that he could do more than "offset" his father's verses.

The next day proved to be rainy, and as the "south medder" was cleared of hay and the other work well in hand, Farmer Newberry was very willing to hear William's account of the lecture. After breakfast and a drop of gin he seated himself in a broad-armed rocker on the veranda and said: "Now, Bill, sail in and tell us what she said. Lem'me hear how she got over the 'wine fer yer stomach's sake' and about the wine at the wedding."

"The word used in the Bible is *kalon*, and it is the same word that Jesus used when speaking of the tree that brought forth good fruit," said William. "And he never said wine, but always fruit of the vine. But even if we admit that the words—well, admitting that the words used leave the case evenly balanced as to fresh grape juice and intoxicating liquor, the scale is easily turned by asking whether Jesus would be likely to furnish a liquor to make people drunk instead of a delicious and health-giving beverage, such as he is making in all the grapes as they grow; and I do not think anyone would be long in"—

"Bill, that's enough. After this, when I hear of Bible wine, I'll first find out what kind is meant before I think of a lot of drunken, sprawling patriarchs. But how about the other kind of wine, the kind that makes folks drunk—if they take too much, which I don't?"

"There's plenty of condemnation for that, as we all know; seventy-one texts against it in the Hebrew Scriptures, five of them requiring total abstinence; terrible denunciations everywhere, and woe pronounced upon those who make others drunk; but there was not time to consider both sides in one lecture."

"And then, the principal reason these women have for looking up this question, is to show that the word 'wine,' when used with bread for communion, does not necessarily mean intoxicating liquor."

"Look a-here, Bill, do they use regular liquor in churches?"

"Nearly all the churches did use fermented wine until the last few years. Many have abolished it, and the prospect is that very soon nearly all will follow."

"I declare! I never thought before of liquor in the church! Why, they'd be wanting a drink up in heaven! I ain't no church member, but if I wanted to be one, I wouldn't go where they'd hold liquor under my nose. Why, if a man should swear off and get a taste in church, it might knock his new leaf resolutions higher'n a kite."

"Yes, that is precisely what has occurred in many cases, and is what the temperance people are trying to prevent."

"Let 'em do it and I'd help 'em if I could."

And then he dropped his voice and asked in a hesitating manner, "Bill, d'ye s'pose my takin' a drop now and then, when I don't feel well, or want it fer some other reason—d'ye s'pose anybody, that is, d'ye think anyone else would be led to—to take mor'n he ought to?"

"Well, father, I did not intend to mention the matter, but I did overhear a remark last evening that made me wish your example was on the side of total abstinence. Neigh-



bor Smith whispered to the man at his side that he guessed he could take a little if old Newberry could."

"Did Smith say that? Why, he's half drunk every few days. If he follows my example in drinking, I wonder if he'd follow me if I'd stop. Maybe I could help him, and save his wife and children from a lot of trouble." And, with a resounding whack on the arm of his chair, while his voice melted into reverent determination, he exclaimed: "Bill, write out the strongest kind of a pledge, and I'll sign it and keep it, and try to save Smith."—*Union Signal*.

#### LOOK OUT FOR THE ROCKS.

A GENTLEMAN crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship, but a sudden flapping of a sail, as if the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

"You are half a point off the course," he said sharply to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said the looker-on, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us above the rocks of falsehood. Half a point from perfect honesty and we are steering right for the rocks of crime. And so of all kindred vices. The beginnings are always small. No one climbs to a summit at one bound, but goes up one little step at a time. People think lightly of what they call small sins. These rocks do not look so fearful to them.—*Selected*.

#### A CARNIVOROUS PLANT.

A NATURALIST who has carefully studied the flora and fauna of Central America, found a singular growth in one of the swamps which surround the great Lake of Nicaragua. He was engaged in hunting botanical and entomological specimens in this swamp, which is known as San Sebastian's, when he heard his dog cry out, as if in agony, from a distance. Running to the spot from which the animal's cries came, he found him enveloped in a network of rope wire tissues and fibers, from which he had difficulty in setting the dog free.

When released, Carlo's hairless skin appeared to have been actually sucked or puckered in spots, and he staggered as if from weakness and exhaustion. In cutting the vines, the twigs curled like living, sinuous fingers about the naturalist's hand, and it required no slight force to free the member from their clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a grayish dark tinge, remarkably adhesive, and of a disagreeable animal odor, very powerful and nauseating to inhale. Inquiry elicited the information that the natives have a great horror of this vine, which is called the devil's vine.

A story told of its death-dealing powers was that of an Englishman residing in Managua, who, while hunting in the swamp a few years ago, lay down beneath a tree where a large and powerful specimen of this singular plant was growing, and, inadvertently falling asleep, woke to find himself enveloped in its web, and, in spite of every effort made to extricate him, he perished in its deadly embrace. An escaped convict perished in a similar manner. It is almost impossible to handle even small specimens of this plant, for its grasp can only be torn away with loss of skin and even flesh. Its power of suction is contained in a

number of infinitesimal mouths, or little suckers, which, ordinarily closed, open for the reception of food. The gum exuded seems to serve the twofold purpose of increasing its tenacity and of overcoming a victim by its sickening odor.

The plant is found only in low, wet places, and usually beneath a large tree, and, while dormant, seems only a network of dry, dead vines, covering the black earth for several feet; but coming into contact with anything, it will instantly begin to twist and twine upward in a horrible, lifelike manner, breaking out with a gumlike substance that we spoke of before, and enwrapping the object with a celerity that is almost incredible. If the substance is animal, the blood is drawn off, and the carcass or refuse then dropped.

A lump of raw meat being thrown it, in the short time of five minutes, the blood will be thoroughly drunk off, and the mass thrown aside. Its voracity is almost beyond belief, it devouring at one time over ten pounds of meat, though it may be deprived of all food for weeks without any apparent loss of vitality.—*Irish Times*.

#### THE TIME OF MEALS.

DINNER WAS ONCE EATEN AT TEN IN THE MORNING.

