

Signs of the Times.

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

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Signs of the Times

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Editorial.

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

Is THE trial such that we cannot endure it?—Call upon God for strength. Is the discipline such that we cannot submit to it?—Cry to God for help, and he will enable us to submit. God will give help for every time of need; and he invites us to come, that we may obtain the help.

God's church does not command duty, but instructs in the commands of Christ. She is his divine messenger to proclaim his wonderful love in command and promise and the sad consequences of rejecting that love. The motive power to do comes direct from Christ as the result of the soul's personal relation to him.

It is not so much the particular scripture that is studied, or just the form of the lesson in which that scripture is placed, which brings knowledge of the truth and of God, as it is the spirit in which we approach that scripture. Humility, meekness, and hungering of soul will find God anywhere in his word. He who has these graces will find less cause for criticism than gratitude.

Discouragement is the result of selfishness. We never become discouraged only when things fail to go our way. Selfishness is sin; therefore the primary cause of all discouragement is sin. God cannot use a discouraged man. Whenever he has committed to his people the carrying forward of some great enterprise, he has chosen as a leader for that work a man of strong faith and indomitable courage. Such a man was Paul, the apostle to the Gentiles. Such an one was Nehemiah, who could ask in the strength of Jehovah, "Shall such a man as I flee?" To this same class belonged Moses, who united the courage of the warrior to the tenderness of the shepherd and the meekness of the teacher and prophet. The successor of Moses, Joshua, the

son of Nun, was likewise possessed of that strong faith in God that eminently fitted him for the task imposed upon him. And no doubt the great success that attended Joshua in the conquest of Canaan was his heed to the admonition given him of God in the beginning of his work, advice as applicable to us to-day as to Joshua then: "Be strong and of good courage; be not afraid, neither be thou dismayed." The basis for this courage God gives in the next clause: "For the Lord thy God is with thee whithersoever thou goest." With such a basis as that for courage, why need we be disheartened? "For the Lord thy God is with thee." This gave courage to Paul, to Nehemiah, to Moses, to Joshua. This was not only the basis for courage, but it was their courage—God in them. God in us will make us as true, as valiant, as noble; for he cannot fail, nor can he be discouraged.

ROME'S ADVANCES.

In the *Lutheran Observer* not long ago Prof. J. W. Richards presents some startling facts from the *Deutsche Evangelische Zeitung*, of Dr. Stoecher, relative to the progress of Roman Catholicism in Germany. It says that the purposes of the Roman Catholic Church "have now become unmistakably manifest," through public utterances of the Mayence Convention, and private declaration of its leaders, such as, "Appeal to the arbitrament of battle on the Brandenburg sands;" "Back to the bosom of the church;" "The Jesuits must be restored." After intimating that Protestantism had lost its prestige, he says:—

We can oppose Rome only with a better faith; which faith, according to our conception, is not the liberal Protestantism, nor a mish-mash of the liberal and positive, but the biblical confessional faith of our church.

And we may add further that such confession must not be empty sound, but a living confession of faith in Christ with all that is implied. That means giving to the world now the truth of God for this time. Dr. Stoecher continues:—

Whence arises the superior influence of Rome on German life to-day? Rome is free; we are bound. Rome is fondled and respected; we are not respected, not loved. Rome seeks to bring Christianity into political and social affairs; we—with a few exceptions—hold it far away, and see in the non-mixing of religion in politics the salvation of the church, whilst the introduction of politics into the affairs of the church is the custom. We have the advantage of Rome in biblical truth, but we do not guard it. Professors and pastors, synods and church elders, renounce the Bible, and deny the foundation of Christianity, the essential divinity of Christ; but the church authorities keep silent. How and by what shall the evangelical church gain influence? Merely by fighting Rome? This certainly has no promise, when we have a better banner under which and for which to fight,

On this the *Lutheran Witness* remarks:—

From beginning to end both the appeal and Stoecher's comments confirm almost item for item what we had written. But most significant of all is the fact that Stoecher finds the chief cause of the weakness and inefficiency of Protestantism in the abnormal and unscriptural relation of Church and State, "where the Protestant church is often governed by Catholic or even by non-Christian princes."

And yet this is the very condition in which Protestants (so called) of America are placing themselves. It is not Protestantism; it is popery. In this Rome is consistent and powerful. Protestantism is inconsistent and weak. She has let go of Christ, the Source of her former strength; and in endeavoring to gain worldly power, she has a rival in the "harlot mother," so crafty, so formidable, so well versed in such unholy alliances as to be much more than her equal in the struggle. Well may it be said, as it was said of Israel of old: "For My people have committed two evils; they have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Jesus Christ, and him alone, is the great Source of light and knowledge and wisdom and power to his church. Worldly wisdom, or numbers, or power, or wealth, will never compensate for the loss of faith in God and his word, which is loss of connection with Christ.

FAITH NOT OF MEN.

In demanding a law limiting religious discussion, Dr. Leighton Coleman says, in the January number of the *North American Review*:—

Hardly anything is more injurious to the State than a lack of confidence between man and man. It threatens the disruption of the very bonds of society. And this is the risk that is run in allowing religious discussions to go on indefinitely and wantonly, robbing men of their faith in God and Christ, and so, in turn, of their faith in one another; for faith in man has its highest development among those who believe in God.

To the first two sentences we do not object, but the next is most fallacious. The quickest way to destroy all confidence is for one set of men, whether they call themselves Christians or Mohammedans, to lord it over their fellows, or to bind their freedom in any way. Under a proper civil government the infidel or the idolator has as good right to discuss or question the origin of Christianity, together with its various tenets, as a Christian has to discuss or call into question the religion of the infidel or idolator. And an honest, manly discussion of these things, as men, will do more to lead to a proper understanding of righteousness and truth, of confidence in and respect of each other, than can be compelled by all the laws ever made. Rome tried for more than one

thousand years to compel confidence, and so establish government, but it resulted in the destruction of confidence, in espionage of men over their fellows, in the wrecking of governments, and the putting to death of millions of as honest souls as ever walked the earth.

Faith in man alone is born of selfishness, pride, and idolatry. Such kind of trust God does not approve. See Jer. 17:56. But should not Christians trust each other?—Undoubtedly; but when one Christian trusts another Christian, because he is a Christian, he trusts not his brother, but Christ, who is in his brother. But there is nothing in all this world which will create such suspicion and distrust of men as what is contemplated by the words above quoted. It ultimately means the espionage and the Inquisition of the Dark Ages.

Again, true faith in Christ is not dependent on what men may say. The true child of God, like the loyal soldier, draws closer to his Master, lifts higher the standard. His faith is founded, not on a hierarchy, not on the word of men, but on the rock of the word of God; and God's word will stand. And he who is builded on it will endure, despite all the waves of unbelief which beat around its base. "That your faith should not stand in the wisdom of men, but in the power of God."

CHRISTIAN UNITY.

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity!" And not only is it good and pleasant, but the unity existing among his followers, Christ says, should stand as evidence to the world that he came forth from God. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*" If the unity of the church is to furnish evidence to the world of Christ's divine origin and oneness with the Father, how meager is the testimony to be adduced from the state of the church to-day! It is indeed a sad sight to see the discords and dissensions that exist among Christ's professed followers. All claim to want unity, but all are working for it in a different way than that of the Lord's. Men claim to long for it and profess themselves willing to make any sacrifice to obtain it, but it must be a unity according to their idea. This is well illustrated by the following expression from Cardinal Gibbons in a sermon delivered a few Sundays ago:—

I am happy to say that there are now in America many great and noble souls who are longing for a unity of all Christians. That longing has my heartfelt sympathy. Yes, if I know my heart, I would make any sacrifice for such unity of all denominations, for Christians of this country united could convert the world. But let me say in all love there can be but one unity, and that in the recognition of the Sovereign Pontiff and his authority. Any other union would be but one of sand.

We doubt not but that sometime in the history of the world, and that too before very long, such a union as the cardinal desires will be effected. When the nations of men shall have filled up the cup of their iniquity in the rejection of the truth, and "shall have

one mind, and shall give their power and strength unto the beast," then shall the "Sovereign Pontiff," and Cardinal Gibbons as his supporter, see that unity which they have so long craved. In the joy that its dominion is restored and its wound healed, it will break forth into singing, "I sit a queen and am no widow, and shall see no sorrow." But will this union, this confederacy, bring to Christendom the anticipated joy and peace? No, indeed. Disappointed in their hopes for universal peace, the nations of men shall turn upon the former object of their adoration and shall "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." And to this antichristian power, and to all connected with it in unholy alliance, does the Lord proclaim: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

F. M. W.

Practical Wisdom.—"The children of this world are in their generation wiser than the children of light." Luke 16:8. Nothing could better illustrate the truth of this expression than the training of the gladiator. For every gladiatorial contest, whether it be a football game, a rowing contest, a wrestling match, or a prize fight, the contestants recognize the necessity of earnest preparation. With a persistent continuance in a self-denying drill worthy of a better cause, the man who may be but a drunken loafer at other times, will maintain a strict abstemious diet for weeks at a time, that he may be fitted to contend for the mastery over his opponent. He will place himself under the absolute control of the most skillful trainer, who not only orders his exercise and his rest, but also his meat and drink, and if need be his raiment. He not only throws off every artificial weight that might be a hindrance, regardless of etiquette or fashion, but he seeks to reduce his superfluous flesh, that he may not be unnecessarily hindered. Whether he eat, or drink, or sleep, or run, or walk, or labor, or converse, he does all with special reference to winning the contest before him.

An incident is told of a well-known "champion," whose appetite for drinking and gormandizing is ordinarily uncontrollable, that shows how much he appreciated the necessity of self-denial when training for a fight. On one occasion, when some companions called upon him, his trainer allowed him to take a glass of beer with them. Even with the appetite thus whetted, on the glass being filled again and raised in his hand, and he looked at the trainer for a nod of approval, the latter merely shook his head, and down went the glass on the table, the tempting draught untouched. "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. Shall we, then, who run the race for eternal life, be less earnest, less self-denying, less obedient to our Preceptor, than he who contends for the gold that rusts and the empty applause of earth's lowest rabble? God forbid!

W. N. G.

THE LORD'S CHALLENGE.

THE Lord's wonderful patience and long-suffering with a rebellious world is beyond human comprehension. This is because of his matchless love. His instruction comes to us as unto little children, "line upon line, precept upon precept." And he deigns to come down and encourage us along by challenges to prove his word. Instead of cutting us off in our selfish injustice toward him, through willful disobedience of his commands, he stoops to beg of us to be reconciled to him.

A notable challenge to a proof of his word is found in Mal. 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." There are comparatively few professed Christians who return to the Lord an honest tithe. In this neglect, or refusal, they virtually say that they do not believe the Lord will keep his word. He in whom they profess to have implicit faith, has challenged them to prove him and see if he will not fulfill his word, but they do not dare to prove him. They profess faith, but they deliberately act unbelief.

The Lord has said that the tithe is holy unto him (Lev. 27:30), and that those who withhold what is his have robbed him, and are "cursed with a curse" (Mal. 3:8, 9). Are you trying to dodge the censure by the specious plea that this was said under the Mosaic dispensation? Remember that Abraham paid tithe long before Moses was born. Abraham lived under the Melchizedek priesthood, and we are under the same priesthood that Abraham was; for our high priest is Christ, and he is "a priest forever after the order of Melchizedek." See Heb. 7:1, 2, 6, 17.

But some will say they cannot afford it. The question arises, Can you afford to forego the rich blessing of God? Can you afford to be under a curse for robbery? That is rather a peculiar position for a professed servant of God to assume, right in the face of the challenge to prove him on his rich promise of overflowing blessing. Has God ever taken back the claim that the tithe is his, and is holy? Read Ps. 89:34: "My covenant will I not break, nor alter the thing that is gone out of my lips."

The Lord calls for the tithes, "that there may be meat" in his house. The tithe is designed for the support of those who labor in the work of the Lord, in dispensing the truth to the people. Did the Lord's work cease when the Aaronic priesthood ended?—Nay, verily; it was greatly enlarged. And to-day there is a more extensive work to be done than in any former age of the world. There is to-day a greater necessity for bringing "all the tithes" into the storehouse than there ever was before. And surely the people need the blessing based upon a faithful tithe as much as did those of any preceding generation.

He that withholds the tithe required by the plain word of God, virtually says one of two things,—either that he does not believe the promise, or that he does not want the blessing of God on that condition.

W. N. G.

Doctrinal.

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

A WONDERFUL PARADOX.

"THE soul that sinneth, it shall die,"
God's holy Book declares;
Its heart debased, its evil eye,
Turned from the right continually,
Shall see but guilt; in vain its cry,
In vain its tears and prayers.

The soul that trusteth in the name
Of Jesus Christ shall live;
Shall live his glory to proclaim,
Shall live to profit by his shame,
Shall live to share his living fame,
And yet no ransom give.

O wondrous paradox divine!
It thrills my being through
To think that, doomed by act of mine,
I yet may in full glory shine,
Redeemed, dear Lord, by grace all thine,
Though nothing I can do.

Hail Jesus, Saviour, Judge, and King!
I now begin thy praise;
Thy flowing blood I loudly sing,
Thy justice own, thy mercy bring,
Till at thy feet my voice shall ring
With heaven's divinest lays.
—The Golden Rule.

THE UNCONQUERABLE LIFE.

BY ELDER E. J. WAGGONER.

"IN Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not." John 1:4, 5, Revised Version. The marginal rendering, "overcame," gives us the exact meaning of the text, and conveys a message of great comfort to the believer. Let us see what it is.

Christ is the light of the world. See John 8:12. But his light is his life, as the text quoted states. He says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The whole world was in the darkness of sin. This darkness was due to lack of knowledge of God, as the apostle Paul says that the Gentiles are "darkened in their understanding, alienated from the life of God because of the ignorance that is in them because of the hardening of their heart." Eph. 4:18.

Satan, the ruler of the darkness of this world, had done his utmost to deceive men as to the true character of God. He had made the world believe that God was like men—cruel, vindictive, and passionate. Even the Jews, the people whom God had chosen to be the bearers of his light to the world, had departed from God, and, while professedly separate from the heathen, were enveloped in heathen darkness. Then Christ came, and "the people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, to them did light spring up." Matt. 4:16. His name was Emanuel, God with us. "God was in Christ." God refuted the falsehoods of Satan, not by loud arguments, but simply by living his life among men, so that all might see it. He demonstrated the power of the life of God and the possibility of its being manifested in men.

