

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.

HE who desires to be led of God will be sure to find God ready to lead him. But he who would be led of God must be ready to go where and however God may direct. He must not choose his own way and then expect God to adopt it as his own.

OFTEN the experiences of this life are the means employed of God to fit and mould us after the divine Pattern. If we can regard them as such, and seek God for help to learn the lesson designed, life's experiences will be sweetened thereby, and every trial and occupation will be looked upon as fraught with solemn import. God is at the helm in light and darkness, in joy and in sorrow. Remembering this, may we commit all to his faithful care.

LET us never consider for one moment that we know all of God or his truth. The more we know the larger will become our power to see what we do not know. This will make our ignorance appear so great in comparison with our knowledge that it will seem to us that we really know nothing, or but little at best. The true basis upon which to build is to realize that we of ourselves know nothing as we ought to know it. To such knowledge and humility God can add heavenly wisdom, and the praise and glory will be to God and not to man.

WHEN Christ ascended to the Father, "he led captivity captive, and gave gifts unto men." These gifts cover a wide range in their uses. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." This he did "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." God will have a symmetrical work developed, and so he uses in its upbuilding those means and agencies which will develop every part. The

prophet does not fill the place of the apostle, nor the teacher the place of the prophet, nor yet the apostle and prophet the place of the teacher. God gives to each his own peculiar gift and office with its peculiar functions. One cannot boast over the other, for all derive their powers from God, and each is necessary to the "perfecting of the saints, . . . and the upbuilding of the body of Christ," in its own special sphere.

THE servants of God in this work go out to the world with a faith and courage never before known. They realize as never before how all things work not only together for good to them who love God, but all things are contributing to the spread of the gospel of Christ. In the words of Samuel Longfellow:—

"The truths ye urge are borne abroad
By every wind and tide;
The voice of nature and of God
Speaks out upon your side.

"The weapons which your hands have found
Are those which heaven hath wrought,
Light, truth, and love—your battleground
The free, broad field of thought."

Our field is the world. Our mission, to preach the Word, to preach Christ Jesus. And while our weapons are not carnal but spiritual, yet are they mighty through God to the pulling down of the strongholds of Satan both without and within.

THE OVERCOMER.

"TO HIM that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. Overcoming implies *doing* something. The reward here promised is to those who overcome even as Christ overcame, and his life was made up of *doing*. He went about *doing* good, not merely being good. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14. True, we are justified by faith, and not by *our own* works, but works is the only recognized proof of the faith. See James 2:20.

Christ says, "Without me ye can do nothing;" but he does not thereby say that there is nothing to be done, or that there is nothing for us to do. He simply says that we can do nothing *without him*. There are many things in our ordinary vocations which we have to do, but which we cannot do without help. Yet because we cannot perform the work alone, it is none the less our duty to do it. So it is in the work of overcoming; we cannot say that it is not our duty to overcome the world, to overcome our own evil inclina-

tions, and to become "zealous of good works," merely because we cannot do it ourselves. The obligation is made all the more binding upon us because we have the promise of efficient help. "All power is given unto me in heaven and in earth," says Christ, "and lo, I am with you always, even unto the end of the world."

All good work is the Lord's work, whether done by us or through some other agency. But if we let him work through us, by yielding ourselves servants to obey (Rom. 6:16), and give him the glory of the work, he will accredit it all to us in the books of heaven. We will have no righteousness of our own, but, by believing his word, and yielding ourselves to him, he will give us the benefit of his righteousness. In all the good works possible to us as overcomers, while working out our own salvation "with fear and trembling," the apostle Paul says "it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:13.

But while it is true that we cannot do anything good without Christ, it is equally true that he cannot work out our salvation independent of us. He said to Jerusalem, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye *would not*." To the church to-day he says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Then our part is to let him come in, and to become passive instruments in his hands. We must let him feed us with the bread of life, which is his word (John 6:63), and resist not the Holy Spirit, whose temple we are if we let him come in. By so doing it becomes our privilege as well as duty to "walk even as he walked."

The process of overcoming is not a smooth operation. If we *suffer*, we shall also reign with him (2 Tim. 2:12); that is, sit with him in his throne, which is the overcomer's reward. The overcomer must endure chastisement. "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Mal. 3:2. This refining and purifying process involves some severe operations, holding over the fire until the dross has been burned out, and the Saviour's likeness appears in our characters. The same idea is expressed in John 15:2: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." This purging (or cleansing, as the Revised Version has it) may also be severe in some of

its operations. With the vine it means pruning, or cutting off superfluous branches or attachments. It is equivalent to the chastisement referred to in Hebrews 12, whereof all legitimate children of God are partakers.

The overcomer must resist temptation in various forms. He must resist the improper demands of appetite, and put away "all filthiness of the flesh and spirit." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Deception is another prominent evil that comes across the path of the Christian pilgrim. "There shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

And the violence of civil government comes in as a formidable obstacle in the way of the overcomer. A governmental power is revealed in Revelation 13, "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image to the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

The overcomer must pass through perilous times. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5. If we "turn away" from these formally "godly" people, we incur their enmity, and consequently the opposition of all the vicious characteristics here portrayed.

As a result, especially of this want of affection, this disposition to falsely accuse, and this despising of those that are good,—the loyal people of God in the last days, as in days gone by, will have to overcome betrayal by even family connections. "And the brother shall deliver up the brother to death, and the father the child; and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Matt. 10:21, 22.

If you, reader, have entered, or desire to enter, the race for the overcomer's reward, do not become discouraged at the straitness of the way. The apostle Paul was a great sufferer, but in the faith of Christ he could say that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Take courage; look away from feeble self to Him who is able to keep you even "from all appearance of evil." Drop in line with Paul, who could

say, "I delight in the law of God after the inward man." Rom. 7:22. You can have the same inward man that Paul had. Who was that inward man? Let us see. "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.

Take courage; Christ will also dwell in you by his Spirit—if you will let him. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also *will do it*"—if you let him. By letting him come in to dwell with you, and do the work for you, he will reward you according to the work which you let him do for you.

Do you ask how you can know if the work is being done for you? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23. These things are all in harmony with the law of God, which must witness to the righteousness of the overcomer's works wrought in the faith of Jesus Christ. Rom. 3:21, 22.

W. N. G.

"A HARD SAYING."

"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." John 6:53, 54. We read also that when Jesus spoke these words to the multitude in Capernaum, not only did the unbelievers murmur at him, but many of his disciples said, "This is a hard saying, who can hear it?" And they did not stop with speaking disparagingly of his words, but they "went back, and walked no more with him."