It is believed by some that it (the word "dinner") springs from a corruption of the word "dixheures," indicating the time at which, in the old Norman days, this meal was taken. The mere idea of having dinner at the barbarous hour of 10 o'clock in the morning would, in all probability, send a modern chef into a fit, yet it was at this early time that persons of quality, both in this country and France, partook of the meal. Froissart mentions waiting upon the Duke of Lancaster at 5 o'clock in the afternoon, after he had supped, and during the reigns of Francis I. and Louis XII. of France, fashionable people dined from 10:30 o'clock and supped at the latest at 6 o'clock in the evening. And again, from a Northumberland household book, bearing date 1512, we learn that the family rose at 6 o'clock, breakfasted at 7 o'clock, dined at 10 o'clock, supped at 4 o'clock, and shut the gates at 9 P. M.

Speaking generally, though the dinner hour then, as now, was later in this country than in France, Louis XIV. did not dine till 12 o'clock, while his contemporaries, Cromwell and Charles II., took the meal at 1 o'clock. In 1700 the hour was advanced to 2 o'clock, and in 1751 we find that the Duchess of Somerset's dinner time was 3 o'clock. In 1760 Cowper speaks of 4 o'clock as the then fashionable time. After the battle of Waterloo 6 P. M. was the time at which the *beau monde* took their substantial meal, while at the present day many of the nobility do not dine until 8 or 9 o'clock; so we see through 400 years the dinner hour has gradually moved through twelve hours of the day—from 9 A. M. to 9 P. M. When the dinner hour was so early, often no previous meal was taken.—*Chambers' Journal*.

#### BE GENEROUS WHILE ALIVE.

I HAVE felt that it is a great mistake to put off being generous till after you are dead. In the first place you lose the pleasure of witnessing the good that you may do; and, again, no one can administer your gifts for you as well as you can do it yourself. It is a great pleasure to be brought into personal relations of that kind, and to make people feel that you are not a philanthropist in the abstract, but that you are interested in them personally and care for their welfare. In that way you benefit them not merely in a natural way, but you make them feel that men are really

brothers, and that they were made to help one another. That feeling is not only agreeable in itself, but it will be apt to prompt them to carry out the principle themselves. Put yourself into all you do, and let others feel that you are there. Do not only contribute to a charitable fund, but go yourself and help. It may seem an inconvenience at first, but soon you will come to consider it worth any inconvenience.—*G. W. Childs*.

#### A CHLOROFORM SPRING.

It is seldom that the reporter in search of news fails to get an item from our worthy school superintendent, G. H. Stout. Not only is he thoroughly conversant with everything pertaining to educational matters, but he is an expert mineralogist, and spends the greater part of his summer vacation in pursuit of his favorite vocation in the mountains of Butte. In conversation with him to-day he told of a wonderful mineral spring that formerly flowed from the mountain side some miles above the Butte Creek House and near the Plumas County line.

This spring was first called to Mr. Stout's attention some years ago while camping in that vicinity, by an old prospector, who called it the "chloroform spring." The water which flowed from it did not differ in appearance or taste from the water from other springs, except that it was slightly brackish. It was the effect that followed the drinking of its waters that was remarkable. A small cupful would, in course of half an hour, render the drinker totally insensible, and he would remain as one dead for hours. But few white men had ever tried the experiment of drinking from it, but those who had described the effect as not unlike that resulting from a heavy narcotic.

To the Indians this curious spring had been known for generations. They call it "heep sleep" spring, and it is said that more than one poor weary red man has entered the happy hunting grounds through the medium of its waters.

Mr. Stout states that when he saw the spring, in the summer of 1890, there were no less than five carcasses of deer, besides numerous smaller animals, in its immediate neighborhood that had drunk of the water and been overcome and died from its effects. An examination of the geological construction of the immediate section failed to show any mineral that might account for the peculiar power of the water, and, so far as known, no analysis has ever been made.—*Oroville (Cal.) Mercury*.

#### DATE OF WASHINGTON'S BIRTHDAY.

THE question may be asked some of our young readers why some persons claim that Washington was born on the 11th of February, and yet the 22d is celebrated as his birthday.

Washington was born on the 11th of February, Old Style, 1732.

In September, 1752, or twenty years after Washington's birth, the Parliament of Great Britain passed an act adopting the Gregorian Calendar in place of the Julian, which had been formerly used, thus following the example of the Catholic continental nations.

This action changed the 3d of September, 1752, to the 14th. This was in colonial times, and the American possessions of Great Britain followed the rule. Hence the birthday of Washington was carried eleven days ahead in the Gregorian Calendar, or from February 11 to February 22, the former being the Julian, the latter the corresponding Gregorian date.

The Catholic countries of Europe adopted the Gregorian Calendar, in accordance with a brief from Pope Gregory XIII., issued in 1582.—*Household*.



## Mission Fields.

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

### FAR, FAR AWAY.

BY ELDER L. C. CHADWICK.

FAR, far away. Far, far from home,  
With many miles of land and sea  
T'ween me and loved ones dear.  
Yet I can say, I'm not alone,  
For wheresoever I may be  
I find my Saviour near.  
No matter what the clime may be,  
Nor where my feet may tread,  
His promise sure extends to me,  
"I'll be thy shade o'erhead."

Far, far away. Far, far from home.  
The Macedonian cry is heard;  
It sounds on every side.  
Men die to-day, where'er I roam,  
Without a knowledge of the word,  
Or Him who for them died.  
The fields for harvest now are white,  
The lab'ers oh, how few!  
The day is passing; soon the night  
Will end the work we do.

Not far away. Not far from home;  
The Saviour's coming draweth nigh;  
My wand'rings soon will cease.  
In that glad day, glad harvest home,  
We'll hear no more the weary sigh,  
But songs of joy and peace.  
The faithful lab'ers from all lands,  
With sheaves of rich reward,  
And palms of victory in their hands,  
Will hail their coming Lord.

### INDIA. NO 3.

Its Peoples.

BY ELDER S. N. HASKELL.