The life which Christ lived was untainted by sin. Satan exerted all his powerful arts, yet he could not affect that spotless life. Its light always shone with unwavering brilliancy.

Because Satan could not produce the least shadow of sin in the life, he could not bring it within his power, that of the grave. No one could take Christ's life from him; he voluntarily laid it down. And for the same reason, when he had laid it down, Satan could not prevent him from taking it up again. Said he: "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John 10:17, 18. To the same intent are the words of the apostle Peter concerning Christ: "Whom God hath raised up having loosed the pains of death; because it was not possible that he should be holden of it." Acts 2:24. Thus was demonstrated the right of the Lord Jesus Christ to be made a high priest "after the power of an endless life." Heb. 7:16.

This endless, spotless life Christ gives to all who believe on him. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." John 17:2, 3. Christ dwells in the hearts of all those who believe on him. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. See also Eph. 3:16, 17.

Christ, the light of the world, dwelling in the hearts of his followers, constitutes them the light of the world. Their light comes not from themselves, but comes from Christ, who dwells in them. Their life is not from themselves, but it is the life of Christ manifest in their mortal flesh. See 2 Cor. 4:11. This is what it is to live "a Christian life."

This living light comes from God in a never-failing stream. The Psalmist exclaims: "For with thee is the fountain of life; in thy light shall we see light." Ps. 36:9. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1. "And the spirit and the Bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." John 4:53, 54. This life of Christ we eat and drink by feasting upon his word, for he added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Verse 63. Christ dwells in his inspired word, and through it we get his life. This life is given freely to all who will receive it, as we read above; and again we read that Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." John 7:37.

This life is the Christian's light, and it is that which makes him a light to others. It is his life; and the blessed comfort to him is that, no matter how great the darkness through which he has to pass, no darkness has power to put out that light. That light of life is his as long as he exercises faith, and the darkness

cannot affect it. Let all, therefore, who profess the name of the Lord, have the confidence that can say, "Rejoice not against me, O mine enemies; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7:8.

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

CHRIST gave the darkening of the sun and moon as the great forerunner of his second coming. The sign was fulfilled at the exact time specified in the prophecy; it came in the exact manner described, and, so far as science ever has been able to determine, its cause was *miraculous*. But while the dark day of May 19, 1780, marks so signally the near approach of Christ, the King, it by no means stands alone in the office appointed it of God. It was a sign, but only one of many—the great initiatory sign of many more to follow in its train. Other important phenomena were to follow in order, each unmistakably pointing to the one great culminating event,—the second coming of Christ.

In the great prophetic discourse of our Lord, another notable sign in the heavens was to follow the darkening of the sun and moon. Supplying the ellipsis in our last quotation of Matt. 24:29, 30, the scripture reads: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and

THE STARS SHALL FALL FROM HEAVEN,

and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Here the falling of the stars is set forth as another sign of the return of Christ to the earth. We are not to understand by the term "stars" that the fixed planets of the universe are meant. Some of these planetary worlds are many times larger than this earth, and were they to fall, instead of being a merciful sign to warn men of coming destruction, their collision with this planet would bring destruction, and sweep the earth and its inhabitants into nothingness. That the fixed stars should be drawn from their natural orbits and hurled against this speck of creation, thus resolving the sublime order and harmony of the starry worlds into chaotic confusion, is certainly unreasonable to conclude. Christ evidently refers to the meteors, or shooting stars, and with this view there is no inconsistency, but all is harmony.

The sign of the falling stars was to follow the sign of the dark day. Has such a phenomenon taken place since the darkening of the sun? Do we find this side of 1780 a notable star or meteoric shower that answers to the prediction of our Saviour?—We certainly do. In the great star shower of Nov. 13, 1833, we find the prophecy fulfilled. In the wonderful display of heavenly glories then witnessed, we have another notable indication that the day of the Lord is near at hand. From the description given of this event by Professor Olmstead, of Yale College, one of the world-renowned meteorologists of his day, we may obtain a faint idea of the extent and brilliancy of this celestial display. He says:—

Those who were so fortunate as to witness the ex-

hibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. In nearly all places the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but *appeared to emanate from a point in the constellation Leo*, near a star called Gamme Leonis, in the bend of the sickle. The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface. From the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

Where this phenomenon is spoken of in Rev. 6:13, an additional feature of the star shower is noted: "And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." A violent shaking of a fruit tree causes the unripe fruit to fly off swiftly in every direction, and yet every piece seems to come from one central point. Thus it was in the star shower just described. Professor Olmstead says the meteors "appeared to emanate from a point in the constellation Leo." On this point, also, the *Christian Advocate and Journal*, of Dec. 13, 1833, bears this testimony:—

The meteoric phenomenon which occurred on the morning of the 13th of November last, was of so extraordinary and interesting a character as to be entitled to more than a mere passing notice. It seemed as if the whole starry heavens had congregated at one point near the zenith and were simultaneously shooting forth, with all the velocity of lightning, to every part of the horizon; and yet they were not exhausted. Thousands swiftly followed in the track of thousands as if created for the occasion.

We have already given more testimony upon the fulfillment of this sign than we at first designed. Before leaving it, however, we cannot forbear adding the following graphic description given by Mr. Henry Dana Ward, who was an eye-witness of the star shower. He thus writes:—

At the cry, "Look out of the window," I sprang from a deep sleep, and with wonder saw the east lighted up with dawn and with the meteors. . . . I called to my wife to behold; and while robing, she exclaimed, "See how the stars fall!" I replied, "That is the wonder;" and we felt in our hearts that it was a sign of the last days. For truly "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:13. This language of the prophet has always been received as metaphorical. Yesterday [Nov. 13, 1833] it was literally fulfilled. . . . And how did they fall? Neither myself nor one of the family heard any report. And were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens as that which St. John uses in the prophecy before quoted, "The stars of heaven fell unto the earth." They were not sheets, or flakes, or drops of fire, but they were what the world understands by falling stars; and one speaking to his fellow, in the midst of the scene, would say, "See how the stars fall!" And he who heard would not stop to correct the astronomy of the speaker any more than he would reply, "The sun does not move," to one who should tell him, "The sun is rising." The stars fell "even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*. Those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the park) fell toward the south. And they fell not as ripe fruit falls; far from it; but they flew, they were *cast*, like the unripe, which at first refuses to leave the branches, and

when, under a violent pressure, it does break its hold, it flies swiftly, straight off, descending; and in the multitude falling, some cross the track of others, as they are thrown with more or less force, but each one falls on its own side of the tree.

Many other testimonies from eminent authorities might be adduced, but the foregoing are amply sufficient to prove the complete application of the prophecy to the event described, even in minute detail. Thus may we say of this sign also, It came at the *time* specified and in the *manner* specified. A more exact fulfillment of our Lord's prediction could not be found.

The next great event between the falling of the stars and the immediate coming of Christ, as brought to view in Matthew 24, is

THE SHAKING OF THE POWERS OF HEAVEN.

To this we will give but a passing notice. We understand that this event will take place at the coming of the Lord, or in immediate connection with that event. The powers of the heavens are the sun, moon, and stars. These have been ordained of God to rule in the heavens, and thus constitute the powers. Their shaking will be by the voice of God, when he comes at the last great day. Upon this point Isa. 13:13 thus testifies: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." And with reference to the same time the prophet Joel says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Chap. 3:16. Coming thus in close connection with the appearing of the Lord, the shaking of the powers of heaven could hardly be looked upon as a *sign* in the same sense as the events which precede it. Rather is it an incident growing out of the Lord's coming. The "sign of the Son of Man" which shall appear in the heavens when he comes, is doubtless the clouds that attend him, their resplendent glory appearing dim in the far distance, but growing brighter and more glorious as they approach the earth.

In the prophecy of Matthew 24 we are shut up to that little time between the falling of the stars and the coming of the Lord, the last and final act in the great drama. Down to the year 1833 has the prophecy led us. Right in our own day and generation, in the memory of many who read these lines, has God given a sign of his soon coming. Why need we longer doubt? How can we longer doubt? We can ask no more. God in a most wonderful manner has revealed himself in signs and wonders; and, proclaiming in each the nearness of his coming, he admonishes us by them to prepare to meet him in peace. Delay now is fatal. Soon the last event in the prophecy will be fulfilled. How will you stand, reader, in that great day? Choose ye this day whom ye will serve. God is waiting to be gracious, and to all who will turn from iniquity will he grant a pardon through the merits of his soon-coming Son. Flee for refuge now while probation still lingers and mercy's door stands open.

FEAR not solitude. It is harmless as the pure moonlight, whose silver rays portray, in the palaces of the ungodly, hellish specters, and in the cottages of the pious, bright angels of heaven.—From the German of Wagner.

IN HONOR OF THE RESURRECTION.

BY FRANK M. BURG.

(Concluded.)

SINCE, as before shown, no scriptural reasons exist for commemorating the Saviour's resurrection by observing the first day of the week, now why not be satisfied with the observance of such ordinances as the Bible enjoins for this purpose? If any day should be observed to this end to commemorate his death and resurrection, why not observe the day of his death? If greater importance attaches to either day, it will be seen that the more important of the two is that on which the Saviour died and was buried. For when he had died and paid the debt of the transgressor, and thus vindicated the broken law, the grave could not possibly hold him,—his resurrection was then a thing inevitable (Acts 2:24), and all provision for man's redemption was virtually complete. But, to lay aside all human reasoning, we shall abide by what inspiration teaches us.

The Bible-enjoined ordinance for the above noted purpose is that of baptism. It is not designed here to argue as to the mode of baptism; it is sufficient to say that the word is so plain concerning that point that to err, even, is inexcusable. What is intended is to note briefly the utility or significance of the ordinance.

The prerequisites to going forward in this ordinance might be dwelt upon at much greater length than can be done in this paper. But let them all be summed up under "Submission of the Will," which implies much more than is generally apprehended. Commonly speaking, conversion is the prerequisite to baptism; but what is implied in one term is in the other. Conversion, or submission, implies a cheerful performance of whatever is known to be Bible-required duty.

When a person has had that change wrought in him, when divine power has been applied, and he is "born again," there is a full surrender of his will, a recognition of God's claim upon it, and as a natural consequence of the work thus done, his life is henceforth a living out of God's will expressed in his word. There is no questioning as to the duty therein marked out, else the will is not submitted.

At this point he is ready to be "buried" with Christ "by baptism into his death." He now sees the submission of the Son of God as he drank the bitter cup in Gethsemane, and so shortly was buried in Joseph's new tomb. So vividly does this scene present to him the exceeding sinfulness of his sins, which were an outgrowth of his own will,—to "do evil continually;" and so powerfully does this expression of immeasurable love appeal to his heaven-implanted sense of gratitude, that he surrenders fully, and is "buried with him by baptism into his death," and rises "to walk in newness of life."

He now fully accepts the word of God as his expressed will; it is his delight to study it, and becomes more and more so as he sees new beauties in the manifested love of God. Thus by "beholding" he "becomes changed."

As he thus comes nearer the divine Pattern, of whose character and will the Bible is a written expression, he sees more and more of his own personal defects, new duties are presented, some involving heavy crosses, and all a daily consecration.

Should he reach a point where he should

neglect known duty, or cease to study to learn more fully his duty, he could know that his own will was assuming a right to rule; and a persistence in the course would ultimately invalidate his past experience and his hope for the future.

Should he reach that point where he would see the *Bible-enjoined duty to keep the Sabbath of the Lord*, and did not at once yield a cheerful obedience, thankful for having the privilege of thus serving the Lord—Creator and Redeemer—he would thus manifest an unsundered will, which course, persisted in, would imperil his soul.

That will alone is wholly submitted which accepts fully the Bible as the word of God, and not only cheerfully obeys all thus-far-known duties, but searches to know duty more fully, thankful on coming to a knowledge of any duty, notwithstanding the cross involved.

Would that the many men who profess to be leaders of the flock of Israel, and who teach first-day observance, would cease to advance human reason as a basis for so doing, submit their wills to God, be converted, and teach God's will as taught in his word! Were this done, there would not be so much clamoring for a law to compel men to keep a day that has no foundation in Scripture.

REGENERATION.

BY J. M. STIFLER.

REGENERATION is intimately connected with justification. The latter is a declarative act in which God pronounces a believing sinner acceptable to him for Christ's sake. It affects a man's standing before God, but not his state. The man "is not condemned." John 3: 18. Justification is outward. But now, if regeneration did not accompany it, the justifying act would be useless. A human court may excuse a man for drunkenness, and the man may go from its bar uncondemned. But the man is likely to be back again. For, while the judge can acquit him, he cannot renovate him so that he will not repeat his offense. But he who is justified at God's bar is at the same time regenerated so that his justification may enable him to become, by the "renewing of the Holy Ghost" (Titus 3: 5), what he is declared to be,—righteous. Regeneration is no part of justification, though they always occur together, like the light and the heat of the sun. Light is not heat, and heat is not light. Regeneration, while connected with justification, falls, after all, under the idea of sanctification.

Regeneration is most difficult to define. The New Testament employs a wealth of terms in describing it. "Of his own will begat he us." James 1: 18. "Being born again." 1 Peter 1: 23. "Made free from the law of sin and death." Rom. 8: 2. "Created in Christ Jesus." Eph. 2: 10. "The engrafted word, which is able to save your souls." James 1: 21. "Passed from death unto life." John 5: 24. These are by no means all, but enough to show how hard it would be to find a defining term or even a sentence which would embrace them all. This Bible language is highly figurative, and some of the terms exclude others in thought, which shows that none of them is to be pressed to its utmost. We must not do with the words descriptive of this doctrine that for which the Roman Catholic is justly censured in another. His assertion of the

real presence in the communion emblems grows directly out of a too literal reading of the blessed words, "This is my body." When Jesus says, "I am the vine, ye are the branches" (John 15), no one misunderstands him, and the words used to set forth regeneration are equally as figurative. Figurative language is as expressive and as potent as simple language, indeed, more so. But there is this difference, a metaphor holds only in one point, not in all.