There are yet many, not only of unbelievers, but of professed disciples, to whom these words of the Saviour are "a hard saying." And this fact is made a pretext for imputing to the words some meaning foreign to their true import. And such readers wrest not merely these scriptures, but many others, from their practical sense. The reason why many people are indisposed to take the Scriptures as they read, is because they express more than is comprehended by the carnal or natural mind.

A few references to other scriptures may make this "hard saying" somewhat easier to the really inquiring mind. What is it to "eat the flesh, and drink the blood, of the Son of Man"? In the first chapter of John we have this record: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." Verses 1-3. In the fourteenth verse it is said that "the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." In all this we unmistakably recognize Christ; and it being the Word that became flesh, by the term

"flesh," which we are to eat, the word is clearly meant. When we eat the word, we eat his flesh.

But how do we drink his blood? Turning to Leviticus 17 we find such expressions as these: "The life of the flesh is in the blood." Verse 11. "The life of all flesh is the blood thereof." Verse 14. Then in drinking the blood of the Son we drink his life. And, coming back to John 6, we find his assurance that "the words that I speak unto you, they are spirit, and they are *life*." Hence, to imbibe the words of Christ is to drink his blood.

As "all scripture is given by inspiration of God" (2 Tim. 3:16), which Peter calls "the Spirit of Christ" (1 Peter 1:11), the Scriptures constitute the flesh and blood, or word, which we are to eat and drink in order to gain eternal life. From this we get some idea of the incalculable importance of the Scriptures. A few comparisons of Scripture texts will add force to our conclusion.

1 John 1:7 tells us that the *blood* of Jesus Christ cleanseth us from all sin. And Christ said to his disciples, "Ye are clean through the word which I have spoken unto you." John 15:3. Col. 1:14 says we have redemption through his *blood*. John 17:17 says that the same thing will be done for us, that is, we are to be sanctified through the *truth*, and that the *word* is the truth. All that Christ does for us he does through the word. The shepherds are commanded to feed the flock. "Feed my sheep," "feed my lambs," are injunctions of the Master. Upon what shall they feed the flock? When the Good Shepherd was on earth he declared to his Father, "I have given them thy word." John 17:14. Paul told the Ephesian elders (Acts 20:28) that the Holy Ghost had made them "overseers to feed the church of God." And he emphatically charged Timothy to "preach the word." Even as babes in Christ, the "sincere milk of the word" is to be the food upon which the disciples are to grow.

The word supplies every spiritual need. Let us draw one more comparison: "He that eateth my flesh, and drinketh my blood, *dwelleth* in me, and I in him." John 6:56. "If ye *abide* in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Chapter 15:7. "And he that keepeth his commandments *dwelleth* in him, and he in him." 1 John 3:24.

Then the disciple that eats and drinks the word will not have leanness of soul; will not become discouraged; will never become skeptical or backslidden; nor can he be deceived by false teachers. He will grow up to perfect manhood in Christ, and will always "be strong in the Lord, and in the power of his might." There is power in the word, which those who continually feed thereon may ever have with them. "The word of the Lord endureth forever."

If any have been suffering poverty of spirit, or been lacking in Christian experience, or been weak and wavering in the face of temptation, or inclined to follow the vagaries of this foolish world, it is plain to be seen that they have not been eating the proper food. They have not been feeding upon the flesh and blood of Christ. They have not been making his life a part of their own. "Wherefore do

ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55:2. W. N. G.

AFRAID OF THE TRUTH.

In Spokane, Wash., a few weeks ago, the Arena Debating Club, an organization of workingmen, challenged the Ministerial Association of that city to debate the Sunday closing of the World's Fair. The association accepted on the condition that they were not to debate with Seventh-day Adventists, nor to oppose the question presented from a Seventh-day Adventist standpoint. This is what the *Outburst* of that city, in its issue of January 28, says on the matter; and the *Outburst* is right, but what a confession on the part of the Ministerial Association! Do they feel satisfied with a position they cannot defend?

The Ministerial Association in accepting a challenge from the Arena Debating Club, a workingmen's association, to discuss the Sunday closing of the World's Fair, did so with some apparent qualms. Perhaps the "horny-handed" toilers of to-day are not good enough for these followers of the meek and lowly Carpenter of Bethlehem. In accepting the challenge it was done with the reservation that they would have no controversy with any sect to argue the ethics of Sunday worship from a Seventh-day Adventist standpoint. This was wise, for the Adventists and Jews are the only logical Sabbatarians in existence. Nowhere in the Bible is there warrant for the observance of Sunday as the Sabbath. Sunday was a pagan holiday in the Roman Empire in honor of the sun, as its name indicates. It was adopted by Emperor Constantine as a church holiday when he embraced Christianity. It has no more religious significance than Wednesday, named from the Norse god, Woden. Even were this not the case, we still have Christ's injunction that the Sabbath was made for man and not man for the Sabbath. The Puritan Sunday, that nightmare of intolerance, is as obsolete and no more to be observed to-day than is the Old Testament command, "Thou shalt not suffer a witch to live." But the clergy have not the candor nor the fearlessness to acknowledge these truths. They want to monopolize one day of the week for themselves, and in doing so, deny to others the right to do anything except to listen to their sermons. And this is one right that most people nowadays prefer to exercise by proxy.

The Infallible Test.—We cannot accept the claim of all in the world to-day who say that they are led by the Spirit of God. There are many who interpret the feelings of their own degenerate hearts as the impressions of the Spirit, and the promptings of their own fanciful minds as the Spirit's leading. As says the apostle, "they profess that they know God; but in works they deny him, being abominable and disobedient and unto every good work reprobate." We should settle forever this one fact in our minds,—the Spirit of God in us will lead us in the same direction and agree in every particular with the Spirit of God in his word. The Spirit and the word agree. 1 John 5:7. The word was written through the power of the Spirit of God. God changes not, therefore his Spirit always testifies to the same truths. It never contradicts itself, therefore there can be nothing but perfect harmony between its teachings in the word and every impulse and impression given by it to the heart of man. The one who possesses a heart that leads him contrary to the word of God may be certain that God is not

leading him, but that he is guided by that spirit which is opposed to God,—“the spirit that now worketh in the children of disobedience.” John says, “Many false prophets have gone out into the world,” and for this reason he admonishes us to “try the spirits whether they are of God.” God's word is the great divine tester. “To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.” By the test of the Bible let every theory and doctrine stand or fall, as it is proved true or false. Our only safeguard against being led into the various phases of fanaticism that are developing in the world in these last days is by taking careful heed to this divine and infallible guide book. F. M. W.