WHILE China became the great thoroughfare for immigration from Asia through the Bering Straits for people in North and probably South America, Central America, and the islands of the Atlantic Ocean, India became the thoroughfare for the Indian Archipelago, Australia, and the islands of the Pacific. There are many evidences among the natives of these countries and islands which show this, as well as traditions they have brought with them. Neither are facts wanting which show about the time these countries were peopled; but there are no reliable profane historical records as to how or at what particular time this took place. But this missing link, this mysterious problem, is solved, as well as the character of the first settlers, by the inspired penman in Gen. 11:1-9.

It was the impiety of Nimrod, his ambitious, proud, wicked spirit inspired by Satan, to thwart the plan of God to "replenish the earth," that led him to make brick for stone and take slime for mortar to build "a city and a tower whose top may reach unto heaven," to make them "a name lest we be scattered abroad upon the face of the whole earth." And it was because the people were one, having one language, and nothing would restrain them from what they imagined to do, that God said, "Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth; and they left off to build the city. Therefore is the name of it called Babel [confusion, or Babylon], because the Lord did there confound the language of all the earth; and from thence did the Lord scatter them abroad upon the face of all the earth." So wicked were these descendants, in order for God to have a pure seed he separated Abram from his kindred and from his father's house, and all the nations of the earth, and promised to make of him a great

nation, and said to him, "I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee; and curse him that curseth thee, and in thee shall all families of the earth be blessed." Gen. 12:2,3.

But how did these wicked idolaters find their way to India? Had the Himalaya Mountains extended the entire distance on the north of India from the Arabian Sea on the west through Farther India, Anam, Siam, and Burma to the China Sea, they would have formed an impassable barrier for the people to have ever reached India except by sea. But the God that "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord," formed two gateways to people India, around the Persian Gulf through Beloochistan and Afghanistan into India on the west, and also another on the east of this snow-capped range of mountains, the highest in the world.

How many of these different tongues that God originated in the plain of Shinar entered India through nature's gateway, there is no record, either sacred or profane. But out of the three thousand and sixty-five distinct languages and dialects known to prevail in the world, India, including Burma, Assam, Nepal, and Bootan, claims nearly one hundred and fifty of them. One writer says one hundred and forty-three, or over one-twenty-first of the whole. Many of these which now exist have been brought in by other Asiatic and European nations. But it is claimed that over one hundred and twenty, or about one-twenty-fifth of the whole, are found among the natives.

We also find that out of 874,000,000 adherents to the heathen faith, India claims, according to the estimate of 1891, about 285,000,000, over one-third. Also out of the 173,000,000 Mohammedans in the world, India contains over 50,000,000, or more than one-third of them. There are estimated to be 8,000,000 Jews in the world. India has 50,000 of them. India has become the home of the Parsees since they were oppressed and driven from their native land by the Mohammedan power in the eighth century. There are but a few thousand in Persia, but over one hundred thousand in India, principally in Bombay. This people are worthy of much consideration when we consider their history.

In the days of the Jewish captivity the Persians showed great kindness to the people of God. From the royal court went forth a decree to aid the Jews in returning to Jerusalem "with silver and with gold, and with goods, and with beasts, beside the free-will offerings for the house of the Lord which is in Jerusalem." They recognized the Jews as God's people, and to aid them was acknowledging the command of the God of heaven, who would have the Jews build him an house at Jerusalem. See Ezra 1. They were never polytheists, but were monotheists, as much so as were the Jews.

When we consider, according to the census of 1891 there are 286,696,960 people in India, of which 187,000,000 are Hindus, 3,500,000 Buddhists, who are a missionary people without Christ, 1,862,634 professed Christians, of which Roman Catholics are 963,059, leaving 899,575 Protestants, while every oriental and Asiatic religion also exists in this country, and all of these packed in an area of about 1,474,606 square miles, or two-fifths the size of the United States, and the gospel is to go to every nation, kindred, tongue, and people, and there is not a portion of this country but that is accessible, and these are broken up into nearly one hundred and fifty divisions by the barrier which God introduced—it presents for the closing work one of the grandest missionary fields in the world.

### HOUSEKEEPING IN THE CITY OF MEXICO.

HOUSEKEEPING is attended with a good many perplexities here, when judged by our standard. In the first place, a "maid of all work" is a thing unknown. The houses are all built with an open court in the center. This court, or *patio*, is paved, and often contains a little fountain, surrounded by beds of flowers. Surrounding this court on the lower floor are the servants' rooms and the stables for the horses.

A porter is a necessity. He has charge of the great front door, sweeps the court, trims the lamps, runs the errands, and waters the street in front of the house. He is paid three dollars per week and "finds himself." A cook is the next necessary servant. She is paid two dollars per week. She is expected to do all the family marketing, as it is not considered proper for the mistress to do it. The bread is all bought at the bakeries, and the washing is also an extra, and is done at the public tanks. A chambermaid is also considered necessary, but in small families she is willing to wait on the table. Her wages are the same as the cook's.

Wealthy families have a great number of servants, each child having a separate nurse. All cooking is done over small charcoal stoves. As Mexico stretches over three zones, fruits and vegetables of all kinds can always be obtained. The market place is south of the national palace. Here you see men, women, and children sitting on the flags of the market-place, with fruits and vegetables spread out around them.

Fruits are very cheap. A fine pineapple can be obtained for a *media* (6 cents). Bananas are ten cents a dozen. Musk-melons cost one *real* (12½ cents) for three. Limes, lemons, and oranges are plentiful and cheap. Beef is plentiful and good, but the mutton is superior, while pork is scarce and dear. There are some excellent fish brought from the Gulf of Mexico.

Groceries are very high. Tea is \$2.50 per pound. Good butter is one dollar per pound. Milk is 20 cents per quart, and sugar, 14 cents a pound, although a native product. The best coffee in the world is raised here, and can be bought for 30 cents a pound. The chocolate is very fine, but it is all flavored with cinnamon.

The vegetables are raised on the "chinampas," or floating gardens, and brought to the city by the Vega Canal. Flowers are raised in great profusion, and are cheaper than anywhere else on earth. I bought a bouquet of roses containing 250 roses for three *reals*, or 37 cents. The restaurants here are very good, but they have a way of cooking onions with all other vegetables that is not pleasing to an American palate.—*Good Housekeeping*.