Regeneration is such a change wrought by God in the believer's will and desires that voluntarily he loves what once he hated, and hates what once he loved. But no analysis will show the difference between the iron in a horseshoe magnet and the iron in an ordinary horseshoe. The fiber, the weight, the substance are the same. But the magnet has a quality which the other has not. Regeneration does not make a man something more, but it makes him something widely different. The tide that goes out is the same tide that comes in, but going in either direction, it is under an influence that no human power can stay. Regeneration is not mere change of action, it is the holy quality imparted to the soul, which quality is the cause of the change in action. Sheep are very much alike, and yet there is something about the shepherd's own that moves them to go after him, "and a stranger will they not follow, but will flee from him." John 10: 5. It may be difficult to tell what regeneration is, for it is God's inscrutable act in the soul, but it is not difficult to tell who are the regenerate. Christ describes them when he says, "My sheep hear my voice, and I know them, and they follow me." John 10: 27. The mark of regeneration is obedience.—*The Defense.*

THE RIGHTEOUSNESS OF CHRIST.

EVERY man that is saved is reckoned as a righteous man from the beginning of his life. That is the blessed part of it. The imputed righteousness of Christ makes the believer righteous clear back to where he was found a sinner. That's the most glorious part of the whole thing. . . . The righteousness of Christ must go back to the earliest life of the individual. You know the idea has been entertained sometimes by individuals that when we stop sinning and repent, then the past life of that man is a blank, because he lived a sinner; and then he goes on and does right by the righteousness of Christ, and is saved. Now, I think there is more in the righteousness of Christ than that. His past sins are not only forgiven, but the righteousness of Christ goes clear back. If God accepts me to-night on account of the righteousness of Christ, there is not a sin that ever existed in my life. I praise God that that is so. Why not have a full Saviour while we are about it, and have one that takes our life right from our birth, and makes it completely right?—*Elder S. N. Haskell.*

My principal method for defeating heresy is by establishing truth. One proposes to fill a bushel with tares; now, if I can fill it first with wheat, I shall defy his attempts.—*Newton.*

THE great and effectual argument of the sinner in approaching his Saviour is his great need, and the great fact that Christ died that this need might be supplied.

THE ONE HUNDRED AND FORTY-FOUR THOUSAND.

BY J. G. SMITH.

By prophetic revelation the beloved apostle John was permitted to see the remnant church standing with Christ on Mount Zion. Every victory gained, the song of redemption was being sung to the music of the harps of God. Rev. 14: 1-3; 15: 2.

Of the character of the individuals that make up this company, the record says: "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14: 5. These are they that will be ready for translation when Jesus comes, and will be taken to the city of many mansions. 1 Thess. 4: 13-16; John 14: 1-3.

The one hundred and forty-four thousand pass through the perilous times, of which Paul says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, . . . having the form of godliness, but denying the power thereof." 2 Tim. 3: 1-5. This company never see the fabled millennium, but find Paul true in saying, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 13. The Lord says, "And at that time thy people shall be delivered, everyone that shall be found written in the book." Dan. 12: 1. Praise God for the promised deliverance to all that "strive to enter in at the straight gate."

When the Deliverer appears, all that are ready to meet him will say, in the language of Isa. 25: 9, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation," while all that choose to walk in the broad way, spurning the righteousness of Christ, will seek in vain to hide themselves, calling to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" See Rev. 6: 14-17. Would you meet him with joy? "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

We are living amid the increasing perils of the last days. The consecrated souls that make up the one hundred and forty-four thousand are now being gathered. Mercy's door is still open, and the voice of the Saviour tenderly calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11: 28. Present duty is to accept the Saviour's invitation, consecrate all to God, and prayerfully proclaim to others his special messages. Rev. 14: 6-12. Let God's thoughts become your thoughts, and his ways your ways. Isa. 55: 6-9. See that every motive is prompted only by a sincere desire to glorify God, "that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Eph. 3: 16-19.

Satucoy, California.

Miscellaneous.

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

ONE AT A TIME.

ONE step at a time, and that well placed,
We reach the grandest height;
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head.
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years before.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored;
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell,
"One thing at a time, and that done well,"
Is wisdom's proven rule.

—Selected.

GROWTH IN CHRISTIAN EXPERIENCE.

BY MRS. E. G. WHITE.

JESUS had given the lesson concerning the sower and the seed. He had said, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places," and made a pretentious show of life, but "because they had no root, they withered away." And some fell among thorns and briars, and the rank growth of the thorns choked out the seed, and it yielded no fruit; but some fell upon soil prepared for its reception, and it sprang up and increased, and bore fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

When the soil has been prepared for the reception of the seed, the sower casts it in, and by processes which men cannot control or understand, the seed begins to grow, and advances to maturity. Jesus compared the growth of the kingdom of God to the sowing of seed, and to its development into the full measure of maturity. The seed is the word of God, and the soul who receives it, is said to be born again, not of corruptible seed, but of incorruptible, which liveth and abideth forever. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

This parable of the kingdom was designed to illustrate to the disciples the growth and progress of Christian character. The good seed of the word falls into the heart, and at once the first development of Christian experience is made manifest. This experience is likened to the tender blade, and to the young child. The blade is beautiful, and the child is attractive, but should there be

no further development, we would look upon the plant as stunted, and the child as dwarfed. The young convert is to advance in knowledge, to grow in grace. Christ looks upon his children, and he is not ignorant as to how the seed is developing. Temptations will come, and it will be only through constant trust in his Redeemer that perfection of Christian character can be attained. The convert is to look to the mighty Helper, lest he be surprised off guard, and seduced by the enemy. He is not to be ignorant of Satan's devices, nor rest satisfied with the knowledge he has attained; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The experience of the Christian in his earliest love is full of simplicity and freshness; but as his opportunities multiply, his experience should enlarge, and his knowledge increase. He should become strong to bear responsibility, and his maturity should be in proportion to his privileges. But the young convert is not to worry or perplex his mind with questioning as regards his advancement and growth. He is to trust himself wholly to Jesus, and with fear and trembling work out that which God works in; for it is God that worketh in you, both to will and to do of his good pleasure. Advancement in Christian experience can be accomplished only through coöperation with heavenly agencies, for it is a result of growth in grace. Feeling his helplessness, the young Christian is to place himself in the channel of light, and improve all the opportunities that are graciously bestowed upon him, that he may gain a deeper experience, and take deep root in Christ, as the plant roots in the soil. His faith must increase, his consecration be maintained, his love be made perfect, as is represented by the blade, the ear, and the full corn in the ear. His zeal should be ardent and tireless; and with unwavering trust in Christ, his growth may be unmarred; for a genuine experience will result in the development of a Christlike character.

But unless there is an hourly dependence upon Christ, increasing knowledge and privileges will result in self-trust and self-righteousness. The young Christian is in danger of forgetting that it is Christ that has begun the good work in him, and that it is Christ that must finish it. The soul must renounce all merit, and trust wholly in the merit of Him who is too wise to err. Man of himself can do no good thing. Said Jesus, "Without me ye can do nothing." The soul is to stay itself upon God. In the gift of Christ all Heaven was poured out, and through Christ the Holy Spirit is promised to the believer. Jesus said to his disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Christ not only offers pardon to the believing, repenting soul, but he promises him the constant aid of the Holy Spirit.

In the growth of the seed in the soil, man cannot see the working of unseen agencies that develop the plant to perfection, bringing up first the blade, then the ear, then the full corn in the ear. But though young in the faith, you may know that you have passed from death unto life, if the fruits of the Spirit are made manifest in your life. If you are growing in faith and hope and love, you may know that your spiritual vision has been

cleared. If you delight to dwell upon the plan of salvation, upon the glorious manifestations of the divine character, if your heart, in contemplation of the love of God, glows with thankfulness and joy, you may be sure that you have been illuminated by the beams of the Holy Spirit, and heavenly agencies are bringing your character up to maturity of Christian life. You may not realize that you are growing up into Christ, your living Head. Your part is simply to submit your ways and your will to God. You are to trust yourself fully to God, knowing you cannot make yourself grow. A Paul may plant, and an Apollos may water, but it is God that giveth the increase.

(Concluded next number.)

TAKE HOLD OF MY STRENGTH.

BY ELDER I. E. KIMBALL.

THERE are many sincere souls who seek after God, many among nearly all the denominations of Christianity who wish for truth and enlightenment, and who hope in the mercy of God. Some few are seeking earnestly for truth; they have a continued sense of unworthiness and shortcoming, and continually pray, like the publican of old, "God be merciful to me a sinner." God is pleased with such ones, and will draw them to himself. He will make the darkness light before them, and the crooked places straight.

But the one lesson for every sincere worshiper of God to learn is to take hold upon God's strength. To all who would know the truth, to all who would serve God in his own way, and know him aright, to all who would gain victories every day, and have the veil and covering removed from their hearts fully, these texts are especially applicable: "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." "Without Me ye can do nothing." "I can do all things through the Lord who strengtheneth me." So we must have the mind of Paul when he said: "Not that we are sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God." A living and personal Saviour is the only hope for every man to-day.

To be at peace with God signifies a perfect oneness with God himself. The life is then fully harmonious with God's; it keeps step with God. He can say with Christ, "I do always those things that please Him." It is God's Spirit that is continually drawing us to his standard and ways, which are "as the heavens are higher than the earth" above ours naturally.

If Christians would only open their souls sufficiently to fully comprehend and believe, and practically apply in their lives, the truth that without the strength of God they would never be drawn to Christ at all (1 Cor. 12:3), without the aid of God's Spirit they can never apprehend the truth of his word (1 Cor. 2:14), without the power of God they can never be delivered from the law of sin, yeu, they can never get a victory over Satan in the world (Rom. 7:21-25; 8:1, 2),—then would they the more anxiously open their hearts that the Lord might come in and make his abode with them. They would realize the import of the exhortation, "Awake, awake, put on thy strength, O Zion;" and the preciousness of the word, "I am thy strength;" "My God shall be my strength." And they would sing

with joy, "The Lord Jehovah is my strength and song; he also is become my salvation;" they would feel in their souls the certainty of the word, "Now is come salvation and strength;" and would exhort the world in the words of God, "Trust in the Lord forever, for in the Lord Jehovah is everlasting strength." They would say, as the prophet said they should say, "Surely shall one say, In the Lord is all righteousness and strength" (margin), and confess once again the word of truth, "Their righteousness is of me, saith the Lord."

But how shall I take hold of this everlasting strength?—By faith, of course. "All things are possible to him that believeth;" and if he does not believe, "let not that man think that he shall receive anything of the Lord." Righteousness and strength will never be found in yourself. Can you not account Him faithful who has promised? He wants to be a crown of glory, a diadem of beauty to you; will you not let him? He waits to be "for a spirit of judgment to him that sitteth in judgment and for strength to them that turn the battle to the gates." Do you want to be "strengthened with all might according to his glorious power" and "everlasting strength," the power that "worketh in us" if we will let it? Then let him work.

But his strength "is made perfect in weakness." That strength that will freely teach you wisdom, can also remove the hills and raise the dead. Don't be afraid to trust God; if you are, you throw the lie into the mouth of God, and Christ, and all the prophets. Such as are fearful and doubtful, cringing and shaking on the verge of the dark stream, can never know his strength. Go through; and "when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee." Then a heavenly calm, and joy, and peace that passeth all understanding will mark your life.

STATUTES AND MEN.

BY * * *

THE possession of a thing for which one has no use, or of which he makes no use, is, of course, to him a useless possession. That is evident on the face of it. In fact, if the individual is aware of his possession at all, it must be to him only a burden; for a burden is simply a thing for which one has no use, and the possessor is conscious of its non-utility. The more he realizes its uselessness, the greater the burden. Were it possible, and it is, for him to be almost or totally unconscious of even the possession, then in that degree and to that extent he becomes not a man, but a statute. For "their idols [graven images, statutes] . . . have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; noses have they, but they smell not; they have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat." Ps. 115:4-7.

Thus the difference between a statue and a man is that the one possesses, but uses not, whereas the other uses what he possesses. And in proportion as he fails to use what he possesses, just in that proportion he takes on the likeness of a statue. Therefore, when one has the form of an eye, or an ear, or a mind, but uses them not, or, if he uses them at all, sees only what some other man tells him to see, hears only what he tells him to

hear, thinks only what he tells him to think, such an one becomes only a graven image, or, at best, merely an echo of the other. Should the man discover that he had eyes of his own, or a mind of his own, for the use of which he was individually accountable to God alone, the very discovery of such ability to use would but increase his condemnation, unless he exercised his manhood by looking and thinking. And a failure to use these things when conscious of an ability so to do, makes the man only a partially animated image, or, if you please, the shadow of another. A total unconsciousness of individuality makes a man a statue. Of such it is said:—

"Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not." Jer. 5:21.

"Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." Matt. 13:13, 14.

And the reason for it is given in the next verse:—

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

That describes human statues; and the difference between that kind of a statue and one of marble is, the one is voluntarily such, the other involuntarily. The next verse describes a man in the blessed and free use of his faculties: "But blessed are your eyes, for they see; and your ears, for they hear." How comes this deliverance from slavery to freedom, from unconscious entity to conscious manhood, from statues to men? "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Blessed assurance!

Know you of any such human statues? There are plenty of them. One evening not long ago, while presenting before an audience the evidences of a deep-laid conspiracy of the churches for the destruction of civil and religious liberty, and showing how the highest branches of our government had already yielded to their clamor, and therefore the necessity of every servant of God giving the warning cry against it, there sat in the congregation a minister of a somewhat popular denomination. After the meeting, to the question, "Have you given any attention to these things?" he replied in language to this effect: "No, I have not. I pay no attention to politics."

When those who should be watchmen are thus asleep to the importance of the very message God wants given, is it not true indeed that "eyes have they, but they see not"? They see not in the message of God the dangers against which it warns, but confound it with things of this world. And there are some who have had great light, and yet are not awake to the times in which we are living. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. 5:14. The Lord calls for faithful watchmen, not dumb images, for men, and not statues. God wants your eyes, that he may give you sight; your ears, that he may give you hearing; your minds, that he may give you understanding. He wants to make men out of you—new men in Christ Jesus. Statues may be beautiful,

but they are far from useful. And utility is manifest in all of the creations of God. He makes men, not statues. He alone can make men. Men can make statues only.

CAN THE DAYS OF THE WEEK BE LOST?

BY ELDER A. J. HOWARD.