Doctrinal.

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

BIBLE COMFORT.

THERE'S comfort in God's holy book
For such as there for comfort look,
Sweet comfort in his word of grace
For all who truly seek his face;
Comfort by day, advice by night,
For souls that in his law delight;
Comfort in sickness, pain, and woe,
For those who there for comfort go;
Comfort for age as well as youth
In this exhaustless fount of truth:
Comfort when we may tempted be;
Jesus was tempted like as we;
When in some weak, unguarded hour
We're baffled by the tempter's power,
Then comfort mitigates the shame—
God understands our feeble frame.
If bowed 'neath sorrow and disgrace,
Like David in Uriah's case,
Soon as we hate and loathe our sin,
Christ sends the Comforter within.
'Mid all the anarchy and strife
Attendant on this present life,
There's comfort in each circumstance;
God's purposes are not by chance.
Comfort, though all of God we see
Comes darkly through a glass to me;
When, in that holy, happy place,
We shall behold him face to face,
Comfort, all those who enter in
Will be forever clear of sin,
Will never have another doubt,
And there will be no going out.

—Lucy B. Gregg.

THE POWER OF FORGIVENESS.

BY ELDER E. J. WAGGONER.

“AND, behold, they brought to Him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men.” Matt. 9:2-8.

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this: “I can understand and believe that God will forgive sin, but it is hard for me to believe that he can keep me from sin.” Such a person has yet to learn very much of what is meant by God's

forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that God has forgiven or does forgive their sins; but through failure to grasp the *power* of forgiveness, they deprive themselves of much blessing that they might enjoy.

Bearing in mind the statement concerning the miracles, that “these are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name,” let us study the miracle before us. The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin.

Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when God forgives sin the change is in himself, and not in the man. It is thought that God simply ceases to hold anything against the one who has sinned. But this is to imply that God had a hardness against the man, which is not the case. God is not a man; he does not cherish enmity, nor harbor a feeling of revenge. It is not because he has a hard feeling in his own heart against a sinner that he forgives him, but because the sinner has something in *his* heart. God is all right,—the man is all wrong; therefore God forgives the man, that he also may be all right.

When Jesus, illustrating the forgiveness of sin, said to the man, “Arise, take up thy bed, and go unto thine house,” the man arose and went to his house. The power that was in the words of Jesus, raised him up, and made him walk. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all time to come, provided, of course, that he kept the faith. This is illustrated by the Psalmist, when he says: “I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” Ps. 40:1, 2.

There is life in the words of God. Jesus said, “The words that I speak unto you, they are spirit, and they are life.” John 6:63. The word received in faith brings the Spirit and the life of God into the soul. So when the penitent soul hears the words, “Son, be of good cheer; thy sins be forgiven thee,” and receives those words as the living words of the living God, he is a different man, because a new life has begun in him. It is the power of God's forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins.

In the case before us, the man received new life. His palsied condition was simply the wasting away of his natural life. He was partially dead. The words of Christ gave him fresh life. But this new life that was

given to his body, and which enabled him to walk, was but an illustration, both to him and to the scribes, of the unseen life of God which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in Christ.

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are "hard to be understood." First read Col. 1:12-14: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." See the same statement concerning redemption through Christ's blood, in 1 Peter 1:18, 19; Rev. 5:9.

Mark two points: We have redemption through Christ's blood, and this redemption is the forgiveness of sins. But the blood is the life. See Gen. 9:4; Rev. 17:13, 14. Therefore Col. 1:14 really tells us that we have redemption through Christ's life. But does not the Scripture say that we are reconciled to God by the death of his Son? It does, and that is just what is here taught. Christ "gave himself for us, that he might redeem us from all iniquity." Titus 2:14. He "gave himself for our sins." Gal. 1:4. In giving himself, he gives his life. In shedding his blood, he pours out his life. But in giving up his life, he gives it to us. That life is righteousness, even the perfect righteousness of God, so that when we receive it we are "made the righteousness of God in him." It is the receiving of Christ's life, as we are baptized into his death, that reconciles us to God. It is thus that we "put on the new man which after God is created in righteousness and true holiness," "after the image of him that created him." Eph. 4:24; Col. 3:10.

Now we may read Rom. 3:23-25, and find that it is not so very difficult: "For all have sinned, and come short of the glory of God; being justified [that is, made righteous, or doers of the law] freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [sending away] of sins that are past, through the forbearance of God."

All have sinned. The whole life has been sin. Even the thoughts have been evil. Mark 7:21. And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of God; therefore God in his mercy puts his own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of his grace. He does this by his words, for he declares—speaks—his righteousness into and upon all who have faith in the blood of Christ, in whom is God's righteousness; "for in him dwelleth all the fullness of the Godhead bodily." And this declaring or speaking the righteousness of God upon us, is the remission or taking away of sin. Thus God takes away the sinful life by putting his own righteous life in its place. And this is the power of the forgiveness of sin. It is "the power of an endless life."

This is the beginning of the Christian life. It is receiving the life of God by faith. How is it continued?—Just as it is begun. "As

ye have therefore received Christ Jesus the Lord, so walk ye in him." Col. 2:6. For "the just shall live by faith." The secret of living the Christian life is simply that of holding fast the life which, received at the beginning, forgives the sin. God forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to himself by taking away his rebellion, and making him a loyal and law-abiding subject.

"But it is difficult to understand how we can have the life of God as an actual fact; it can't be *real*, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can't understand it? Of course not, for it is a manifestation of "the love of God that passeth knowledge." But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

THUS far have we seen signs in the sun, moon, and stars, and indications in the social and political worlds that prove that the Lord is at hand. We will next consider the conditions to be found in the physical world just before the end, and determine if these conditions have already been fulfilled.

The Lord tells us, as recorded in Heb. 1:10, 11, that the earth shall "wax old as doth a garment," and already do we see that which indicates that it is in its declining years. Earthquakes, failure of crops, and many other physical phenomena and disabilities, show that the earth has lost its freshness of youth and its strength of maturity, and that now it is fast hastening towards its final dissolution. The constantly increasing sterility of the soil is a matter of no little concern to agriculturists, and when we come to compare its power of production to-day with its power a few hundred years ago, the difference is indeed startling. Herodotus, in describing the great fertility of the soil of the ancient province of Babylon, says:—

Of all the countries that we know of there is none so fruitful in grain. It makes no pretensions indeed of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield two hundred fold. The blade of the wheat plant and barley plant is often three or four fingers in breadth. As for the millet and sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country.