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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."

### THE SKY IS GROWING CLEARER.

Yes, we struggle evermore,  
But the struggle will be over at the last;  
We are striving o'er and o'er,  
But the bitter, painful strife will soon be past.  
For our victory draws nearer,  
And the sky is growing clearer  
Day by day.  
Watch and pray.

Yes, in Jesus we believe,  
And our eyes shall look upon him at the last;  
And we'll weep no more, nor grieve,  
For the shadow of the cloud will soon be past.  
Lo! the vision cometh nearer,  
And the sky is growing clearer  
Day by day.  
Watch and pray.

Oh, 'tis blessed thus to wait!  
But our waiting will be over at the last,  
When they greet us at the gate,  
And for weary feet the journey will be past.  
Yes, our welcome draweth nearer,  
And the sky is growing clearer  
Day by day.  
Watch and pray.

—Christian Advocate.

### LOVE IS POWER.

LOVE is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly origin, which lives and flourishes only where Christ reigns.

Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labor of love. It is diffusive in its nature, and quiet in its operation, yet strong, mighty, to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, or of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to himself. Wisdom and strength he could command, but the means he employed with which to overcome evil were the wisdom and strength of love.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again." Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all his actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto

others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and, frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure; the actions that flow from such a heart may be destitute of the savor of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated; for its influence is divine.—*Gospel Workers.*

### FIELD NOTES.

THE brethren at Tyner, Iowa, are about to erect a house of worship on a lot donated for that purpose.

ELDER N. C. McCURE, of California, met with the church at Kansas City, Missouri, on the 11th ult., while en route to the General Conference.

ON the 25th ult. twenty-one persons were baptized at Healdsburg, Cal., and united with the church of that place. The week following a half dozen or more were added.

SISTER SARAH L. POTTS, of Montesano, Wash., desires us to say to those who are sending papers to her for missionary work, that she has plenty for present use.

ELDER DAN. T. JONES, of the General Conference Committee, when last heard from had been unable, on account of sickness, to attend the meetings of the ministerial institute or General Conference.

ELDER J. W. WATT reports six accessions of the faith at Helena, Montana. There is now a Sabbath school at that place of twenty members. Brother Watt also organized a church of nine members at Belgrade.

A LADY in Enfield, Ill., sends subscription for the SIGNS, and adds this commendation: "Your paper just suits us. It is like reading the Scriptures. Your arguments are so plain and substantial. I cannot find a better paper anywhere."

A NEW church building was dedicated at Terre Haute, Indiana, January 22, by Elders J. M. Rees, W. A. Young, and F. D. Starr. The membership is twenty-six. It is about eight months since the Adventist faith was first preached in that place. Two Bible workers are now engaged in the city.

OF the work in Western Africa Elder L. C. Chadwick says: "The truth came to Sierra Leone first through reading matter, and there are a few there who are obeying it, but they have to meet great opposition. They hear it said, 'These people have no church and no minister to conduct the work, and it will soon go to pieces.' The people are not naturally constituted to lead themselves; they must have a mission, a preacher, a school, and someone to teach their children. I told them I would try to do what I could to have their wants supplied by the General Conference. Further out, in Liberia, the work was started by Brother Gaston, of the Washington, D. C., church. I visited the Gold Coast, also where the truth has reached the people by reading matter. After spending some months in this tropical country, and having learned the natural instability of the people, I found the work on the Gold Coast in a much better condition than I had expected. A few of the brethren there can speak English. I gave them some instruction, but did not baptize anyone, pre-

ferring to leave that till a later time. There are on this coast about fifty or sixty people obeying the truth, and they had never seen a Seventh-day Adventist until I visited them."

A CATALOGUE just received from the publishing house at Basel, Switzerland, shows that the truths which are proclaiming to the world are there being issued in the following languages: French, German, Russian, Spanish, Italian, Hollandish, Hungarian, Bohemian, Polish, Turkish-Armenian, and Turkish-Greek.

BROTHER C. M. GARDNER tells of interesting meetings in Olin, Iowa, where the ministers of other denominations are "very kind and courteous." It may seem strange to some people why this fact should be deemed worthy of note. They will probably be more surprised when they learn that such experience is quite rare with our itinerant ministry. Brother Gardner had been invited to occupy one of the pulpits in the place on Sunday.

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## International S. S. Lessons.

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

LESSON XII.—SUNDAY, MARCH 19, 1893.

### TIMELY ADMONITIONS—A TEMPERANCE LESSON.

[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—Prov. 23: 15-23.

15. My son, if thine heart be wise, my heart shall be glad, even mine;
16. Yea, my reins shall rejoice, when thy lips speak right things.
17. Let not thine heart envy sinners; but be thou in the fear of the Lord all the day long;
18. For surely there is a reward; and thy hope shall not be cut off.
19. Hear thou, my son, and be wise, and guide thine heart in the way.
20. Be not among wine bibbers; among gluttonous eaters of flesh;
21. For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags.
22. Harken unto thy father that begat thee, and despise not thy mother when she is old.
23. Buy the truth, and sell it not; yea, wisdom, and instruction, and understanding.

Golden Text.—"And be not drunk with wine, wherein is riot; but be filled with the Spirit." Eph. 5: 18.