"For thou bringest certain strange things to our ears; we would know therefore what these things mean." Acts 17:20.

In the providence of God the time has now come when increased light is shining from God's word, and a reformation is being wrought in the character of many souls. But when the binding obligation of the fourth commandment is shown to the unregenerated heart, rather than submit and yield obedience, it seeks to find some way of escape; and the one most pleasing to the carnal mind is that God is merciful, and our learned men tell us that time was lost, and we can't tell just which the seventh day is, so we are as near right in keeping Sunday as in keeping Saturday. Those who thus reason overlook the fact that God sanctified a definite *portion of time*—the seventh of his weekly cycle—called by inspiration *the Sabbath*. They overlook the fact that Christ, the Maker, and also Lord of the Sabbath (Mark 2:27, 28), came to the earth, lived, died, and rose from the grave on the first day, *Sunday* (Mark 16:9), the day just after the Sabbath—yet the *seventh day* can't be found!

Webster says that Sunday is the first day of the week, and inspiration says the same. Matt. 28:1. Christ as Lord of the Sabbath certainly knew which day it was, and if the Jews had lost the day, he would have informed them. Instead of keeping another, he kept the same day, and said it was lawful, that is, according to law. Matt. 12:12. It was also the same day given at Sinai (Luke 23:56), the same day being there commanded (Ex. 20:10) that was sanctified at creation (Gen. 2:3), the same reasons being given for its observance. "All nations, from time immemorial, are agreed upon the use of this period, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and all the nations of the East, have in all ages made use of the week, consisting of seven days, also among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America." Laplace says: "The week is perhaps the most ancient and incontestable monument of human knowledge." The Chinese, who now have no Sabbath, at one time honored the seventh day of the week.

The children of Israel observed the Sabbath before it was spoken from Sinai. Ex. 16:22, 24-26. The manna fell for more than a month before the law was spoken from Sinai. The Sabbath being known and observed even then, the manna being withheld on the day God gave as the Sabbath, shows they had a knowledge of it before. After the destruction of Jerusalem the Jews were to be scattered into all nations. Luke 21:20, 24. Thus scattered, all are united in observing the seventh day, or Saturday. (See Webster on Sabbath.) Rabbi Wise says that the Jews, having no names of days, called them 1st, 2d, etc., to Sabbath. If they had forgotten to count in any one locality where they were dispersed since 800 B. C., some would have done it in another locality, and a dispute among themselves about the right Sabbath must have occurred. But his-

tory chronicles no such dissension. The calendar has been annually announced in regular succession by "the Great Synagogue," and afterward "the Sanhedrin"—to all Jews in the world—since the time of Ezra, more than five hundred years before Christ. When could they have forgotten the Sabbath?

Has not the Lord through the Jews retained a knowledge of his holy Sabbath, that there might be no place for divisions among God's servants regarding the weekly cycle, in the last days, when the time should come to "cry aloud and spare not, . . . and show my people their transgressions" (sins, violations of law)? "We would know therefore what these things mean."

SUNDAY CLOSING MOVEMENT IN ENGLAND.

[From the London News of Feb. 14, 1893.]

THE twenty-sixth annual meeting in connection with the Sunday Closing Association took place last evening, under the presidency of the Bishop of London, at Exeter Hall. There was a crowded attendance, and among those who wrote regretting inability to be present, were the Duchess of Rutland, Lady Henry Somerset, and Miss Willard.

The annual report, read by the Rev. Canon Stowell, estimated the gain in favor of Sunday closing in the new house of commons as being not less than thirty members. It went on to say that Parliament had already given Sunday closing to Scotland, Ireland, and Wales, with the happiest results; and that their greatest danger lay at the present moment in the too great readiness of many friends to believe that a reference of Sunday closing to local authorities would be a sufficient and satisfactory settlement of the question. The committee therefore felt that they could not too plainly warn all friends against this danger, nor too earnestly urge them to bring pressure to bear upon her Majesty's government to keep Sunday closing separate from all other temperance legislation with a view to dealing with it by imperial enactment at the earliest possible moment. (Cheers.)

Mr. G. Rooke (in the absence of the treasurer) read an abstract of the annual accounts, showing a slight balance in hand. The bishop of London said it was their intention, sooner or later, to win this cause and close all public houses throughout the country on Sunday. (Cheers.)

The adoption of the report and financial statement was moved by the Rev. Hugh Price Hughes, who stated that in the course of this movement no less than 41,660 petitions, with 6,691,246 signatures, had been presented to Parliament in favor of a Sunday-closing bill. He vigorously protested against this question being relegated to a measure of local option. The Rev. Dr. A. Mackennal seconded the motion, which was adopted unanimously.

Among others taking part in the meeting, at which various resolutions connected with Sunday closing were brought forward, were Mr. J. H. Roberts, M.P., Mr. W. Mather, M.P., Mr. W. S. Caine, M.P., Mr. R. W. Perks, M.P., Mr. T. Snape, M.P., the Rev. Canon Leigh, Mr. A. Pease, the Rev. Septimus Buss, Lieutenant Colonel Ford, Mr. R. Rae, Mr. Charles Hill, Mr. Diggle, the Rev. J. Travis, and the Secretary, Mr. J. Woodford Causer.

In the course of the meeting a direct allusion to the prime minister by Canon Leigh, who incidentally spoke of the untiring enthusiasm, indomitable perseverance, and pluck of

Mr. Gladstone's efforts in the public service, aroused the greatest enthusiasm. The cheering was again and again renewed, many in the audience upstanding and waving hats and handkerchiefs.

HURLING THE HARPOON.

A SAILOR who had just returned from a whaling voyage was taken by a friend to hear an eloquent preacher. When they came out of the church the friend said:—

"Jack, wasn't that a fine sermon?"

"Yes, it was ship-shape; the water lines were graceful; the masts raked just high enough; the sails and rigging were all right, but I didn't see any harpoons. When a vessel goes on a whaling voyage, the main thing is to get the whales. But they don't come to you because you have a fine ship. You must go after them and harpoon them. Now, it seems to me, that a preacher is a whaleman. He is sent, not to interest or amuse the fish by sailing among them, but to catch them. Jesus said to his disciples, 'I will make you fishers of men.' Now, how many sermons like that do you think it would take to convict a sinner and make him cry out, 'What must I do to be saved?'"

The friend said: "But, Jack, people nowadays don't like to be harpooned. They like to listen to such expositions. Surely it is a grand thing to attract such an audience to hear the gospel."

"To hear about the gospel, you mean. I don't object to the doctor's exposition and illustration. As I said before, they were all ship-shape. But the trouble was when he sailed to the fishing ground and the whales had all gracefully come to the surface, instead of manning the boats and striking for a haul, he made a polite bow and appeared to say: 'I am very glad to see so many whales. I must not do anything to hurt or frighten them; hope they will admire my ship and all come again on my next voyage.' Do you think the ship-owner would send such a captain to Bering Straits a second time? Read in Acts the report of Peter's first gospel sermon. He begins with an able exposition of Old Testament prophecies in regard to the incarnation and resurrection of Christ, and the outpouring of the Spirit, and then, when he had gained the attention of the crowd, he charged home upon them the words of 'Jesus, whom ye have crucified.' That was hurling a harpoon."—*Homiletic Review*.

THE VERDICT.

SIN is deliberate violation of the law of God, therefore a crime. But as God is a sovereign, sin becomes rebellion also.

Salvation viewed from the sinner's standpoint is pardon. He is conscious he has been under condemnation, and even under sentence of death, and is now forgiven.

Salvation viewed from the Saviour's standpoint is acquittal. He has been the counsel for the prisoner, and has secured his release. It is as though the verdict were, "Not guilty."

When Christ shall become judge by his divine appointment to the bench of eternity, he will recognize those whose acquittal he has secured, and confirm their justification.

The retaining fee of our Advocate is nothing; the counsel fees are no more. Are we not infinitely foolish if we let the case go against us, and go unprepared into the presence of the Judge at last?—*Golden Rule*.

CHURCH ENTERTAINMENTS.

AFTER the Church of Rome had preached against the God-ordained law of the tithe, it found itself in the pitiable plight of poverty. To escape from the sad but inevitable consequences of its sin, it sought to replenish its empty coffers by introducing pilgrimages to its thousand shrines, with their bones of saints, sacred relics, and pretended miracles. The divine law was supplanted by the sale of indulgences, and giving as an act of worship found its place usurped by lotteries, festivals, shows, theaters, and every device by which priestcraft could extort money from a people who knew not the word of God.

It is only to be lamented that any of the Protestant churches have in any manner been given to the use of any of these pernicious plans for raising money. Too many of our churches which have been dedicated to the glory of God are desecrated by fairs, oyster suppers, dramas, tableaux, lectures, shows, exhibitions, and various other things which are really injurious to the financial as well as the spiritual prosperity of the church, although many think otherwise. Money is not valuable enough to be purchased at so ruinous a price, and the fewer worldly people we gather into the church by these unholy means the better for the church and for the world.

We know of no good reasons in favor of such entertainments; and some of the arguments against them might be briefly stated as follows:—

1. In proportion as they are more frequently used do they despoil the church of its spiritual power.
2. Those who labor faithfully for the success of the enterprise are apt to suffer from unkind speech, or unjust suspicion in the management of the affairs and finances.
3. In most cases they are employed by Christians who withhold from God that which he requires at their hands, while they seek to carry forward the work of the church by drawing the needed funds from "outsiders." They covet the wealth of the wicked, and seek opportunity to gain their influence and money. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."
4. If not universally, yet quite generally, they alienate from the church some of its most useful members.
5. Whatever other effect these entertainments may have upon those who are not church members, they surely will not lead poor sinners to the cross of Christ.
6. The most worldly minded in the congregation are sure to desire and apt to succeed in being at the head of these entertainments, and, guard them as best we may, they are almost sure to introduce into them such features as are injurious to the best interests of the church. A disgusting song spoils the concert, a *double-entendre* the exhibition, cordials, cider, and cigars the picnic, a heterodox statement or irreligious sentiment the lecture—on and on, through the whole list, the devil is determined to be in somewhere, or his personal friends will denounce the pastor as an "old fogey," get enraged because they cannot have their own way, dismember the congregation, and then leave in disgust.
7. Last, but by no means the least of all the evils, is the undeniable fact that church

fairs, oyster suppers, and the whole round of church entertainments, are fatal to every impulse and principle of Christian benevolence.—*Lutheran Observer.*

HOLY LIVING.

CHRISTIANS are directed so to live that others, seeing their good works, may glorify their Father which is in heaven. Christ calls his true followers the "salt of the earth," and adds, "If the salt have lost his savor, wherewith shall it be salted?" Too many professed Christians are, to all outward appearance, like the men of the world. This gives the enemies of the cross occasion to speak reproachfully of the cause of Christ. The Saviour is thus "wounded in the house of his friends." More holy living is the pressing need of the age. It is the will of God that with well doing his followers should "put to silence the ignorance of foolish men." A holy life is the strongest argument in favor of Bible religion that possibly can be produced. Such a life is a standing reproof to sin, and an unimpeachable testimony to the power of grace to save and keep. A steady growth will naturally follow. Love for God and Christ will steadily strengthen. Faith will increase, and attachment to the word of God will grow stronger. You will hate sin more, and love holiness better. Compare your present feelings and views with those of your past, and see if there are evidences of steady progress in your Christian life. God has rich things in store for those who, by a holy life, honor his sacred grace. To such, everything is subordinate to the divine will. The "one thing needful" absorbs all their time and powers. They do not suffer themselves to be entangled and captivated by worldly duties to the neglect of spiritual duties. They are assured that if they "seek first the kingdom of God and his righteousness," all needed things will be added unto them. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*Free Methodist.*

THE WORD OF GOD.

"THY words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. Every growing Christian is a ruminating animal; he chews Bible truths and nutritious sermons and wholesome books and other such provender, as the cow cheweth her cud. One strong Bible text lodged in the memory and turned over and over and well digested, will be a breakfast for your soul, and in the strength of it you may go through the whole day. A soldier is never in as good trim for battle as after a sound sleep and a square morning meal; it is not easy to fight or to march on an empty stomach. In like manner, every servant of Jesus Christ must recruit his or her spiritual strength by reading Christ's words, and thinking about them, by meditation, by prayer, and soul converse with God.

Martin Luther, in the thick of his campaigns with the pope and the devil, said that he could not get on without two good hours each day for his private devotions. I have always observed that the light readers and light thinkers make light Christians, and those who neglect their Bibles and their closets soon dwindle into dwarfs. Having no depth of root, their religion withers away.—*Dr. T. L. Cuyler.*

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.*

THE CHILD OF A KING.

BY E. H. CHASE.

A PRINCESS! You would not have thought it,
Her gown was so faded and plain;
"Bound out" for her food and a shelter,
And toiling in sun and in rain,
Running her errands so quickly,
Milking the cows in the lane,
Yet happy and sweet as the morning,
With no thought that she might complain.

"How is it," I asked this sweet maiden,
"That you can so cheerily sing;
That service so faithful and loving
You are ever so ready to bring?"
She looked in my face for a moment,
And a light from her eyes seemed to spring;
"Why should I not joy?" she made answer,
"For I am the 'child of a King.'"

—*Christian at Work.*

"IT'S NO USE TRYING."

BY JOHN W. KIRTON, LL.D.

"I TELL you it's no use trying," said Mrs. Marsh, in a despairing voice. "I've talked and talked, and toiled and worked and slaved, till I've worn myself out, but I make no more impression upon him than if he was a block of marble. He acts as cool as a cucumber till he sees I am quite done up, and then he says in the coolest way, 'Well, I hope you're better for having let the steam off,' or some such stuff."

"But do you really try to make his home as bright and comfortable as you can?" asked Mrs. Ansted in a kindly tone.

"Bright and comfortable! I should think I do. If ever a woman tries, I do. I clean from morning to night, so that when he comes home everything is like print. Though I say it, there is scarcely a speck of dust to be seen. Everything in this room might be new, it looks so bright."

"I see that quite clearly. But you may keep the room bright and clean, and yet not make it comfortable."

Mrs. Marsh looked puzzled, and inclined to differ in opinion with Mrs. Ansted. After a moment's pause she replied very warmly:—

"I should like to know what more a working man can want than to have his house kept like a gentleman's. I am sure everything is ready for him when he comes home, and I don't go out from one month's end to another, after he comes home at night."