Christ incidentally teaches the enormous yield of the soil in his day. In the parable of the sower, he says that the ground "brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold." This was no doubt a fair statement of the yield of grain at that time. The range was between thirty and one hundred fold.

If grain in the days of Herodotus yielded two hundred fold and in the days of Christ

one hundred fold, what shall we think of the yield of to-day, when twenty, fifteen, ten, or even fivefold in some parts of the world is considered a bounteous harvest? Surely there has been a great change, indicating a marked decrease in the producing power of mother earth. The earth is indeed "waxing old as doth a garment." We are in the days of its decline, and not again this side of the rejuvenating and restoring fires of the last day will it regain its old-time fertility and freshness.

The frequency and increase of earthquakes have been especially noticeable during the last few centuries, and more especially during the last few decades. Says the *Christian Statesman* of July 17, 1875: "The continued occurrence and great severity of earthquakes has distinguished the period in which we are now living above all others since the records of such phenomena began to be generally observed."

Previous to the beginning of the Christian era the number of recorded earthquakes averaged one in 112 years. From the beginning of the sixteenth to the close of the eighteenth century there occurred an average of nine earthquakes every year. From the close of the eighteenth century to the year 1850, a period of fifty years, an average of sixty-four earthquakes are recorded for every year; and for the eighteen years from 1850 to 1868 the average amounted to 277 earthquakes per year. Since 1868 we have not statistics at hand to show the average, but there certainly has been no falling off in their frequency, but rather an increase. The last date given was a memorable one in earthquake phenomena, especially in the casualties occurring in consequence. Over one hundred thousand persons perished in that year by earthquake disaster, in addition to the immense loss occasioned to property. The remarkable increase of these phenomena surely indicates that important changes are taking place in the physical world, changes which must soon result in final catastrophe.

Many of these earthquakes have caused mighty ocean upheavals. Islands have entirely disappeared; and where before was a watery waste, islands have arisen as if by magic. Our Saviour, in his great prophetic discourse before referred to, speaks of these ocean disturbances: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity;

THE SEA AND THE WAVES ROARING;

men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21:25, 26.

By the "sea and the waves roaring" reference is no doubt made to the great ocean disturbances and tidal waves which during the last few years have caused such loss of life and property, and so much comment and widespread alarm. As says *Harper's Magazine*: "That most horrible phenomena, the tidal wave, how many struggling mortals has it swept back into the deep! What countless ships has it crushed against the shores! What mighty cities has it plundered of life and wealth, strewing their streets with ocean sand, and peopling their palaces with sea monsters!"

The accounts given of some of these tidal waves are graphic and thrilling, but more startling and terrible must they have appeared to those who witnessed or felt their fury. A

writer in the journal named above thus describes his experience:—

I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock with a *fearful roar* now took place. I called to my companions to run for their lives on to the pampa. Too late; with a *horrible crush* the sea was on us, and at one sweep dashed what was Iquique onto the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves *surged and roared and leaped*. The cries of human beings and animals were frightful.

The British Vice Consul gives the following account of a similar scene he witnessed at Arica:—

Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea; anchors and chains were as pack thread. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an *awful rush*, carrying everything before it, in its terrible majesty, bringing the shipping with it, sometimes turning in circles, as if striving to elude their fate.

The New York *Herald*, in speaking of the tidal disturbances at St. Thomas, says the waves were *fully fifty feet high*, and moved at the rate of *one thousand miles an hour*, with a *roar that was exceedingly frightful*.

The Scripture says that the "sea and the waves roaring" shall constitute a sign of the end. It will be noticed in the quotations given above that almost the exact words of Scripture are employed in the descriptions given of the tidal disturbances. Unconsciously and doubtless unknowingly these writers duplicated in their account the words of the prophetic prediction. This duplication of terms may be a mere coincidence, but the startling events described must be looked upon as pre-saging speedy changes in the history of the world, as predicted by the prophecy. The poet Cowper thus speaks of these indications and their portent:—

"The world appears
To toll the death bell of its own decease;
And by the voice of all its elements,
To preach the general doom. When were winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barrier, deluging the dry?
Fires from beneath and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies. The old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest;
And nature seems with dim and sickly eye
To wait the close of all."

As thoughtful men regard these increasing phenomena and signs—war, famine, disease, and fearful unrest in the social and political worlds, and unaccountable spectacles in the world of nature—they are led to ask the question, What may we next expect? As says the Scripture, their "hearts [are] failing them for fear and for looking after those things that are coming upon the earth."

We are living in portentous times. The very air pulsates with danger. The very foundations of our social, political, and natural worlds seem shaking. This earth presents an unsafe place for refuge from the coming storm of wrath. There is no refuge, no security outside of the great Creator. Christ's coming will quell the rage of battle, and above old ocean's roar will be heard once more that same voice that stilled Galilee's wild tempest, saying, "Peace, be still." Yes, peace will that glad day bring to the righteous, but anguish and distress to the wicked and impenitent. The picture is both bright and darkly foreboding.

Reader, is Christ your Saviour to-day?

Has he spoken peace to your soul? Do you rest in his love, and rejoice in the prospect of soon greeting him in glory? If you do, then the ravages of disease, the din of battle, or the roar of old ocean's turbulent waters, need not alarm you. If you are hid in Christ, he will preserve his own. The earth may be removed, and the mountains carried into the midst of the sea, but you will stand, upheld by his mighty hand and shielded in the bosom of his love. But if you know him not, fearful to you will be the day of his visitation. While mercy pleads, follow her gentle drawings. Soon shall her voice be hushed; and, if unprepared, the cry will go up from your sin-burdened heart, "Too late, too late." Now is the accepted time, now is the day of salvation. To-day mercy's gate is open; enter while opportunity is afforded.

GOD IS LIGHT.

BY G. S. HONEYWELL.

THE apostle tells us that "God is light, and in him is no darkness at all." He is a pure light. He is the Source and "the Father of lights" in the physical as well as in the spiritual world. In Dan. 2:22 we read that light dwelleth with him, that is, light inhabits the throne of God and he dwells in it (1 Tim. 6:16), and it is distributed by divine investment throughout the starry expanse. This thought is brought out in Job 25:5: "Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight." Light is the servant of the Lord and the companion of his word; he said, "Let there be light, and there was light."

The stars which shine with such brilliancy are not pure lights, but only reflect light from their source, the throne of God, as the moon does from its source, the sun. Astronomers tell us that the sun shines with 600,000 times the brightness of the moon. But notice the change which is to take place in these orbs of light, as foretold in Isa. 30:26. In the new earth state the moon is to shine with the brightness of the sun. Its brilliancy will be increased many thousand times; but the sun will only shine with seven times its present brightness. The sun does not preserve its present ratio of brightness in comparison with the moon.