#### SUGGESTIVE QUESTIONS.

1. By what means were the Scriptures given?  
"All Scripture is given by inspiration of God," literally, is "God breathed." 2 Tim. 3: 16, Common Version.
2. For what is all Scripture profitable?  
"Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." 2 Tim. 3: 16.
3. How thoroughly does it furnish the man of God?  
"That the man of God may be complete, furnished completely unto every good work." 2 Tim. 3: 17.
4. Through whom did God give this word?  
"For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter 1: 21.
5. Is not the instruction given in the word of God on temperance, therefore, a part of what is profitable and necessary? Note 1.
6. What does the Lord say will rejoice his heart? Verses 15, 16 lesson scripture.
7. In what is wisdom manifested?  
"And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job. 28: 28.
8. Through whom may we obtain fullness of wisdom?  
"But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption; that, according as it is written, He that glorieth let him glory in the Lord." 1 Cor. 1: 30.
9. What injunctions and assurance does the Lord give? Verses 17, 18, lesson scripture.
10. In what special way are we bidden to be wise? Verses 19, 20. Note 2.
11. What illustration of the Christian experience does the apostle Paul give?  
"Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may obtain." 1 Cor. 9: 24.
12. How temperate were they in their practice?  
"And every man that striveth in the games is temperate in all things." 1 Cor. 9: 25, first part.
13. What reason does he set before us why we should be thus temperate?  
"Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air; but I buffet my body, and bring it into bondage; lest by any means, after that I have preached to others, I myself should be rejected." 1 Cor. 9: 25 last part, 26, 27. Note 3.
14. Of what is the body of the Christian a temple?  
"Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own." 1 Cor. 6: 19.
15. What, then, should we do as regards the body?  
"For ye were bought with a price; glorify God therefore in your body." 1 Cor. 6: 20.
16. What does the Lord say of those who defile or destroy the temple of God?  
"Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.
17. What selfish motive does the Lord set before us in the matter of temperance? Verse 21, lesson scripture.
18. Whose instruction will almost invariably keep us from the evils of intemperance? Verse 22. Note 4.

19. What instruction will invariably keep us from the evils of intemperance? Verse 23.

20. What is a still higher motive for abstinence from that which may lead to sin?

"Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling block in his brother's way, or an occasion of falling." "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. 14: 13, 21. Note 5.

21. What is the highest motive?

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

22. What precious injunction should we all heed? Golden text.

#### NOTES.

1. As God gave his word through men, by the inspiration of his Spirit, it is all his word. As the book of Proverbs is a part of these Scriptures so given, they are also the word of God. While most of them were doubtless given through Solomon, God was their author, and the lesson will be profitable to us only as we realize it is from him. Says Paul in Rom. 15: 4: "For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the Scriptures we might have hope." Let the pupil then realize that the admonitions of this lesson are the admonitions of God to us.

2. **Gluttonous eaters of flesh.**—It is well to note that temperance, according to this lesson and all Scripture, includes more than indulgence in intoxicating liquors. Gluttony is a kindred sin to drunkenness. Both are the indulgence of a selfish lust; both benumb the moral sensibilities, make the heart gross, and unfit the soul for spiritual things. Millions are the souls which have gone down in the ocean of alcohol, but the beginning of intemperance is often laid in gluttony; and it may well be questioned whether there are not as many who reject the message of salvation because of the blindness and grossness of heart caused by overindulgence in eating as are lost by drunkenness. This is especially true of flesh eating. It stimulates animal passions, causes unnatural thirst, and thus creates a desire for stimulants. The effect of many a good sermon, many a message from God, is lost on many a soul because of overindulgence in stimulating and unnecessary foods. Here is a warning to parents; let them feed their children with simple, nourishing, unstimulating foods. See Eze. 16: 49. Gluttony will close heaven against us as surely as drunkenness. Gal. 5: 19-21. The truly wise will look upon these things in the way God has presented them in the word.

3. **Not as uncertainly.**—He who contended in the ancient games, and so in modern, was never certain of winning the prize. Just as he was about to grasp the perishable wreath of parsley or pine, his adversary seized it. For weeks he had endured the severest regimen and the most faithful discipline of body and nerve, but now it was all lost. Not so with the Christian. There is victory for all, a crown for all, a crown of glory which will never fade away. God will give the power to win. His Spirit will enable us to crucify our lust. Rom. 8: 12, 13. Shall we not yield every lust, every wrong appetite, that it may be crucified? If for a perishable crown men would endure the strictest regimen and severest training, ought not those struggling for the eternal crown of life to be willing to do as much? by the power of Christ to keep the body under?

4. **Hearken unto thy father.**—Whatever the example of parents has been, whatever evil habits they have indulged, their counsel to their children is almost invariably to abstain from everything which would debase or ruin the body or soul. How many times you will find old drunkards warning against the use of intoxicating drinks, or old smokers or users of tobacco warning the young against the use of the weed. The words of Jesus are applicable here: "Whatsoever they bid you, these do and observe; but do not ye after their works; for they say, and do not." Matt. 23: 3. Heed above all this God's precious truth. See Isa. 55: 2.

5. **No man put a stumbling block, etc.**—The motive of self-preservation is one of the lowest motives which can appeal to a man. Do not be a drunkard or glutton, for death or poverty awaits those who are. A noble motive is forgetting self, or in denying self, of those things which might do us no harm, but which might prove a stumbling block to our brother. A godly minister, in taking a glass of cider, a little off from sweet, induced by his example a brother who had formerly been a drunkard to drink of the cider also, and who barely escaped being thrown back into drunkenness again. No one knew, he said, the

strength of the temptation. Reformed drunkards have gone from the fermented and intoxicating communion cup to a drunken debauch. Better as Paul says in another place: "If meat make my brother to stumble, I will eat no flesh forevermore." 1 Cor. 8: 13. The highest motive of all, because it includes the last named, is God's glory.

LESSON XII.—SABBATH, MARCH 18, 1893.

### THE SPIRIT IN THE NEW COVENANT.

[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. Jer. 31: 31-34: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and their sin will I remember no more."

1. What did the Lord promise to make?
2. With whom?
3. With what covenant is this compared?
4. Where will he put his law?
5. Where will he write it?
6. What will he be?
7. What will it be unnecessary to teach?
8. Why unnecessary?
9. What will he do concerning iniquity?
10. Concerning sin?

II. Gal. 4: 22-31: "For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman. Howbeit the son by the handmaid is born after the flesh; but the son by the free woman is born through promise. Which things contain an allegory; for these women are two covenants; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for more are the children of the desolate than of her which hath the husband. Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the Scripture? Cast out the handmaid and her son; for the son of the handmaid shall not inherit with the son of the free woman. Wherefore, brethren, we are not children of a handmaid, but of the free woman."