"That's all very praiseworthy on your part," replied Mrs. Ansted, "and I am glad to hear it, but you need more than that to make home all that it should be. May I give you my opinion frankly?"

"Certainly," said Mrs. Marsh, with some reserve, however, in her tone of voice.

"Please don't misunderstand me when I say, No wife should so set her heart upon keeping her furniture and house so bright and spotless as to give her husband reason to say, or see, that there is no place for him to lay aside his working clothes, or that he must take off his dirty boots before he is permitted to enter his own sitting room, for fear of soiling the boards."

Mrs. Marsh dropped her eyes as if she felt the cap fitted her rather closely. At length she said:—

"But you must own it's very provoking when a woman has made everything as nice as can be, and scrubbed the boards so clean

that you could eat off them, it's not pleasant to have one dirty thing thrown down here and another there, and nasty, muddy boots tramping all over the place, without any attempt to wipe them beforehand."

"Yes, I quite see it is trying, if things are as bad as you seem to think. But as you have failed by complaining in the past, let me persuade you to try what loving forbearance will do. Let your husband see you are glad he has come home, and take no notice of his careless and untidy ways."

"Easier said than done, I can tell you. Why, he seems to do it on purpose to annoy me."

"Did he always do so?"

"No, not always," replied Mrs. Marsh, with some hesitation. "For months after we were married he used to praise me up constantly for the way I kept everything so clean and bright."

"Then whatever caused him to change?"

"I'm sure I don't know. It's not my fault, I know, for I've tried to be more and more clean, and as we've had no children to make any dirt, it's all the more strange."

"But do you think you may not have made it a point to be so clean and orderly yourself as to make your husband feel that he makes all the disorder when he comes home?"

"Well, I have, I must own, now and then fired up when he has made some little dirt here and there, and made him vexed."

"I thought so. You have, without thinking, been so much engrossed with your love of cleanliness and order that what in itself is a virtue has really become a fault. You have made it the worry of your husband's life, until it threatens to become the misery of your own."

Mrs. Marsh burst into tears as she said: "I see my mistake. I see where I've been wrong. Why, it was only this morning when I complained that he fired up and said I seemed to think he was only fit to live in a dog kennel, and he should have to look out for some other place to live in before long."

"Then the sooner you let him see a change in your ways the better. Remember a palace without love would be desolate, so you need not be surprised if your little home suffers from its absence."

Love, love, how strange the word, yet how sweet it sounded in her ears! She had once felt its power, and the thought of those happy days so overwhelmed her that she sobbed as if her heart would break. What was the cleanest, brightest, fairest home without love in it? Would she ever know it again? Could she do anything to bring it back? At length she said:—

"I am willing to do anything if it will only end this wretched life, and win my husband's love back again."

"We have always cause to be thankful," said Mrs. Ansted, "when our errors are made clear to us. So set about applying the remedy this very day when your husband returns."

"If it's not too late," said Mrs. Marsh gloomily.

"It's never too late to mend, if you ask God to help you."

"I will, and also let my husband see that he has the first place in my heart, instead of the home."

Poor Mrs. Marsh found it was a hard fight, but she was able to accomplish it; and as her husband day by day saw she grew less fidgety and more considerate, he also became ready to fall in with her cleanly and tidy ways; and so it came to pass that, with mutual concessions, and, better still, a fuller display of love towards each other, in time they found it is wonderful what difficulties can be overcome by trying in the right way instead of refusing and saying, "IT'S NO USE TRYING."—*Christian Commonwealth.*

THE UNDERTOW OF THE SEASHORE.

Its Treachery Even When Encountered by a Powerful Swimmer.

"WHEN you have seen a strong man fight for his life against the treacherous undertow, you have looked upon a picture that will never fade from your memory. I stood on the extreme end of Howard's ocean pier at Atlantic City when three strong swimmers dived under the outer roller and began to disport themselves outside the surf," says a writer in the *Detroit Free Press*. "The tide was then running out, and a fresh breeze was rolling a sea in—just the conditions required to make a dangerous undertow. Two hours previously, as I stood in the surf only waist deep, I felt the deadly clutch so strong that I became frightened and gave up my bath.

"I could look right down upon these swimmers as they cleared the surf. They were powerful men, each in the prime of life, and they arose to the seas coming in as if it was no effort to keep afloat. They were cautious in their rashness. They had passed the danger line, but they meant to keep near the pier.

"And as I watched them, I saw the undertow as it plotted their destruction. It came sucking back from the shore in swirls and eddies—it crept along under the froth and foam as a panther creeps—it parted to the right and left of the swimmers and sent up great bubbles of warning. It was a lumpy sea coming in. It was vexed and harassed, and it flung the swimmers about and tested their strength more than they dreamed of. And little by little—literally foot by foot—the octopus of the undertow was reaching out its feelers and pulling them further from the sea. It was a drift which they did not notice nor feel until too late.

"Of a sudden, almost like the spring of a wild beast, the undertow brought its currents together, rushed to the surface, and two lives were doomed.

"I had my opera glass up. I could see each face as plainly as if only five feet away. There was a look of terror on each countenance. Each man gasped—cried out—lost his strength for a moment, and then came a change. Courage and determination had taken the place of terror and despair. They would make a brave fight.

"If it ever comes to you to see a strong man battle with the water for his life, you cannot turn away. There is a horrid magnetism which fastens your eyes on him, and holds them there. Your throat is dry, your tongue parched, and you are lost to all around you. So I stood and watched, hearing never a shout, although a thousand people were shouting.

"The three men turned their faces leeward, and put forth every exertion. There was more than the natural fear of death to urge them on. There were wives and children and happy homes—friends—years to live.

"It was grand, but it was horrible. I could see the muscles play, the lips compress, the eyes gleam with the fire of determination, and the hundred of us nearest them prayed God to let them gain the victory. But it was not to be. The undertow is merciless. It is greedy. Once it fastens upon a victim, his fate is sealed.

"Inch by inch the swimmers gained—foot by foot they lost. There was no one to aid them. The lifeboats were beached, and the life guards away. There were chairs and benches on the pier, but the men were too far away. Now, as I watched, I saw despair and terror come back to their faces as they felt the clutch anew. With one last vain outlay of strength, one of the three sprang breast high out of the water, turned over on his face, and drifted hither and yon, a corpse. The one nearest him was unnerved in a moment. I saw his face upturned to heaven through the froth and the foam, and then he raised his

arms and gave up the fight. Twice he reappeared for an instant and then sank, to be sucked out to sea by the pitiless undertow—yet unsatisfied.

"A puff of wind—a change of a point—a new set to a current—something no one could fathom, saved the third man. He had ceased swimming, but a current bore him to the surf, dashed him through it, and he was flung among the piles of the pier and rescued."

TO BOYS WHO SMOKE.

If boys who smoke would only be sensible and see the folly of it, how much better it would be for them and others! Can you not see, do you not know, that you are going through a great deal of misery to do something you do not really like? You are enduring, with a patience worthy of a better cause, the suffering of a martyr, in order to acquire a useless, bad habit, and trying to cultivate a taste that makes you sick. Why should you treat yourself so meanly? You know perfectly well that you do not smoke because you enjoy it. It is only when you think someone (but assuredly not your parents) is looking at you. You always do this with an air of intense self-consciousness. Everybody, including yourselves, knows that you are on exhibition. And it is such a pitiable, cheap show, too. You think people are admiring you, which they are not. Why, so far from exciting admiration in the minds of the beholders, if you boys could hear the remarks which people make when they see you smoking, you would never again try a cigarette where human eye could perceive you. Moreover, it makes you disagreeable company.

When you bring into society the horrid taint of stale tobacco in your hair and clothes, your absence is always more gratefully welcome than your presence. So don't smoke, boys. It makes you stupid, so it does not help you in your studies. It is injurious for the heart, so it does not aid you in athletic sports. It does not do you one particle of good; it makes you appear silly and ridiculous; it is as disagreeable and offensive to yourselves as it is to anybody else; you do not get a bit of comfort and real pleasure out of it, and you all know it, so pray do not smoke.—*Hall's Journal of Health*.

NOVEL READING AND ITS EFFECTS.

I BEGAN reading novels and story papers at an early age, and, although my mother objected to it, I had such a longing for such reading that I would read them. I used to borrow books and papers and hide them in my room, and after the rest of the family were asleep, I would read until a late hour. It had the effect of making my mind very unsteady and imaginative. I had unreal views of life, and felt dissatisfied with my lot, and would sometimes weep and sometimes feel angry to think I was not born rich and beautiful so as to have an experience like some of the heroines I read about. I often felt reproved by the Spirit of God, but would stifle my convictions and plunge into some high-colored romance to drive away sober thoughts.

When I married I found my husband quite as fond of such reading as myself, and we spent all we could spare for books and magazines and began to accumulate a library. Gradually, as I indulged my mind thus, I came to look upon religion as a sham. I was a church member, but many a time when God would talk to me in the night seasons, I would reason away death and the judgment, and even seriously question the existence of God. I was feeding my mind with what I knew was false, and I lived in a very bewildered, unsatisfied state. I thought I was much better than

I was, and that those with whom I associated did not appreciate my worth, etc.

But God brought me face to face with the awful facts of death and eternity, and I saw myself a poor, wretched, lost soul, and I cried to God for mercy and sought him earnestly, and one day while in secret prayer I asked God to make me a woman that would have a godly influence over my family and associates. He said, "What about those books?" and I saw it all so plain, plainer than words could make it, the poison that was in them, and that I could not be a godly woman and follow up this practice, I said, "Lord, I will never read them any more, and I will put them away from off my center table and from off my shelves, and out of sight up in the attic."

"To be found there," said conscience, "some-time with your name in them for some of your children to read and perhaps treasure up for your sake?"

"Well," I said, "I have some young friends who will read such books anyway; I will give them to them."

"And by so doing be as bad as 'he that putteth the bottle to his neighbor's lips,'" said conscience.

"There is a way," said I, "to get rid of them, and I will."

I rose from my knees and gathered them up and carried them down to the kitchen stove and laid them in, nicely bound volumes of Dickens, Scott, Mrs. Holmes, etc.; *Demorest*, *Ladies'*, and *Peterson's Magazines*, *New York Ledgers*, *Saturday Nights*, *Youth's Companions*, and even the novel *Sabbath School Weekly Magazine*, etc. I made a clean sweep, and such exquisite pleasure it was to see them burn, I would gladly have laid one thousand more on the fire if I had had them. They had been prized by me very highly, but when I saw so plainly that they were an offense to Him upon whom depended my only hope of salvation, I cheerfully gave them all up.

I have never allowed any questionable book or paper in my house since that time.

I want to say to the glory of God that I have never since that time had one desire to read anything of the kind, and anyone who has ever been in the habit of reading novels knows that no one, of themselves, can cease to desire it any more than a drunkard can cease to desire whisky. Not only is the desire gone, but, blessed be God, the effects on my mind are gone. My memory is stronger and more retentive; my mind is clear, sober, and practical, and no longer inclined to skepticism. I love to read religious books, and, above all, the blessed Bible is a continual source of comfort and knowledge. To Him who saved me I give all the glory.—*Anna Northrup*.

CHEERFULNESS.

MUCH depends upon a cheerful start for the day. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife instead of a kiss, is not likely to be pleasant company for anybody during the day; he will probably come home with the temper of a porcupine. Wise plans should be laid for every day, so that it be not an idle saunter, or an aimless bustling to and fro. Yet to make good speed on the right track, we must not start overloaded, not too many things to be undertaken, lest they prove a hasty botchwork. The journey is not made in a cushioned car, but on foot, and the most galling is vexatious and worrying care. One step at a time is all that the most busy Christian can take, and steady walking ought not to tire any healthy body or soul. It is overstrained rush, whether in business or study, that breaks people down; especially the insane greed for wealth, or the mad ambition goading brain and nerves to fury. The shattered nerves and sudden deaths in all our

great business centers tell a sad story. A good rule is to take short views. Sufficient to the day is the toil thereof; no man is strong enough to bear to-day's load with to-morrow's load piled on top of it. The only look far ahead that you and I should take should be the look toward the judgment seat and the offered crown at the end of the race. That is the way to get a taste of heaven in advance.—*Rev. T. L. Cuyler.*

COFFEE DRUNKARDS.

The Graving for the Beverage Becomes Incurable after a Time.

"In the course of his studies Dr. Mendel found very few instances in which the confirmed coffee drunkard was ever cured," says the *London Standard*. "The symptoms constantly grow worse, and are only to be relieved by large quantities of the beverage the abuse of which has caused them. In this way the victims go from bad to worse, for, though well aware of the mischief being wrought, they suffer so severely that they are afraid to abandon the habit lest death should end the agony they experience.

"After beginning with the agreeable infusion of the roasted berries, they are driven, in their search for something more powerful, to swallow the tincture, which, though it operates for a time in the direction desired, soon loses its efficacy and has to be swallowed in greater and greater quantities, the evil influence of the coffee being, of course, heightened by the alcohol used to extract its essential ingredients. When brandy is taken, only temporary relief follows, though not infrequently the intoxication produced by the latter is eagerly welcomed in order to deaden the anguish caused by the inordinate indulgence in the former.

"This last stage of this peculiar disease shows itself in the sallow face and chilly hands and feet of the victims, coupled with an expression of dread and agony which settles over the countenance—a form of melancholia, alternated by hysteria, only to be temporarily relieved by repeated application to the coffeepot or to a strong tincture formed by steeping the crushed berries in spirits of wine. Meantime the diseased state of the body is demonstrated by the acute inflammation, which is apt to supervene at any moment. A bruise, a cut, a prick, or a sting, which in a healthy person would be scarcely noticed, is the starting-point for inflammation of an erysipelatous character, so that it seldom happens that the coffee inebriate is long lived.

"Coffee drunkards are more common among people of a nervous temperament than in the ranks of the stolid, phlegmatic folks, not easily moved by any stimulus, or who, like many Germans, prefer eating to drinking."

LIGHT IN THE HOME.