Let us examine the Scriptures a little further and see if we can discover a reason for this remarkable change. In the twenty-first chapter of Revelation we read that, in the Eden to come, Christ's throne and tabernacle shall be here upon the earth; "and the city had no need of the sun, neither of the moon, to shine in it; for . . . the Lamb is the light thereof." You will notice that the moon is relatively near the earth, and when Christ's throne of glory is established on the earth, the moon becomes a luminary of surpassing brilliancy, evidently because of its close proximity to the throne of Christ. In view of these facts, is it at all strange that when our Saviour died on Calvary, the earth trembled, and the sun bore witness to him as its Creator and Source of light, by putting on the garb of mourning for its dying Lord? Matt. 27:45, 51.

Our God is a prophetic light, for "in him is no darkness at all." In every sense Christ is the light of the world, and without him we grope in darkness at midday. The future is the secret of the Almighty (Dan. 2:28), but

he revealeth his secret unto his servants the prophets (Amos 3:7), and through this means he maketh known to his people what shall be in the latter days. His revealed word is "a lamp unto our feet and a light unto our path;" and by it we are enabled to walk in the freshness of the morning light of unborn history.

The Lord is a spiritual light, penetrating the darkest clouds of unbelief. "The Lord is my light, and my salvation." He is that light which bringeth salvation. As before stated, light is the servant of God, and the companion of his word. This companionship is so sacred that light will not go where the word is rejected. How important then that the world have an opportunity to hear the word pure and simple! So the Lord says: "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Jer. 23:28, 29.

Christ is the true light that lighteth every man that cometh into the world. "Look unto me and be ye saved, all the ends of the earth," is the kind invitation. By steadfastly gazing into his face, we become changed into the divine image. As we draw near to the Lord by living faith, and put on the Lord Jesus Christ, we become a light by reflection that cannot be hid. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. In this manner we are to be the disciples of Christ, walking in the light and bringing forth much fruit to the glory of God. As the receiving of God's word brings light, and the light salvation, so in like manner the rejection of the word brings darkness, and that darkness death. Christ said of the Jews, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Let us follow the light into the perfect state, and notice what are some of its effects upon the children of God in the Eden to come. We are told that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4. When Christ appeared on the mount of transfiguration, "his face did shine as the sun, and his raiment was white as the light," for he received glory of the Father. And when Moses came down from the presence of the Lord, his face reflected the glory of the Lord so that the children of Israel could not steadfastly behold him. But in the world to come, the Eden restored, the righteous "shall shine as the brightness of the firmament, and . . . as the stars forever and ever."

Akron, Ohio.

"KEEP thy heart with all diligence." What more beautiful than a frank, open-hearted boy or girl, who keeps nothing from father or mother! This close confidence between parents and their big boys or girls is one of the finest things this side of heaven. It indicates pure hearts on both sides; and the parent who enjoys this confidence may thank God and take courage."

"You cannot get converted without first repenting scripturally, nor can you get sanctified unless you are first converted."

CHRIST AND THE SABBATH.

BY ELDER I. E. KIMBALL.

A VERY common argument urged against the keeping of the Sabbath according to the commandment is that we must build no fires, nor pick up sticks, etc., etc., according to the requirement of God upon ancient Israel. So they say, "We cannot do this," and consequently release themselves from keeping the Sabbath.

But are not such hasty in so summarily setting aside the commandment? Let us see. The commandments and every word of Scripture were in force when Christ, the Great Teacher, came among men. He lived the Scriptures, and taught the Scriptures, as he desired every man who ever lived to do and teach them. He was "the true light which lighteth every man that cometh into the world." John baptized unto repentance, and Christ came to him for baptism. But John forbade him, knowing his holy life and that he had nothing to repent of. Christ rejoined, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He desired in this, as in everything else, to take every step his disciples were required to take.

But did he keep the first day of the week?—No. Now as he fulfilled all righteousness, and requires us only to follow in his steps, are we required to keep it? Did he keep the Sabbath, which came, as we read, on the day before the first day of the week? Matt. 28:1. We answer, with all assurance and positiveness, He did. But here some equivocate, and decide, with the hypocrites of old, that Christ broke the Sabbath. And this same class declare, as stated above, that if we keep the law we must not have fires, etc.

In the twelfth chapter of Matthew we find the Jews accusing Christ of Sabbath breaking. According to their conception of Sabbath keeping he was a Sabbath breaker; but was their conception of it true?—No; for Christ said they had "condemned the guiltless," and declared his work on that day to be lawful. Now whatever is lawful is fully accordant with law. He illustrates the nature of his work by asking his accusers, "If a sheep should fall into a pit, would you not pull him out?" "Oh, yes!" "And will you not loose your ox and lead him away to watering?" "Oh, yes!" "Why?" "Oh, the sheep was suffering, dying in the pit, and the ox was suffering for want of water!" "Well, here is a woman whom Satan has bound in infirmity and suffering, lo, these eighteen years; shall I not loose her?"

He addressed these accusers as hypocrites, and evidently they were. But what shall we say of those to-day who ply the same argument? The suffering sheep may be saved, the suffering ox may be released from his suffering, and it is all lawful, according to the strictest terms of God's law; but the poor souls of to-day, suffering, yea, even freezing to death, must not build a fire. No one may build one for him; he must suffer on. The law says you must not cook, but here comes in a starved wretch, weak and hungry; no, you must not prepare anything for him. But if Christ interpreted the law correctly, all this quibbling is unlawful. To build a fire or do what is necessary to alleviate suffering is lawful, for the Sabbath was made for man, and not man for the Sabbath. But if fire is unnecessary, as was in the case of Israel in the wilderness, then it would be just as sinful to build it now as then.

Miscellaneous.

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

THE THREE WATCHWORDS.

To watch, to wait, to work;
Ah me, the fiery sun,
The level, treeless, barren, dew-drained fields—
I would the work was done!

To watch, to work, to wait;
Ah me! the tedious roar
Of wreck-strewn oceans overroofed with clouds—
I would the watch were o'er!

To wait, to work, to watch;
Ah me! thou absent Friend,
Comest thou quickly? So thou saidst. I would
The waiting had an end!

My soul, be still and strong.
Sight follows after faith
In all advancement of the true and good;
He cometh as he saith.

My soul, be still and strong.
Here on thy Lord's estate
No place is useless, no experience vain;
Work on, watch on, and wait.
—*Examiner and Chronicle.*

OVERCOME AS CHRIST OVERCAME.