1. How many sons had Abraham?
2. By whom?
3. What is said of the birth of the former?
4. Of the latter?
5. In the allegory what are these women?
6. Which covenant is Agar?
7. What is characteristic of this covenant?
8. To what does this Agar correspond?
9. What is the condition of this Jerusalem and her children?
10. Of Jerusalem above?
11. Whose children are Christians?
12. What prophecy is thus fulfilled?
13. In what way are we like Isaac?
14. How did the child of the flesh treat the child of the Spirit?
15. How is it now?
16. What saith the Scriptures?
17. What reason is given for this command?
18. What conclusion is drawn?

#### NOTES.

1. THE covenant mentioned by Jeremiah "had existed by the promise of God since the first intimation of redemption had been given. It had been accepted by faith; yet, when ratified by Christ, it is called a new covenant." "That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God." Heb. 6: 17, 18.

2. IN the new covenant the law is written in the heart by the Spirit (2 Cor. 3: 3), just as it was in Christ's heart (Ps. 40: 8), the word of God being spirit and life (John 6: 63), when in the heart keeps from sin (Ps. 119: 11), and establishes the righteous in the way (Ps. 37: 31). The law of God "is an expression of the will of God," "the transcript of the character of God." In Christ this character was illustrated. "He gave to man a new interpretation



of God." He was the Word made flesh (John 1:14), and thus, when the law of God is in the heart, it is simply Christ in us the hope of glory (Col. 1:27).

3. ISAAC was a child of faith (Heb. 11:11), and so of promise (Rom. 9:9). It is only children of promise who are children of God (verse 8). Such are born of the Spirit, and through faith become partakers of the divine nature (2 Peter 1:4). These promises are the better promises (Heb. 8:6), even the promises of God. All who are now depending upon their own promises merely to obey God, have been born after the flesh only, and are in bondage (John 8:34). It is our privilege to be free (verse 32), and as sons to abide in the house ever (verse 35, Revised Version), and not to be cast out (Matt. 22:13).

## News and Notes.

FOR THE WEEK ENDING FEBRUARY 27.

### RELIGIOUS.

—Rev. M. J. Jeffreys, of Missouri, was in San Francisco last week, en route to China as an independent missionary.

—A press correspondent at Buenos Ayres says that the Catholic archbishop has signed a petition for the repeal of the law authorizing civil marriages.

—Rev. A. J. Nelson, a prominent Methodist minister of several years' experience on the Pacific Coast, has changed his field of labor to the Arkansas Conference, and has been assigned to a pastorate in Fort Smith.

—On the occasion of the jubilee of Pope Leo XIII., last week, Queen Victoria sent the following telegram: "I congratulate you on completing fifty years of your episcopate, and sincerely wish you health and happiness."

—Rev. Dr. Lewis, Seventh-day Baptist, appeared before the Judiciary Committee of the Pennsylvania Assembly on the 16th inst., at a hearing concerning the State Sunday law. He made a strong speech, urging that "the law is unconstitutional religious legislation."

—An organized effort is being made in India to revive and extensively propagate the Buddhist religion. They will endeavor to imitate throughout the world the missionary work of the Christians. The time is ripe. Popular Christianity has become Babelized to such an extent that it is open to almost any delusion.

—A Baptist Church of this city recently secured the services of two noted humorists to raise funds for Sunday school purposes. When the popular church appeals to the world's clowns for aid to carry on its work, it may well be proclaimed that "Babylon is fallen." The entertainment was given in the Mills Tabernacle, which is deemed too sacred for a theatrical performance, or even for a temperance lecture on a Sunday night; but the performance on this occasion was no better than the veriest farce in a variety theater, the difference being that it was for a Sunday school benefit.

—There is a general impression that ministers are a well-paid class. This is only true in the cities and then only in the large churches. It is indeed strange how some ministers can selfishly accept \$3,000, \$5,000, \$10,000, or more, per year, while many of their own denomination, doing perhaps harder work, have not enough to live on comfortably. This thought is suggested by the statement of the Baptist Home Missionary Secretary of California, that a missionary in the employ of the Board is "suffering for food and fuel." And this because other ministers in comfortable quarters have neglected to take up the customary collections. When the church was led by the Holy Spirit, it was written of them, "They had all things common."

### SECULAR.

—Typhus fever is said to be increasing at Buenos Ayres.

—An explosion in the Skalis mine, in St. Yria, Austria, on the 21st inst., caused fifteen deaths and injuries to twenty miners.

—Many of the ships now leaving San Francisco are being manned with non-union sailors. Deep-sea sailors are demanding \$25 per month.

—The San Francisco police court clerk, who recently decamped with about \$3,000 of public funds, has been arrested in Astoria, Oregon.

—The tribunal of arbitration to settle the Bering Sea controversy between Great Britain and the United States, assembled at Paris on the 23d inst.

—At Palermo, Italy, last week, 104 criminals, members of the notorious Mala Vita, were sentenced to terms of imprisonment from one to six years.

—Quite pronounced shocks of earthquake were experienced at Winters and at San Rafael, this State, on the 22d inst., but no serious damage resulted.

—A vein of coal, said to be of excellent quality, has been struck in a Southern Pacific Railroad tunnel being constructed near San Luis Obispo, Cal.

—The recent disappearance of the cashier of the Gate City National Bank at Atlanta, Ga., led to an investigation and the discovery of a defalcation of \$65,000.

—Several Vatican officials have been arrested at Rome for selling tickets of admission to St. Peter's on the occasion of the celebration of the mass by the pope on the day of his jubilee.

—Advices from Cape Palmas, Liberia, state that the feuds of the natives at Rockton culminated January 26 in a battle, in which forty-six were killed and 200 wounded. As the mails left hostilities were renewed.

—The machinists employed by the Atchison, Topeka, and Santa Fe Railroad, at Raton, New Mexico, went out on strike, on the 22d inst. They wanted a 25 per cent. raise of wages and were refused, hence the strike.

—The Legislature has passed an act creating an additional police court in San Francisco. It seems that the more "Christian" (legally) this nation becomes, the more criminal it becomes. But it has been just so in all ages.