LET your light shine in your own home; don't be afraid it will become too bright. Don't be turning it down all the time, as you do the gas. Some people are very economical in the use of gas. They are always turning it down, and trying to see how little they can get along with; and a good many of us are just that way about our religion at home. We try to see how little we can get along with. Let your light shine at home. Turn it on full head, and let all the children have the benefit of it. If you keep your light shining brightly at home, God will light a good many other candles from your taper. It is because you shine so feebly and so inconstantly that your children and your husband have not been converted long ago, it may be. Remember that you are their Bible.—*United Presbyterian.*

NEVER BRING YOUR CARES INDOORS.

AN aged believer, whom I have just seen on what is probably his dying bed, remarked to me that he had no cares, "and," added he, "I never have fretted, for I made it a rule never to bring my cares indoors." His house stands within his timber yard, and I smiled to think of his home as being a sacred inclosure, around which care might wander, but into which it could not enter. It might deal with the deals and concern itself with the planks, but could not come upon the carpet. How fine it would be if, when we scraped our boots, we cast care under the scraper; and, by a believing prayer, left it with the dust, which is the serpent's meat, and not ours! What is the use of fretting! It never coined a penny for our poverty, nor prepared a slice of meat for our hunger. It is a killing thing, and should be avoided by all who love life. We do not waste strength by labor, for there is a recuperative power within which restores us after activity; but we lose life by anxiety, and lose it fast. Worry is a form of suicide. Don't repine, for it takes so much out of you. A calm, contented life is worth far more to the insurance office, as the tables of probabilities go, than the life of one who drains his soul away by anxiety. Besides, a believer glorifies God by being always restful in faith. His peaceful life is a sermon with a quiet but irresistible eloquence in it, which wins men to a desire after its holy secret.—*Selected.*

TOBACCO A DEADLY POISON.

LET us make an experiment. Here is a boy, ten years old, who has never used tobacco. "Charley, will you help us to make an experiment?"

"I will, sir."
"Here is a piece of plug tobacco as large as a pea. Put it into your mouth, chew it. Don't let one drop go down your throat, but spit every drop of juice into that spittoon. Keep on chewing, spitting, chewing, spitting." Before he is done with that little piece of tobacco, simply squeezing the juice out of it, without swallowing a drop, he will lie here on the platform in a cold, deathlike perspiration. Put your fingers upon his wrists. There is no pulse. He will seem for two or three hours to be dying.

Again, steep a plug of tobacco in a quart of water, and with the mixture bathe the neck and back of a calf troubled with vermin. You will kill the vermin, but if not very careful, you will kill the calf too. These experiments show that tobacco, in its ordinary state, is an extremely powerful poison.

Go to the chemist's; begin with the upper shelves and take down every bottle. Then open every drawer, and you cannot find a single poison (except some rare one) which, taken into the mouth of that ten-year-old boy and not swallowed, will produce such deadly effects.

No devotee of the weed has ever graduated at the head of his class, at Harvard, or any other college where statistics have been preserved, notwithstanding the fact that a large majority of college students are smokers.—*Dr. Dio Lewis.*

THE emigration of coolies from India to the American countries and colonies, averages twenty-two thousand annually, there being now about two hundred and fifty thousand in the various West Indian Islands. There are 116,000 Chinese in Cuba alone and 60,000 in Peru.

THE loftiest volcano is Cotopaxi, Ecuador, 18,800 feet high; last eruption, 1855. The loftiest active volcano is Popocatepetl, Mexico, 17,720 feet high.

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Mission Fields.

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

THE MISSIONARY.

I WILL go. I may no longer doubt
To give up friends, and home, and idol hopes,
And every tender tie that binds my heart
To thee, my country. Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup
To show that never was it His design
Who placed me here that I should live in ease
Or drink at pleasure's fountain. Henceforth, then,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup;
I only pray, God fit me for the work;
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but know
There is an Arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done;
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fruit with wilderness.

—Rev. Nathan Brown.

INDIA. NO. 6.

Modern Missions in India.

BY ELDER S. N. HASKELL.

THE outpouring of the Spirit of God on the day of Pentecost, and the preaching of the gospel to every creature under heaven, in the first century, was the beginning of a still greater work of the same nature in the closing of the gospel dispensation. The Spirit of God will again be poured out with far greater power and will accomplish a far greater work in the world than at the first advent. Upon this point the prophet Joel says, "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fat shall overflow with wine and oil." Joel 2:23, 24.

This is also shown by the fact that when the gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come. And again, when "they shall see the Son of Man coming in the clouds with power and great glory," he will "gather his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Matt. 24:14; Mark 13:26, 27. In Revelation 14:6-12 we have a wonderful prophecy, in which it is stated that the everlasting gospel would be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And it should be remembered that this prophecy was given twenty-eight years after the apostle declares, in Colossians 1 and Romans 10, that the gospel had gone into all the world, even to every creature. It also connects the preaching of the gospel with the hour of God's judgment, which event takes place at the time of the second advent of our Lord Jesus Christ. 2 Tim. 4:1.

From this and a multitude of other texts which might be adduced it is evident that when we reach the closing scenes of this world's history, the work begun by the apostles eighteen hundred years ago will again be taken up and be carried forward with far greater power than at the beginning. These two periods are distinctly pointed out by the inspired penman, as being special periods, both as to the power of the gospel of Jesus Christ and the extent of its operation.

It is a fact that stands before the world that the nineteenth century has no parallel in

the spread of the gospel, except the first century of the Christian era. With the increased facilities by means of the printing press and modes of travel, and the open communication with every portion of the globe, and the open doors for the gospel which exist to-day in every portion of the world, the way is prepared for ten times as great a work to be accomplished in a briefer period of time as was accomplished in the first century.

The nineteenth century is a century of missions. Denmark has the honor of opening up Protestant missions in India. It was the Danes that sent Bartholomew Ziegenbalg and Henry Plutschau, in 1705, to Tranquebar, in South India, and they thus became the pioneers of the great missionary army which has since been sent to India. It is only since the year 1800 that Protestant churches of Europe and America caught the enthusiasm of sending missionaries to take possession of every foot of territory in that country.

It was in 1814 that the strong hand of England, by an act of Parliament, legalized evangelistic operations among that people. It is only since then that the work of missions has been prosecuted in India with anything like vigor and success. And the extent of the mission work in that country, and the open doors that now exist for the missionary to enter, is so vast that it would be impossible to give a correct idea to the reader so he would appreciate the circumstances, unless he could visit the field himself.

Said Dr. Pentecost, the 28th of August last, at Northfield, Mass: "There is not a city, or town, or village, where a Christian missionary lives and has preached the gospel, but there are, besides the open converts, great numbers of secret Christians. I speak from experience, that among the high-caste men there are more secret Christians than among the low-caste men. In Calcutta I found a great many Christians among the high-caste men. They did not come out from their caste, but they openly confessed Jesus Christ."

There are as great miracles of grace in India, both as to individual experiences and to the progress of some missions, as are recorded since the days of the apostles. We speak of one mission only, at Ongole, where for many years the seed was sown, and nothing was seen of its fruit. It was only thirty-nine years ago that when a missionary and his native preachers entered that place, they were driven from the place, being reviled and stoned. Twelve years later another attempt was made, and the second missionary remained and became a resident. In 1867, two years later, there were eight members. In March, 1878, eleven years later, there was a membership of 110, and many others requiring baptism. Three months later, in June, Mr. Clough, the resident missionary, and his native assistants, in one day baptized 2,222. In less than one month from this time they had baptized 8,691. Tinnevely, in the extreme southern part of India, was the scene of a like marvelous movement. After twenty years of preparatory toil, in seven months more than 16,000 souls placed themselves, voluntarily, under instruction with a view of Christian baptism.

Nor does this tell the story. These men have come from every class and caste of society. Thousands of schools and colleges have been opened, and it is statistically reported that over 1,000,000 have renounced their idolatry and taken their stand for Christ. There is not a foot of land in India but what is occupied by some mission. Shall we not say that God has wonderfully wrought for that land? Zenana schools, where secluded females are instructed, present open doors for thousands of lady missionaries to-day. These are an oppressed people.

Surely the time has come for the truth of God to enter these open doors, to gather for the heavenly garner those who will be represented in the kingdom of God. It is not a

question whether we shall pray that God will open doors before us, but that he would pour upon his people his Holy Spirit, to enter through the doors that are open, and gather up the ripe fruit lying there.

THE LEPERS OF JAPAN.

THE Committee of the Mission to Lepers has just had an application from two ladies of the Church Missionary Society at Kumamoto Island, of Kiushiu, Japan, asking them to aid in establishing a hospital there for the lepers. The following are a few extracts from the letter of one of these ladies:—

"I venture to entreat your aid for Japan. It is computed that there are over 200,000 known cases of leprosy. Among respectable people it is regarded as such a disgrace that the person affected is at once shut up in a little room, which they never leave until death.

"Leprosy is more prevalent in this prefecture than in any other part of Japan, but the principal garrison doctor here (who has offered his services gratuitously as a consulting physician, if we can establish a hospital or aid of any kind) says that from sixty to seventy per cent could be relieved if they had good medical advice at first.

"About two and a half miles from this city is a Buddhist temple to which lepers from all parts of the country come when they have spent their all, and there they drag out their miserable lives, existing on promiscuous charity of the most meager kind, having no shelter at night, and scarcely any food by day. This island of Kiushiu is semi-tropical, but the winters are severe. A few mornings ago the thermometer registered 28° out-of-doors, and two days ago 26°. The sufferings of these heat-loving creatures must be intense, for in summer we have from 90° to 98° of heat.

"Very little pity is bestowed upon them, because the Japanese say they (the lepers) cannot be human beings; that no human creature could have such a mysterious and incurable disease; that it is not a human ailment, etc. The name for the leper is *hinin*, which means 'outside of humanity.'

"My friend and I wrote home to our society, the C. M. S., about something being done for the lepers, and offering ourselves as workers among them. Our letter has been very favorably considered, and meets with the heartiest approbation of our bishop out here.

"Our idea is, if possible, to build a hospital by special subscription. It would take several hundreds to build and start, as special ground would have to be found, etc.

"The few Japanese who know of our desire are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done; my people can argue as cleverly as your people about religion, but they know nothing of such love as this.'

"The garrison doctor of whom I spoke said, 'Only Christians would think of such a thing.' He showed us over one of the city hospitals and asked the surgeon general of the garrison to meet us, and we afterwards met others of the principal doctors. They all offer every encouragement.

"Do you think you can help us a little? I cannot tell you how sad and how serious the need is."

All contributions for the above object may be sent to Wellesley C. Bailey, secretary and superintendent of the Mission to Lepers, 17 Glengyle Terrace, Edinburgh, Scotland, who will gladly give any information in his power.

ALL the doors that lead inward to the secret place of the Most High are doors outward—out of self—out of smallness—out of wrong.—Geo. Macdonald.

Our Work and Workers.

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

WHAT GOD REQUIRES.

WHAT asks our Father of his children, save
Justice and mercy and humility,
A reasonable service of good deeds,
Pure living tenderness to human needs,
Reverence and trust and prayer for light to see
The Master's footsteps in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise—
A life that stands as all true lives have stood,
Fast rooted in the faith that God is good.

—Whittier.

CLAREMONT UNION COLLEGE.

FROM the *Argus*, published at Cape Town, Africa, we take the following interesting account of the opening of our new college at Claremont, near that city:—

Quite a large gathering of the residents of Claremont and vicinity assembled in the spacious dining hall of the new college building, when, after the opening exercises of music, and a prayer by Elder I. J. Hankins, Elder A. T. Robinson delivered a brief address, setting forth the reason for the establishment of the institution, the success that has attended the enterprise, and its future prospects. In the course of the address, which was listened to with great attention, Mr. Robinson said:—

"Perhaps a few words as to what has led to the establishment of this institution, the success that has attended the enterprise thus far, and as to what is hoped to be accomplished through its agency in the future, may be of interest to those who are assembled on this occasion. I may say at the outset that this college has not been founded, nor is it to be conducted, as a rival institution to any other branch of educational work in this vicinity. The sole aim of its founders is to contribute in a small measure to the great and noble work of education in this colony.

"This college is a denominational institution. Those who have been foremost in its establishment, believing in the principle of total separation of Church and State, have neither asked nor received governmental aid. We believe in the utility of the public undenominational school, aided by government, which should afford the facilities for a thorough secular education. Such schools should be undenominational, not merely in name, but in fact. We believe that whenever such aid is secured for schools in which religious instruction is to be imparted, it is a perversion of right principles. But though this college is denominational, it does not follow that it is to be narrow and sectarian in its plan of work. While the field of secular education is a broad one, the value of which cannot be overestimated, the horizon is vastly widened when the religion of our Lord Jesus Christ—he who spake as never man spake—is made the foundation of that education."

Having explained at length some of the principles which led the Seventh-day Adventists, some twenty-five years ago, to begin the establishment of denominational schools, Elder Robinson said that how well they have succeeded may be noted by the fact that although a comparatively young denomination, and one which cannot boast of numerical strength, yet they have made their influence felt in every part of the civilized world. "This result is attributable very largely to the prominence given to the work of education. The denomination now has in successful operation in different parts of the world twelve schools, colleges, and academies, in which some over one hundred persons are employed as teachers, and in which are some over two thousand pupils.

"About one year ago, or a little less than that, it was decided to locate a college at this place. There were some very serious difficulties to face, and I may say that the manner in which these have been met and surmounted has been a series of surprises to all who have been connected with the enterprise. When this farm was purchased upon which this building has been erected, there was not money enough in sight to pay for the land. The last opportunity to purchase brick, of last year's make, had to be im-

proved within a few days or not at all. The venture was made, and when the main portion of the building was completed, the bricks left over could be carried away in a wheelbarrow. Sufficient funds were contributed to keep the work moving along, until we had reason to believe that, when completed, the debt on the property would not exceed £2,500.

"But our next surprise in this direction was a few weeks ago, at a meeting in this room, with a considerably less number present than are here to-day, when this indebtedness was reduced by the handsome sum of over £1,500. I may be pardoned for referring to one contribution which towers above any other individual donation towards this enterprise. I refer to the very liberal gift of £2,000 from Mrs. J. J. Wessels.

"Another matter of agreeable surprise was in the response of our people in America, more than meeting our highest expectations in furnishing us with an able and experienced corps of instructors. Professor Miller, whom we have been glad to welcome as principal of this college, has had many years' experience in our largest and oldest college in America, which has eminently fitted him for the work in this new institution. I will not take the time to mention by name his able assistants, in each of whom we place the utmost confidence.