BY MRS. E. G. WHITE.

"FORASMUCH then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

The world's Redeemer passed over the ground where Adam fell because of his disobedience to the law of Jehovah. The only-begotten Son of God came to our world as a man, to reveal to the world the fact that men through divine power could keep the law of God. Satan, the fallen angel, had declared that no man could keep God's law, and he pointed to the disobedience of Adam as proving the declaration true. But the Son of God placed himself in man's stead, and passed over the ground where Adam fell, and endured temptation stronger than ever was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner in which every tempted soul may resist the evil one. He referred the tempter to the inspired record and said, "It is written." Christ overcame the temptations as a man, by relying solely upon the word of God; and every man may overcome as Christ overcame.

We need not place the obedience of Christ by itself as something for which he was particularly adapted, because of his divine nature; for he stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from

Satan his control of man, and he could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity must overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to his nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of his humanity. The obedience of Christ to his Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in his own divine person could do, but what he could do through humanity. Through faith man is to be a partaker of the divine nature, and to overcome every temptation wherewith he is beset. It was the Majesty of heaven who became a man, who humbled himself to our human nature; it was he who was tempted in the wilderness and who endured the contradiction of sinners against himself.

We are not to serve God as if we were not human, but we are to serve him as those who have been redeemed by the Son of God and through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We shall never gain strength in considering what we might do if we were angels; but as obedient children we are to turn in faith to Jesus Christ, and show our love to God through obedience to his commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change, making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The Garden of Eden, with its foul blot of disobedience, should be carefully compared with the Garden of Gethsemane, where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon him. Listen to the prayer of the only-begotten Son of God, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." And the second time he prayed, saying, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." And the third time he prayed, saying the same words. Oh, it was here the mysterious cup trembled in the hands of the Son of God! Shall he wipe the bloody sweat from his agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world roll up before him. "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him."

The conflict is ended. Jesus consents to endure the curse of sin. He was obedient unto death, even the death of the cross. Here we see what was involved in Adam's disobedience, and what the obedience of the Son of God means to us. Adam did not consider what would be the consequences of disobedience. He did not set his mind in defiance against God, nor did he in any way speak

against God; he simply went directly contrary to his express command. And how many to-day are doing the very same thing, and their guilt is of much greater magnitude, because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to reckon what would be the result of his disobedience.

With the after sight we are privileged to have in this age, we can see what it means to disobey God's commandments. Adam yielded to temptation, and we have sin and its consequences laid distinctly before us. Reasoning from cause to effect, we see it is not the greatness of the act of disobedience which constitutes sin; but the fact of variance from God's expressed will in the least particular, for this is a virtual denial of God, a rebellion against the laws of his government. The happiness of man is found in obedience to the laws of God. In obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow, and still find peace and joy. Were each one left to follow his own way, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands, and man would grasp the reins. The law of self would be erected. The will of man would be made supreme; and the high and holy will of God would be dishonored, disrespected. To what extent man would choose to follow the promptings of his selfish heart it is impossible to tell. But whenever man chooses his own way, there is controversy between the man and God.

THE FAITHFULNESS BEHIND GOD'S PROMISES.

BY C. H. EDWARDS.

How good the Lord is to give to us, poor, doubting children that we are, so many assurances of his willingness and power to do for us all that we need. He does not give these proofs because they make the promises more sure, but he does it that our faith in his ability to fulfill them may be strengthened. He does it so that we, when in our weakness we doubt him, and, like Peter, begin to sink beneath the billows of life, might look about us, and see the evidence of his power, and the pledges he has made to use that power in our behalf. With this in view, let us read: "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40:26. As we obey this command, and "lift up our eyes," and "behold . . . these things," what will we see? Let the following description tell us:—

Go with me to yonder "lighthouse of the skies." Poised on its rocky base, behold that wondrous tube which lifts the broad pupil of its eye high up as if gazing instinctively into the mighty deep of space. Look out upon the heavens and gather into your eye its glittering constellations. Pause and reflect that over the narrow zone of the retina of your eye a universe is pictured, painted by light in all its exquisite and beautiful proportions. Look upon that luminous zone which girdles the sky,—observe its faint and cloudy light. How long, think you, that light has been streaming, day and night, with a

swiftness that flashes it on its way 12,000,000 of miles in each and every minute? How long has it fled and flashed through space to reach your eye and tell its wondrous tale? Not less than a century has rolled away since it left its home. . . . Place your eye for one moment to the tube that now pierces that seeming domain of night, and, lo! 10,000 orbs, blazing with light unutterable, burst on the astonished sight. . . . Look once more. The vision changes; a hazy cloud of light now fills the field of the telescope. Whence comes the light of this mysterious object? Its home is in the mighty deep, as far beyond the limit you had vainly fixed,—10,000 times as far,—as that limit is beyond the reach of human vision. And thus we mount, and rise, and soar, from height to height, upward, and even upward still, till the mighty series ends, because vision fails, and sinks, and dies.

One more description:—

We come to the nearest portion of that vast congeries of stars which we denominate the Milky Way, composed of not less than one hundred millions of suns, and of such vast proportions that light flashing at the rate of 12,000,000 miles in a single minute, could not cross its deepest range in less than ten thousand years. Leaving the milky way and plunging yet deeper into space, we find other milky ways, grander, and more populous in stars even than our own, until at last our telescopic ray extends so deeply that its length . . . fails to plunge across any other mighty depth, and we stand wondering and awestruck on the very threshold of infinitude.—*Astronomy of the Bible*, pp. 246, 300.

Reader, how many of those shining worlds, think you, there are? "The host of heaven cannot be numbered." Jer. 33:22. Yet, as said above, our Heavenly Father "bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power." It does not take all his wisdom and power simply to number and name those glorious orbs, but he keeps them all in their places, so that "not one faileth." The following will give some faint idea of the care he has over his creative works, so they do not fail:—

Should the rotation of the earth on its axis be increased by five seconds of time in twenty-four hours, all the time keepers in all the watch towers of the world would proclaim the fact; all the stars would fail to keep their appointed meridian transits, and would, in sympathy with the great orbs of light, linger in their nocturnal march. The bursting out in the heavens of a thousand fiery comets in a single night could produce no such mortal terror to the astronomer as this falling backward of the mighty sphere of the starry universe for one single second in twenty-four hours, for it would speak the doom of the universe in announcing that God's right arm was growing heavy, and his omnipotent will was beginning to stagger under the weight of 10,000,000 of rolling worlds. Should such an event ever occur, . . . when the astronomer shall wistfully look through "optic tube" for the coming of the faithful star which, prompt to the thousandth of a single second, has traversed his meridian, and, lo! the star lingers in its journey, seconds ebb slowly away and merge into minutes, and at last the star appears, no matter if with its wonted beauty, the astronomer stands aghast, and well may he tremble, for the powers of the heavens are smitten, and God is deserting the universe which sprang into being at his divine command. Human confidence and faith would be gone forever, and no remedy could avail to rectify the wrong.—*Id.*, p. 276.