—The deputy postmaster at Spokane, Wash., has become a defaulter in the sum of \$7,100, and, to save further trouble for himself, committed suicide. His mother, being on his bond as security for his official acts, has to make good the amount.

—A Rome dispatch of the 22d inst. states that twenty Anarchists were arrested on suspicion of having been implicated in causing the dynamite explosions in that city last year. A bomb ready for use was found in the room of one of them.

—General Beauregard, a noted Confederate Army officer, and one of the principals of the Louisiana Lottery Corporation, died on the 21st inst. His funeral is said to have been one of the most demonstrative ever held in New Orleans, the city authorities taking charge.

—At Alcoy, Spain, last week, Anarchists attempted to create disturbance by posting placards inciting workmen to rise and proclaim a social revolution. The government promptly sent a strong force of the Civil Guard to Alcoy to prevent any further demonstration.

—In the fore part of last week disastrous storms were reported in New England. Snow was two feet deep in Boston, several vessels were wrecked on the Atlantic Coast, and railroad trains were greatly delayed. There were also reports of terrible suffering in various localities.

—Benjamin Bazelle, a St. Louis man, has invented a process of steel manufacturing which, it is claimed, eclipses the discovery of Bessemer, and will so reduce the cost of steel rails that they can, by its use, be sold at a good profit for one-half the present expense of making them.

—It is reported that a vehement manifesto has gone out from Belfast, Ireland, against Gladstone's home rule bill. The manifesto demands either union with Great Britain or complete separation from the proposed Irish Government. It names March 21 as the date of the great unionist demonstration in Ulster Hall.

—On the 23d inst. five men were arrested at Des Moines, Iowa, in the act of robbing a grave. It is not surprising that a doctor should be one of such a party, but that the signal observer of the U. S. Weather Bureau should be engaged in such work is a decided surprise. The other three were a laborer, a liveryman, and a hackman.

—Jackson, Mich., is said to be "in a fever of excitement" over the ravages made by the cocaine habit. A local physician, himself a confirmed user of the drug, has brought many of his patients under its influence. Many of the best citizens have, it is said, become addicted to the use of the drug. Ravenous whisky drinking follows the ravages of the cocaine.

—The Hawaiian annexation treaty, sent to the Senate last week by President Harrison, failed to receive ratification. It was generally believed to have been drawn up and signed too hastily. The new administration will have to consider the question. There is no doubt, however, that if the United States does not annex the islands at an early date, England will.

—President-elect Cleveland has chosen his cabinet of advisers as follows: Secretary of State, Walter Q. Gresham, of Illinois; Secretary of the Treasury, John G. Carlisle, of Kentucky; Secretary of War, Daniel S. Lamont, of New York; Secretary of the Navy, Hilary A. Herbert, of Alabama; Secretary of the Interior, Hoke Smith, of Georgia; Postmaster General, Wilson S. Bissell, of New York; Attorney General, Richard Olney, of Massachusetts; Secretary of Agriculture, J. Sterling Morton, of Nebraska.

—The switchmen and switch tenders on the Western Indiana Railroad went out on a strike on the 22d inst. They had made a demand for an increase of wages, and had arranged for a meeting with the officials of the road to consider the matter; but before the appointed time arrived the strike was on. Being a trunk line, the stopping of the Western Indiana also interferes with several other roads.

—A recent St. Petersburg dispatch says that in consequence of the destruction of the crops by frost last summer famine and disease are now prevalent throughout Finland. More than 200,000 persons are dependent upon charity, and the towns and villages are thronged with beggars. At least 500,000 peasants are barely able to find means of subsistence. They have eaten most of their draft animals and domestic pets. Typhus fever is carrying off hundreds daily.

—Three young American students recently ran away from a Canada college, and started for the Sandwich Islands. They got as far as Chicago, when one of the party stole all the money of the party, and left his companions at their hotel. He was afterward apprehended, but the proposed escapade was blocked. These young men were all the sons of wealthy parents, and were probably ruined by too much money. The thief, who was only 19 years old, pleaded intoxication as an excuse for the deed.

—A railroad collision at Philadelphia, on the 22d inst., caused the death of four persons, and the serious injury of ten others. On the same day a Pittsburg and Fort Wayne express was derailed at the crossing of Little River, Indiana. One man was killed, and twenty injured. Another accident occurred at Reading, Pa., with the result that three were killed and two injured. The cause was a misunderstanding of orders. Still another collision is reported near Lincoln, Nebraska, in which twelve men were badly injured, and a large number of cattle killed.

—A pugilist known as "Billy Miller the Swede" died in San Francisco on the 25th inst., from the effects of a prize fight at one of the athletic clubs the night previous. This is the fourth death from the same cause that has occurred in that city within five or six years. The news of Miller's death reached Sacramento while the Senate was considering a bill for the prohibition of prize fighting in the State. The bill had already passed the Assembly, and without further consideration was passed by the Senate, with only four dissenting votes. It makes prize fighting a felony, and includes principals, aids, seconds, or backers. The penalty is \$1,000 to \$5,000 fine and one to three years' imprisonment.

—Californians can hardly realize what it means when, on a warm, sunny day, as was the 21st inst., inviting people out to the fields and hills, they read a dispatch from New York City like this: "The North and East Rivers are filled with ice, and the upper bay resembles an Arctic sea in its unbroken field of crystal. The mass extends from shore to shore. During the night the ice came down the North River in giant flocks, and was swept down the bay till it reached from side to side and raised an almost impassable barrier. The result of it all was the lowest ebb tide in the bay in twenty-five years. It is said that many ferryboats ran aground at their piers. The heavy ice also made navigation extremely dangerous even for the largest ships."

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# Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 6, 1893.

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Up to the latest date the *Congressional Record* reveals page after page of petitions from all over the country asking Congress to repeal the act closing the World's Fair on Sunday. Of course these were disregarded, as it would be out of dignity for congressmen to admit that they had erred in passing an unconstitutional law; but these petitions have demonstrated the sentiment of the masses of the people from all quarters as nothing else in the petition line ever has.