"I may speak of another agreeable surprise in the fact that, while we supposed we were building so large that we hoped to grow to the size of our accommodations, we have already received nearly as many applications for boarding students as can be accommodated."

At the close of the service many visitors were shown through the different parts of the building, and they all expressed themselves as highly pleased with the arrangement.

LABOR ITEMS.

THE following are some of the labor items adopted at the recent session of the General Conference:—

Elder Dan. T. Jones and J. E. Froom, and such others as may be selected by the Foreign Mission Board, to inaugurate the work in Mexico.

Prof. C. C. Lewis, late of Union College, to labor among the colored people in the South. This change is in harmony with the resolution to establish schools among the colored people in the Southern States.

Prof. J. C. Rogers to go to the West Coast of Africa to labor; also a man and his wife, to be selected by the Foreign Mission Board, to accompany him.

Elder J. O. Corliss to labor in Washington, D. C.

Elder N. W. Allee to go to Minnesota and take the place of Elder A. J. Breed, who is elected to the General Conference Committee.

Elder R. A. Underwood to go to Wisconsin and take the place of Elder M. H. Brown, who enters the Sabbath school work.

Miss Hiva Starr to engage in the Bible work in South Africa.

A mission to be opened in Mashonaland, Africa, as soon as practicable, and not less than five persons to be selected for that purpose.

R. B. Craig, J. J. Graf, and O. P. Norderhus to go to South America to labor, the former to take charge of the canvassing work.

Miss Helen McKinnon to engage in Bible work in the Tennessee Conference.

V. H. Lucas to labor in Colorado.

J. Oblander to go to Russia and labor under the Russian Advisory Committee.

Fred W. Spies to go to Germany to engage in canvassing work.

Luther Warren, of New York, to go to South Dakota to labor.

Elder J. S. Shrock, of Pennsylvania, to go to Minnesota to labor among the Germans.

A. J. Haysmer and wife, of Michigan, to go to Jamaica to labor.

C. W. Flaiz, of Minnesota, to go to Manitoba to labor, the General Conference Committee to select someone to accompany him.

Dr. J. E. Caldwell to labor in the Southern States.

Elder D. H. Lamson, of Michigan, to change to Nebraska Conference.

FIELD NOTES.

A GENERAL meeting is appointed for Asheville, Tennessee, April 1 and 2.

BROTHER E. H. RUSSELL reports an addition of six to the membership of the church at Mount Holly, Maryland.

ELDER J. B. GOODRICH and State Agent Hazeltine announce an institute for Maine laborers, April 15-30, at South Norridgewock.

ELDER GEO. E. LANGDON reports a four weeks' meeting at Lutes, Nebraska. Ten were baptized, and a church of sixteen members was organized.

ELDER M. H. BROWN, late of Wisconsin, who has been elected recording secretary and treasurer of the International Sabbath school Association, will have headquarters at the Pacific Press Publishing House, Oakland, California, and will arrive about the 27th inst.

FROM the *Echo*, of Melbourne, we learn that Sister E. G. White and Elder W. C. White are now in New Zealand. The annual conference and camp meeting was appointed to commence March 26, at Hastings, workers' meetings to be held on the camp ground for a week or two previous to that date.

THE Australian Conference was held in Melbourne in January, when the following officers were elected: President, A. G. Daniells; Vice President, W. C. White; Secretary, James Smith; Treasurer, Echo Publishing Co.; Executive Committee, the president, the vice president, the secretary, Geo. B. Starr, H. Muckersy, D. Steed, A. Reekie. There were thirty-three delegates present, representing eight churches, and two new churches were admitted to the Conference.

ANNUAL MEETING.

THE annual meeting of the Society of the Seventh-day Adventist Church of Oakland will be held at the house of worship, cor. 12th and Brush Streets, Wednesday evening, April 5, 1893, at half-past 7 o'clock. A general attendance of resident members is desired. By order of the president.

W. N. GLENN, Secretary.

CAMP MEETING TENTS.

THE California general camp meeting will be held in Oakland, May 11-21. All who wish to rent tents will make application at once to E. A. Chapman, Pacific Press, Oakland. The prices of tents will be as usual: 10x12, \$4.00; 12x16, \$6.00; 14x19, \$7.00. S. N. HASKELL.

There have been many books written on the Holy Land, but we have never seen one like this little volume. It was written by the author to his children on Eastern manners and customs, and is now given to a wider circle of readers. It will interest young people, and give them some good ideas of that country which they may never find elsewhere. It is to be commended for its simplicity and historical lessons.—*The Christian Oracle*.

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

This book is one volume of the *Young People's Library* series. It contains 160 pages, is fully illustrated and will be sent *postpaid for 60 cents*. Send for circular giving complete list of books published in the *Library*, with press notices and description of each book. Address, **Pacific Press Pub. Co., OAKLAND, Cal., OR 43 BOND ST., N. Y.**

LETTERS FROM THE HOLY LAND

International S. S. Lessons.

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

LESSON II.—SUNDAY, APRIL 9, 1893.

AFFLICTIONS SANCTIFIED.

[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, Job 5:17-27.

17. Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.
18. For he maketh sore, and bindeth up; he woundeth, and his hands make whole.
19. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.
20. In famine he shall redeem thee from death; and in war from the power of the sword.
21. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.
22. At destruction and death thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.
23. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee.
24. And thou shalt know that thy tent is in peace; and thou shalt visit thy fold, and shalt miss nothing.
25. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.
26. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season.
27. Lo this, we have searched it, so it is; hear it, and know thou it for thy good.

Golden Text. "For whom the Lord loveth he chasteneth." Heb. 12:6.

SUGGESTIVE QUESTIONS.

1. What can you say of the book of Job? See note 1.
2. What statement does Eliphaz make concerning the man whom God corrects? Verse 17. Note 2.
3. If for our good, what should we not do? Verse 17.
4. What did he say the Lord would do to his own? Verse 18.
5. What assurance is given of deliverance in trouble? Verse 19.
6. What assurances of protection from various evils are given? Verses 20-26. Note 3.
7. What authority does Eliphaz give for these statements? Verse 27. Note 4.
8. Of what is the chastening of the Lord a sign? "And ye have forgotten the exhortation, which reasoneth with you as with sons, My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12:5, 6.
9. Of what is no chastening a proof? "But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons." Verse 8.
10. What comparison is made between the chastisement of earthly parents and that of God? "Furthermore, we had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us as seemed good to them; but he for our profit, that we may be partakers of his holiness." Verses 9, 10.
11. How does all chastening at the present seem? "All chastening seemeth for the present to be not joyous, but grievous." Verse 11, first part.
12. What will it do for us if rightly received? "Yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." Verse 11, last part.
13. How should we receive such chastening? and for what purpose? "And not only so, but let us also rejoice in our tribulations; knowing that tribulation worketh patience; and patience, probation; and probation, hope; and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us." Rom. 5:3-5.
14. In view of this what should all discouraged ones do? "Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." Heb. 12:12, 13.

NOTES.

The Book of Job.—The book of Job is admitted to be, from a literary standpoint, one of the sublimest religious poems in the literature of the world. The opening narrative and the closing statement are in prose; all the rest is poetry. It has been thought by some that Moses wrote the book, and there seems to be as much evidence in proof of his authorship as there is that Paul wrote the Hebrews. Compare the book of Job with Exodus 15, Deuteronomy 32, and Psalm 90.

The evidence, both external and internal, goes to show that it was written before the Exodus. It has received much criticism from those who have sat in judgment on the word of God, but those who believe that word will accept the simple narrative of the book as facts, Job as a real character, and will endeavor to profit by its wonderful lesson. See Eze. 14:14; James 5:11. There are really five parts to the book, as follows: (1) The narrative of Job, his uprightness, his trial, and his patience (chaps. 1, 2); (2) the arguments or colloquies between Job and his three friends on the cause and object of human suffering, argued over ever since that time (chaps. 3-31); (3) the argument of Elihu and reproof to Job (chaps. 32-37); (4) the address of God, with Job's confession and penitence; (5) the close of the narrative (chap. 42:7-17).

The Revised Version is said to be a much better translation than the Common Version. The book must be studied as a whole, and it is too bad to mutilate it by taking out of it only the three lessons of this series.

2. Happy is the man.—The fact that the book of Job is inspired does not necessarily mean that all that is said by every person in that book is true. It is true that they spoke the words, but what they said may be false. Certainly Satan spoke falsely. What Job's friends said was generally true but misapplied in Job's case. Evil is ultimately punished; good is ultimately rewarded; but it does not follow that because adversity, affliction, or suffering comes upon a man he is under the displeasure of God, or that he need to be discouraged. "Whom the Lord loveth he chasteneth." Jesus, the Son of God, was the prince of sufferers. We glorify him by our sufferings for his sake. But what is for God's glory is for our best good if we will but trust God. Therefore say with the prophet, "Though the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18.

3. In promise he shall redeem thee, etc.—The teacher will be able to frame the necessary questions as he passes over the lesson scriptures. The assurances are most blessed, and many times proved true by the people of God in the past. They are most precious indeed, and show God's wonderful ultimate care. The best commentary on this lesson, a better lesson basis, is found in Heb. 12:3-17.

4. We have searched it, so it is.—It was their own wisdom and observation which Job's friends presented, and they had never known a thoroughly good man to be so afflicted. Job, judging to some extent from the same standpoint, yet knowing his integrity, could not understand God's dealings with him, though he did not charge God foolishly. But God saw the end from the beginning, and was working out that which would glorify himself forever after, bring comfort and hope to thousands of suffering ones, and prove a blessing to Job. All this God has revealed in his word.

LESSON II.—SABBATH, APRIL 8, 1893.

THE WORK OF REDEMPTION—CONTINUED.

Suggestive Questions and Lesson Scriptures.

1. Review questions:—
 - (a) What three things were lost in the fall? Give proof texts.
 - (b) Why does Christ call himself the "alpha" and "omega"?
 - (c) What is the first work in man's redemption?
 - (d) Give three texts showing man's condition when redeemed from sin.
2. To whom does the Lord give his Spirit as a pledge? "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." Gal. 4:6.
3. To what time will the sons of God look with interest? "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is." 1 John 3:2.
4. What is said of their life? "For ye died, and your life is hid with Christ in God." Col. 3:3.
5. In Christ what do they have? "And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:11, 12.

6. How do we have Christ? "That Christ may dwell in your hearts through faith." Eph. 3:17, first clause.
7. How does faith come? "So belief cometh of hearing, and hearing by the word of Christ." Rom. 10:17.
8. Then how do we know that we have the pledge or earnest of the Spirit? See note 1.
9. What is said of the words of Christ? "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." John 6:63.
10. What power has the Spirit that is given to the believers? "But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you." Rom. 8:11.
11. What is it that brings the dead forth? "Marvel not at this; for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." John 5:28, 29.
12. To what time do those who have the earnest look? "And not only so, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body." Rom. 8:23.
13. When will the body be redeemed? "For as in Adam all die, so also in Christ shall all be made alive. But each in his own order; Christ the first fruits; then they that are Christ's, at his coming." "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:22, 23, 51-53.
14. At that time what change will the body undergo? "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself." Phil. 3:20, 21.
15. Then what Bible subject ought to be of great interest to every child of faith? *Ans.*—The coming of the Lord.
16. What will the scriptures on this subject be to the believer? See note 2.
17. Then what should we do? "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." John. 5:39. See note 3.

NOTES.

1. We have Christ in the heart by faith, and faith cometh by the word of God; therefore, we can only know that we are Christ's by this word that abideth in us. John 15:7; Gal. 5:22, 23; Rom. 8:16.
2. THE SAVIOUR said unto his disciples, "The words that I speak unto you, they are spirit and they are life." This is true of all the words he spake, and therefore true of those words he spake concerning his second coming. When he comes, he will give life to all the dead, and remove all corruption from those who have kept the pledge he left with them when he redeemed them from sin. When we study his words on this subject, they should indeed be life to us.
3. This text is often used by Bible students as a command. But by reading the Revised Version we perhaps get a better understanding of its meaning: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me."

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News and Notes.

FOR THE WEEK ENDING MARCH 20.

RELIGIOUS.

—It is said that the Salvation Army has been ordered to withdraw from Finland.

—A Bible training school has been opened in connection with the normal and industrial training school for colored people at Tuskegee, Ala.

—A miniature copy of the famous mosque of St. Sophia is to be erected for the benefit of such Mohammedans as visit the World's Fair in Chicago.

—The *Primitive Catholic* says: "A scheme is on foot to build a palace for Satoli at Washington by voluntary contributions. The names of contributors will not be made public, but will be enrolled on a private list which will be used as a guide to the dispensing of future popish favors. This is a grand bait for politicians."

—At a special meeting of the Dublin Synod of the Protestant Church of Ireland, last week, a resolution was unanimously passed condemning the Irish Home Rule Bill. The Protestants in all parts of Ireland seem to look upon home rule as placing the home government in the hands of Rome; yet this is the pet measure of the present government of Protestant England.

—Another antichristian demonstration is reported from the inland city of Changsha, China. Two native converts visited a convert friend, and a reception was given in their honor. Religious services were conducted, Christian books being used. An emissary of the antichristian faction reported the affair, and a day or two later a deputy magistrate had the converts, resident and visiting, bundled into a boat and sent to Hankow. Their books were seized, and they were ordered not to return.

SECULAR.

—Several cases of cholera were reported in the convict prison at Moscow, Russia, last week.

—There is trouble reported at both Springfield and Toledo, Ohio, on account of striking railroad employes.

—The assessed value of the assessable property of California amounts to about \$1,000 per head of the population.

—Six more of the Mexican border bandits are said to have surrendered to the United States troops at Fort Ringgold, Texas.

—At Eureka Springs, Arkansas, on the 16th inst., between fifty and sixty houses belonging to the poorer class of people were destroyed by fire.

—An explosion occurred in a coal mine at Anderson, Indian Territory, on the 14th inst., by which nine men were killed, and eight others injured.

—The famous Tremont Temple, Boston, was burned on the 19th inst. The loss is estimated at \$375,000. This is its third disaster within about forty years.

—Ex-Congressman Blount, of Georgia, is en route to the Hawaiian Islands, having been sent by President Cleveland to investigate the subject of annexation.