Walker, Mass.

(To be continued.)

"UNTIL we have learned to be happy when the sun does not shine, we are not truly happy persons."

"EVERYONE who wants to be saved must make application in person to God through Jesus Christ."

"THINK more and talk less, and more will be said that is worth hearing. 'Let every man be slow to speak.'"

BOTH THE SABBATH AND SUNDAY OBSERVED BY CONSTANTINE.

In many a history of the Christian church and in treatises on the "Sabbath" we find the Edict of Constantine ordaining that on the "venerable day of the sun" the magistrates and people residing in the cities should rest, and all workshops should be closed, but not one of these modern writers tells us that this same Constantine ordained that the Sabbath should also be observed in the same manner as the Lord's day. Yet, if the writer will look at Eusebius *De Vita Constantini* ("Life of Constantine"), book 4, chap. 18, page 263, *et seq.*, of the edition published at Leipsic, 1830, he will find written in Greek the words which, translated, may be correctly rendered as follows:—

"And he [Constantine] also decreed that it was fitting to observe as a day of prayer the day which is truly the first and chief of days, which is really the day of the Lord and Saviour; and deacons and ministers consecrated to God by him, men orderly as to gravity of life and every virtue, were appointed guardians of his entire household; and sparmen, trusty body guards, equipped with habits of good will and with faith, were instructing their imperial master in pious ways, they themselves in no less degree honoring the day of the Lord and Saviour and on them [*i. e.*, those days] offering prayers which were pleasing to the emperor.

"The blessed one [the emperor] urged that all men should do likewise, he being earnestly desirous that he might by gentle means cause all men to become God fearing. Wherefore, he exhorted all those who were living as citizens under the Roman Government to be at leisure [for all Roman citizens to rest] on the days named after the Saviour, and in like manner to honor the Sabbath days also, in order, as it seems to me, that they might call to mind what had been done on these days by the Saviour of all.

"And while instructing all of the soldiers to honor diligently the day of the Saviour, which is also called the day of light and of the sun, he granted leisure to those who held the inspired faith to devote themselves, without hindrance, to the church of God, that they might offer up their prayers without any interference."

Eusebius is often called the "Father of Church History," and words like the above, written by himself, are certainly entitled to great weight. They prove conclusively that, as late as the time of Constantine, who died 340 A. D., Sunday observance was not substituted for that of the Sabbath, for the Sabbath was also honored in the same manner as was the Sunday. These words of Eusebius are also in harmony with those of Socrates, another church historian, who wrote more than a century later, and who says:—

"For although almost all churches throughout the world celebrate the sacred mysteries [the memorial of the last supper] on the Sabbath [seventh day] of every week, yet the Christians of Alexandria and at Rome, on account of some ancient tradition, refuse to do this. The Egyptians in the neighborhood of Alexandria, and the inhabitants of Thebias, hold their religious meetings on the Sabbath, but do not participate in the mysteries."

With these facts before them, facts which no scholar will deny, we ask our readers to inform us when the apostolic change of the

Sabbath from the seventh to the first day of the week took place. Gradually?—No. There was no thought—there could have been no intention—to substitute the one for the other till long after this time. Let modern writers or pulpit orators say what they will, no more authoritative words can be found than those we have quoted. Facts are stubborn things.—*The Outlook.*

JESUS AND THE PROMISES.

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." 2 Cor. 1:20.

JESUS, our Lord, stands forever connected with the way of the promise. Only as we know him do we know the light, life, and liberty of the heirs of promise; and, as surely as we wander from him, we roam into bondage. Oh, for grace to abide in him, that we may possess all the good things of the covenant made with us in him!

The Gate of the Promises.—Through him the Lord is able to enter into gracious engagements with guilty men. Until "the Seed of the woman" had been appointed to be the Mediator between God and man, no messages of comfort could be sent to the offending race. God had no word for sinners till the Word of God undertook to be made flesh, and to dwell among us. God could not communicate his mind of love to men except through Jesus, the Word. As God could not come to us apart from the Messenger of the covenant, so we could not approach to him except through the Mediator. Our fears drive us away from the Holy One till we see in the Son of God a Brother full of tender sympathy. We come to God through the humanity of his Son, and especially through that humanity suffering and dying on our behalf.

The Sum of All the Promises.—When God promised his Son to be ours, he gave us in him all things necessary for our salvation. Every good gift and every perfect gift will be found within the person, offices, and work of our Redeemer. All the promises are "in him." If you would add them up, or make a long catalogue of all the blessings which they secure to us, you may save yourself the pains, and be happy to know that this is the full total—the Lord has given us his Son Jesus. As all the stars are in the sky, and all the waves are in the sea, so are all covenant blessings in Christ. We cannot think of a real blessing outside of our Lord; he is all in all. On this thread all pearls are strung; in this casket all gems are contained.

The Guarantee of the Promises.—He that spared not his own Son will deny nothing to his people. If he had ever thought of drawing back, he would have done so before he had made the infinite sacrifice of his only-begotten Son. Never can there be a suspicion that the Lord will revoke any one of the promises since he has already fulfilled the greatest and most costly of them all. "How shall he not with him also freely give us all things?"

The Confirmer of the Promises.—They are "in him yea, and in him Amen." His coming into our nature, his standing as our federal Head, and his fulfilling of all the stipulations of the covenant, have made all the articles of the divine compact firm and enduring. Now is it not only kind but just with God to keep his promises to men? Since Jesus has ren-

dered, on man's behalf, a full recompense to the divine honor which sin has assailed, the justice of God unites with his love in securing the carrying out of every word of promise. As the rainbow is our assurance that the world shall never be destroyed by a flood, so is Jesus our assurance that the floods of human sin shall never drown the faithful kindness of the Lord. He has magnified the law, and made it honorable; he must be rewarded for his soul travail, and therefore all good things must come to those for whom he died. It would be an unbinging and dislocation of all things if the promises were now to become of none effect after our Lord has done all that was required to make them sure. If we are indeed one with the Lord Jesus Christ, the promises are as sure to us as the love of his Father is to him.