THERE are three points which are most necessary for every successful collaborer with Christ to understand: *What* God wants him to do, *where* God wants him to do it, and *how* God wants the service rendered. And knowledge upon none of these points will God withhold from the one who seeks with a true and earnest desire to know the mind of the Spirit. God commands us to labor in his vineyard, and then gives wisdom and strength to rightly do the work.

God's redemptive work is but the manifestation of his creative power. The "new creature," the "new man," is said to be "created in righteousness and true holiness;" and Paul says of himself and of all who have been regenerated, "We are his workmanship, created in Christ Jesus unto good works." Truly nothing but re-creation could change the vile and wicked sinner into a son of God. Every time a conversion is effected, there is manifested the same miraculous power that in the beginning spoke the worlds into existence.

ONE's temporal condition in this world does not determine his standing before God. The Lord sends rain upon the just and upon the unjust, and often gives to the vilest sinner as bounteous crops as to his own people. In this respect does the Lord place no premium on rightdoing. Did men observe that the fields of the righteous brought forth bountifully, while the ungodly suffered drought and famine, they would profess allegiance to God not from a principle of love to him, nor in order to be made better in character, but for the hope of temporal gain. But while from a mere temporal or financial standpoint there oftentimes may appear no advantage or profit in serving God, eternity will reveal the vast difference between him that serveth God and him that

serveth him not. Malachi, in speaking of that day when will be manifest the result of every way, and God shall reveal to every man the loss or profit in his doings, says: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Son of Righteousness arise with healing in his wings." We will see at that time that it has paid to serve God.

WHEN the American Sabbath Union started out for a three years' campaign, three years ago, its champions felt very certain that the legislative session of this year would pass a Sunday law. They had no doubt of their ability to educate the people up to that point in three years' time. The boast was that the Union never had made a failure, and never would. But it can now record one defeat at least. The Sunday-law measure did not stand half the chance at the session this year that it did two years ago; this time it was not even honored with an introduction. The attempt to call it out by petition heard no favorable response but its own echo. Yet Sunday fares as well in California as in any other State. The bitter pill with the Sunday-law criers is that they have no opportunity to put their opponents in the chain gang.

In the "Sabbath Reform" items of the *Christian Statesman* of February 18 appears a strange contradiction. We quote as follows:—

The Rev. Dr. Edward Thomson, the Pacific Coast Secretary of the American Sabbath Union, writes that in that capital of the only State except Idaho with no Sabbath law, a Sabbath law favorably reported in both houses is pending.

Then, within an inch of this item, in the same column, occurs the following:—

The Sunday-law effort in the present Legislature of California has made its appearance in the form of a petition. At this writing no bill has been introduced.

The latter item is true; the former is not true; and how Dr. Thomson could have written such a statement when he was in a position to know better, is what seems equally as strange as the publication of two such contradictory statements so near together.

A PARIS dispatch says: "The papal jubilee proves that all Europe, without distinction of religion, renders homage to the aged pontiff." The growing influence of the papal power in the Old World, and of its image in America, calls in emphatic terms for the proclamation with a loud voice of the Third Angel's Message: "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." Rev. 14:9-11. This is the last message of warning that is to be given the people of the earth. Who will hear it? Who will carry it to others?

THE Toledo, Ohio, correspondent of the *New York Christian Advocate* has this to say of the "evangelical wing" of the Friends, or Quakers:—

They are now the most zealous and lively of all the denominations, and with preaching, prayers, songs, exhortations, insist on conversion and sanctification, the witness of the Spirit, and an active life, and all this with enthusiasm and noise equal to the old-time Methodists. Their ministers and lay members, men and women, are working in many a revival now with our [Methodist] people, to whom they most naturally take in their religious affiliations. Some of them, of the David B. Updegraff type, are now working as evangelists in some of the churches of this city, and the Methodists are now the Quakers.

THE disappointments that follow upon illegitimate speculation generally breed either insanity or recklessness. The inclination of men who lose in the gambler's calling is to hatred of those who are successful. A striking illustration of these results occurred in San Francisco February 24, when W. C. Rippey, a broken-down stock speculator, attempted to murder John W. Mackay, the mining millionaire. When the would-be assassin gave up all hope of ever retrieving his lost fortunes, his last resort to gain satisfaction was to kill a wealthy man who had made much of his wealth in the same line, and was therefore a special object of envy. Rippey deliberately shot Mackay in the back as he passed along the street, and then shot himself. The intended victim will recover, but there is little hope of the recovery of his assailant. This is but an individual case, but it illustrates a principle that will yet cause trouble on the earth on a large scale. The fires are smouldering all over the "civilized" world.

THEY who, like Simon of old, desire the Holy Spirit's power for temporal advantage, in order that they may heal the sick, prophesy, or work miracles, will never receive it. The Spirit is not bestowed for worldly gain. God has his dwelling place with him who is of an humble and contrite heart, and those desiring God's power in order that their own selfish pride may be gratified, will perish with their unholy ambition. Let us, then, seek God for his Holy Spirit, not to use for our own advancement, but for the advancement of his cause, that we may be made more effectual ministers of the word. Then let us not mark out any way for God to work, nor fix up in our minds the manner in which the Spirit will be given, nor let us designate to God what gift of the Spirit should be given us. Let God bestow his Spirit as he will; let him bestow what gift he will, or none at all if he so pleases. Seek God in faith for power, and leave to him the answering of the petition.

WHEN physicians all over the country are predicting a general visit of the great cholera scourge during the coming summer, the child of God may draw comfort and assurance from the precious promises of God's word. The Lord through David gives this guaranty: "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11. While perhaps this chapter may apply in its fullness to the time of trouble ahead, we believe God's children have a right to apply and appropriate its promises at the present time. We are pleased to learn that none of our brethren and sisters in plague-stricken Hamburg last summer fell victims to the cholera. Obedience to nature's laws, and trust in the God of all wisdom, power, and might, are the only safeguards in the times of trial, sickness, and devastation soon to come upon the world. Let us say of God: "He is my refuge and my fortress; my God, in him will I trust."

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