—A boy seventeen years old has confessed to starting the two great fires which have occurred in Boston within the past two months. His crimes cost six lives and over \$7,000,000.

—The town of Jamaica and other villages of Long Island, New York, were shaken by an earthquake on the 14th inst., but no greater damage occurred than the frightening of the people.

—A fire in Madrid on the 19th inst. caused the death of twenty-one persons and the injury of several others. The fire was in a four-story house, and was caused by the bursting of a keg of spirits.

—The French police have arrested two brothers at Brussels on suspicion of being connected with the notorious Mathieu, of Anarchist fame. Two dangerous machines and a quantity of arms were found in their lodging room.

—A Guthrie, Oklahoma, dispatch of the 15th inst. says that the Cherokee strip is being invaded by boomers, hundreds of them being seen encamped along the line of the Santa Fe road. Troops had been sent to remove them.

—The British army in India have recently gained a succession of victories over hostile mountain tribes, storming several entrenched villages. The result greatly strengthens the British position in what was considered its weakest point.

—Sir William Harcourt, British Chancellor of the Exchequer, says that if the international monetary conference is resumed, England's delegates will be instructed to oppose every scheme that may be proposed for a bimetallic standard.

—On the 19th inst. Socialists at Roubaix, France, broke into a hall used temporarily by the Catholics as a house of worship. They beat and drove out the people and broke up all the furniture, including the altar fixtures.

—It is said that seventy-four of Germany's idle army officers are in disgrace, charged with gambling, not paying debts, and general conduct unbecoming to the dignity of their families and positions. Pampered idleness is the leading cause.

—The trials of officials of the wrecked Anglo-Australian Bank, of Melbourne, have resulted in the sentence of the chairman of the bank to five years' penal servitude; the auditor, to two years', and the accountant to six months' imprisonment.

—Judge Nugent, of the Third District, Idaho, in charging the grand jury, has given explicit direction to make an exhaustive investigation of charges of corruption on the part of members of the Legislature, to which the governor had called attention.

—On the 15th inst. a destructive fire occurred at Polk City, Iowa. The railroad depot and grain elevators, and many other buildings, were burned. The fire department from Des Moines was called, and a prompt response was all that saved the unfortunate village. The loss is not stated.

—Reports by telegraph from Michigan tell of damages by high water in various parts of the State,—Grand Rapids, Midland, Lowell, Kalamazoo, and Saginaw being especially mentioned. Ishpeming experienced the heaviest snowstorm of the season during the fore part of last week.

—The Rome correspondent of the *London Standard* says that Gladstone has agreed to restore diplomatic relations with the Vatican, on condition that the pope use his influence in favor of the home rule bill. A nuncio, it is said, will be sent to London to negotiate a final agreement with the government.

—Instead of the cold weather suppressing the spread of smallpox in the settlements at Shanghai, the pest, at latest advices (February 13), had not abated. Three of the best known Chinese doctors in Shanghai stated that there were no less than three hundred cases in the English and American settlements.

—The California Legislature adjourned on the 14th inst., after being in session seventy-two days. The bill that created the greatest sensation of all was the removal of the State capital from Sacramento to San Jose. It was sprung suddenly, on the strength of articles in the local papers abusive of members of the Legislature.

—Four prominent Episcopal bishops called upon President Cleveland last week to appeal for some mitigation of the severities of the Chinese Exclusion Law, as they seem to fear retaliation on American interests in China. The President promised to do what he could, but said it was his duty to execute that law the same as others.

—On February 13 there was a heavy snowstorm in Hokkaido, Japan. Railway traffic was stopped, the snow being over five feet deep on the level. A house was crushed, and one man was killed. A native steamer is reported to have been lost in the storm. In Yehigo, the snowiest province in Japan, the snow on the above date was ten to fifteen feet deep.

—It is officially reported that twenty-seven persons were found frozen to death on the streets in Nanking, China, during a recent cold spell. Besides these, over a hundred are reported to have been frozen outside of the city gates among the refugees. These were all buried by the officials, and it is thought that many more died in their homes, being cared for by their friends.

—Prize fighting is losing its popularity. The new attorney general of Mississippi has issued instructions to officials in the southern counties, to proceed against all parties who have trained for contests on the soil of the State, although the contests may have been held outside the State. A strong opposition has arisen in Buffalo against a proposed popular match in that city.

—A Madrid dispatch of the 14th inst. says: "Many Anarchists were arrested to-day, and several bomb factories and small printing shops were raided, and the contents were seized. The police secured a large amount of Anarchist literature and explosives. An Italian was surprised in the act of charging a bomb. He dropped it, the engine of death exploded, and he was killed instantly. No one else was injured."

—On the 17th inst. an attempt was made to blow up the Mattel Palace, in Rome, which is occupied by U. S. Minister Porter. The building was somewhat damaged by a bomb. It is thought the deed was inspired by a desire for revenge against the owner of the property rather than against the occupant. No one was injured. The next day a like attempt was made to blow up the headquarters of the Noble Guard, a military organization which acts as the pope's bodyguard at all great religious demonstrations.

—Cotton warehouses at Bootles, near Liverpool, England, were damaged by fire on the 14th inst., to the extent of \$500,000. On the same day at Exeter, New Hampshire, cotton mills were damaged to the amount of \$250,000. On the same day a tin and japanned ware manufactory at Baltimore was burned, the loss being \$100,000. On the same day half the town of Arkansas City, Arkansas, was destroyed by fire; one fireman lost his life, and the property loss was \$100,000.

—The American ship *Tacoma*, manned with a non-union crew, and ready to sail for Nanaimo, attempted to anchor out in the bay at San Francisco one evening last week, when it was discovered that two of her anchor chains were cut. She went adrift, and narrowly escaped serious damage. Satanic mischief seems to miss no opportunity for evil. If the professed servants of Christ were only as vigilant in search of opportunities to do good, how the Master's cause would progress!

—A Constantinople dispatch of the 14th inst. gives this exciting intelligence: "Moslem mobs have possession of Cæsarea. They have robbed hundreds and killed many, sacked churches, and burst into private houses and shops. All the places of business are closed, and trade is utterly stagnant. Violence and theft continue day and night. Christian caravans are being robbed and merchants murdered. The prisons are crowded with Armenian prisoners. The most conspicuous Armenians of Cæsarea and Marsovean are imprisoned. A few escaped by paying high ransoms."

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Signs of the Times

OAKLAND, CAL., MONDAY, MARCH 27, 1893.

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As a fruit of the fallacy that man has immortality in himself, which is the root of modern Spiritualism, we give the following press dispatch from Milan, Tennessee, dated the 16th inst.:-

In a lonely cabin in Lake County the bodies of Abner Carter and his wife Jennie were found clasped in each other's arms. An empty revolver lying between them told the cause of death. Saturday their baby died, and they became despondent and ended their troubles in death. They left a note saying: "Neighbors, we are going home, never to return. We were miserable in life, but will be happy in death. Farewell."

ACCORDING to the Rockford Monitor, the drink bill for this country for 1892 amounted to \$1,200,000,000. This was equal to the net earnings of all the railroads, nine times as much as the value of all property lost by fire in 1891, and more than the average yearly expenses of the United States Government. Truly have we reached that time likened by our Saviour unto the days of Sodom and Gomorrah, when eating and drinking, as regarded by the vast multitude, would be considered the chief end of their existence. How sad it is to see the hearts of so many men and women set in them to do evil! Thousands live day after day with no more object in life than the beast of the field. They live and labor only for the selfish gratification of perverted appetite and lustful indulgence, little realizing the high development of manhood and womanhood they might reach, and the exalted privilege they might enjoy as sons and daughters of the Highest.

THE Turkish Censor has been insisting upon some curious changes in recent translations of the New Testament designed for circulation in that government. The words "Jew" and "Hebrew" are ordered stricken out. The story of Joseph and his brethren is not permitted to be published in the Sunday school papers; and for the passage, "Jesus Christ came into the world to save sinners," the Censor demands shall be substituted, "Jesus Christ came into the world to save Christians." This last rendering would illy comport with the words of Christ where he says, "I came not to call the righteous but sinners to repentance." Had men been Christians, Christ would not have needed to die. But "all men have sinned,"

therefore Christ died for all, for sinners. Of course the changes demanded by the Turkish Censor make nonsense of some passages. Sir Clare Ford, the British minister to Turkey, has sent an emphatic protest to the Turkish Government against these interferences by the Censor, and strenuously insists that all such changes shall cease.

THE *Outburst*, of Spokane, Wash., thus speaks in its issue of January 28:-

A strong effort will be made to have the Legislature abolish taxation of church property. It is an effort that should be vigorously combated. Religious organizations should not in common honesty be permitted to repudiate their debts or shirk their responsibilities to the State any more than other organizations, corporations, and citizens. The tax gatherer should fall upon the just and unjust alike in proportion to the benefits they enjoy through the protection of the law.

Whether the Legislature did this or not we do not know, but it certainly has no right so to do. The *Outburst* speaks to the point and justly. Religion has no more right to ask favors from the State than has infidelity. Upon the above question the late General Conference of Seventh-day Adventists declared:-

WHEREAS, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions; therefore,

Resolved, That we repudiate the doctrine that church or ecclesiastical property should be exempt from taxation; and, therefore, further Resolved, That we decidedly protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

This is the just way, and it is the way of the gospel of Christ. Neither the church of Christ nor his gospel is dependent on State aid. All they can consistently demand is that they shall receive the protection which is granted to non-religious organizations, and that the State shall not meddle with religious matters in any way.

CONFUSION AND THE REMEDY.

THE Pacific Coast organ of the Christian denomination, the *Harbinger*, has this to say about the so-called "American Sabbath":-

We read a great deal in our religious exchanges about "the American sabbath." Now we confess that we do not know what the American sabbath is. If there is a day which the Americans recognize as a sabbath, we have never found it out. There are very many Americans, intelligent people too, who speak of the first day of the week as the American sabbath or simply as the sabbath. There is a great organization, known as "The American Sabbath Union," which issues a publication devoted to the advocacy of the American sabbath; and yet all this only leads to confusion. It is confusing one of the laws of the Decalogue, as given to Moses, with Christianity. It not only gives a confused idea of the design and uses of the Lord's day, but it leads to many religious errors. Seventh-day Adventism is a legitimate outgrowth of such teaching and such confusion.

The absurdity of the "American Sabbath" cry is discerned by a great many even of the advocates of Sunday observance. It certainly "only leads to confusion." But it will be through confusion that the masses will be deceived in the last days. The majority, under the influence of the image to the papal beast (Rev. 13:11-17), will be led to receive the mark of the beast,—the counterfeit sabbath. They are thus susceptible to deception "because they received not the love of the truth" (2 Thess. 2:7-12). See Ps. 119:142; John 17:17. But it is not true, as stated by the *Harbinger*, that it confuses "one of the laws of the Decalogue as given by Moses with Christianity." Between these there is no confusion. The law and the gospel harmonize perfectly. The work of God for sinners in the patriarchal age and under the Mosaic dispensation was as certainly Christian as that since the time of Christ. The true believers in the past ages were just as truly actuated by faith in Christ as are those of our own day. See Hebrews 11. In connection with the last message of warning given to our race, we read, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The compliment paid to Seventh-day Adventists

in the last sentence of the *Harbinger's* comment is one we hardly expected from that quarter, and we heartily appreciate it. It is true that this organization of believers never would have existed but for the confusions that led to, and have grown out of, this first-day observance business. The deceptive work of attempting to destroy the Sabbath of the Lord, and to set up a rival institution in its stead, necessitated the raising up of a people to repair the breach (Isa. 58:12). There is a necessity in these days of confusion, in regard to this as also to other doctrines, that there be a people who will speak according to the law and the testimony (Isa. 8:20). The Seventh-day Adventists are that people, and the "dragon" is "wroth," and is making war with the woman (the church), and "with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. The only remedy for confusion is the proclamation of the word of God. W. N. G.

IN the General Parliament of Religions to be held in connection with the World's Fair at Chicago the following are the topics to be considered and the general line of discussion, as indicated by the committee having the matter in charge:-

The idea of God, its origin and universality; The primitive forms of Theism; God in the light of modern science and the view of God now prevalent; Man, his dignity, nature, and place; The universe; The essential relations of the world and man to God; Religion essentially characteristic of humanity; Forms of religion; Value of the weekly sacred rest day; Religion in its relations to science and to morals; The religion of the family and of civil society; The African race and its religious missions and needs; The religious reunion of Christendom, etc.

As will be noted, one of the topics to be discussed is that of the "value of the weekly sacred rest day," meaning Sunday. The enforcement of the Sunday rest day by law will lose nothing from this discussion. This Parliament of Religions will no doubt be only one of the many combinations and councils of the last days to give weight and authority to Sunday legislation. It is hoped by its admirers that this parliament will go a long way toward bringing about international unity and coöperation on the topics discussed. This, perhaps, it may do, but it will not be the unity for which Christ prayed, a united body separate from the world and depending alone upon the great Head for guidance and assistance. Rather, it seems to us, will it result in the confederacy spoken of by Isaiah, a combination against the truth of God for these last days, and a union to enforce by law that day which God's word declares to be a counterfeit and usurper. May the honest-hearted engaged in the Sunday-law movements be led to recognize the lawful claims of the true rest day, and realize that it is not by might, nor by power, but by the Spirit of the Master, that Christian unity is effected and the truth of the word promoted.

ALTHOUGH the pope has no territory under his control, he keeps up the play of temporal sovereignty, and a number of governments recognize his pretension by receiving and accrediting diplomatic representatives. The *Catholic News* gives the following list:-

There are apostolic nuncios in Austria, Bavaria, France, Belgium, Spain, and Portugal. Holland has an apostolic internuncio. There is an apostolic delegate and envoy extraordinary in the republics of Ecuador, Bolivia, Peru, San Domingo, Hayti, Venezuela, and the United States of Colombia. Brazil is in possession of an apostolic internuncio on an extraordinary mission. And now we, too, have an apostolic delegate. The following have representatives accredited to the Holy See: Austria, France, Spain, Portugal, Prussia, Bavaria, Belgium, Monaco, Brazil, Peru, Chile, Bolivia, Colombia, Guatemala, Costa Rica, Honduras, Ecuador, Haiti, and San Domingo.

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