The Remembrancer of the Promises.—He pleads with God on our behalf, and his plea is the divine promise. "He made intercession for the transgressors." For the good things which he has promised the Lord will be inquired of by us that he may do them for us; and that this inquiry may be carried out under the most encouraging circumstances, behold, the Lord Jesus himself becomes the Intercessor for us; for Zion's sake he doth not hold his peace, but day and night he makes remembrance of the everlasting covenant, and of the blood whereby it was sealed and ratified. At the back of every promise stands the living, pleading, and prevailing High Priest of our profession. We may forget the faithful promise, but he will not; he will present the incense of his merit, and the engagements of God on our behalf, in that place within the veil where he exercises omnipotent intercession.

The Fulfiller of the Promises.—His first advent brought us the major part of the blessings which the Lord has foreordained for his own, and his second advent is to bring us the rest. Our spiritual riches are linked with his ever adorable person. Because he lives, we live; because he reigns, we reign; because he is accepted, we are accepted. Soon, at his manifestation, we shall be manifested; in his triumph, we shall triumph; in his glory, we shall be glorified. He is himself the Alpha and the Omega of the promises of God; in him we have found life as sinners; in him we shall find glory as saints. If he be not risen, our faith is vain; and if he come not a second time, our hope is a delusion; but since he has risen from the dead, we are justified; since he will come in the glory of the Father, we also shall be glorified.

Reader, what hast thou to do with Christ? All will depend upon thine answer to this question. Dost thou rest alone in him? Then the Lord has promised to bless thee, and do thee good; and he will surprise thee with the amazing manner in which he will do this unto thee. Nothing is too good for the Father to give to the man who delights in his Son Jesus.—*Spurgeon.*

HOW TO BE HAPPY.

O CHRISTIAN young woman, if you would make yourself happy, and win the blessing of Christ, go out among the destitute! A loaf of bread or a bundle of socks may make a homely load to carry, but the angels of God will come out to watch, and the Lord Almighty will give his messenger hosts a charge, saying, "Look after that woman; canopy her with

your wings, and shelter her from all harm." And while you are seated in the house of destitution and suffering, the little ones around the room will whisper, "Who is she? Ain't she beautiful!" and if you will listen sharply, you will hear dripping down through the leaky roof, and rolling over the rotten stairs, the angel chant that shook Bethlehem, "Glory to God in the highest, and on earth peace, good-will to men."—*Sel.*

NUMBERS 14:39.

BY J. E. GREEN.

"And Moses told these sayings unto the children of Israel; and the people mourned greatly."

THE "sayings" that Moses told unto the children of Israel were the threatenings that the Lord made when the people murmured against him as they listened to the evil report of the ten spies concerning the land of Canaan. See Num. 14:26-37. The people had murmured and rebelled again and again, notwithstanding God had manifested such love, and patience, and care for them all their tedious journey thus far. And now when they were on the verge of the promised land, they must murmur and rebel again. This was once too often, and now the decree was passed that for forty years they must wander in the desert, until all that generation should lie down in death, and then their children should go up and possess the land.

What disappointment, regret, and remorse must have seized them as they beheld the promised inheritance fade from their view, and they realized that it never could be theirs to enjoy the beauties and riches of that land, which had for so many generations been the hope of their people—the land that was promised to Abraham, to Isaac, and to Jacob; but in the desert must they wander until they should close their eyes in death! After passing a weary, sleepless night, they rose early, as one man, and came to Moses with confession, saying, "We have sinned, but we are now ready and will go up unto the place which the Lord hath promised." Moses said, "Go not up, for the Lord is not among you." Nevertheless, they presumed to go up unto the hilltop, and as a result the Amalekites and Canaanites came down and discomfited them, for Moses and the ark of God had tarried in the camp.

This incident reminds one of a time long before, when Noah for many years labored to prepare a place of refuge from the gathering storm of God's wrath, meanwhile pleading with men to flee from the wrath to come. But they laughed him to scorn, until the rain began to fall, and then no doubt many clustered around the ark confessing their sins and pleading to be taken in. But alas! it was too late; an angel had shut the door, and no man might open it. I turn my eyes forward now, and I see another day coming,—a day of darkness and of gloominess; a day of clouds and of thick darkness; a day when "the heavens shall depart as a scroll, and every mountain and every island shall be moved out of their places;" a day when mercy will plead no longer, for Christ will have risen up and closed to the door and no man can open it.

At that day many will come with pleadings to be sheltered from the wrath of a long-suffering God; but, alas, it will be too late! Oh, how bitter will be the cry that will go up then, "The harvest is past, the summer is ended,

and I am not saved! How many gracious calls have I refused to listen to! how many times God sent his warning messages to me, but I closed my ears to them! how many times have I heard the still, soft, pleading tones of my Saviour's gentle voice, but I laughed him to scorn! Now it is too late; never shall I hear them more." Then will go up one long, pleading, agonizing cry, "Lord, Lord, open unto us; we are ready now to do thy bidding and to go up and possess the land." But the answer then will be, "Depart; you have made your choice, and now there is no more opportunity given for any to enter."

Oh, the agony of such a time as that! But is there not a brighter picture with which to close the scene? Yes, praise the Lord, there is. As faithful Noah, and Caleb, and Joshua stood firm and true amid the surrounding rebellion, so God will have a tried people who will come up in that day clad in the garments of salvation, a little handful of people who will have washed their robes in the blood of the Lamb, and have come up through great tribulation. And now their labors, their cares, their sorrows, their agonizing pleadings, are all past, and they stand calm and unmoved amid the surrounding destruction; joy lights up every countenance, and praise bursts forth from every lip, "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion, forever and ever. Amen."

Reader, you and I may share in that song, and the time is near.

Hebron, Wisconsin.

INFIDEL CREDULITY.

THOSE who boast that they believe nothing are frequently the first to believe almost anything. The human mind is pendulous, and swings back and forth, from utter faithlessness to blind credulity. Thus, the man who believes nothing that he cannot understand, believes in a creation without a Creator, in laws without a lawgiver, and in scientific theories which are so absurd that the men who invent them speedily throw them overboard, but not until they have been formally adopted by men who know nothing of the facts in the case, but simply believe anything that will encourage them in unbelief, and doubt everything which would lead them to a true faith.

Unbelief is exceedingly illogical. The man whose faith is limited by his vision, never would invent, never would discover, anything. He lives in his own narrow world. What he can see and feel is his, but his mind has no reach beyond. There have been numerous instances of the most blind and undistinguishing credulity on the part of the men who profess to be very skeptical. Multitudes of the infidels of other years who believed neither in God nor the devil, neither in souls nor in spirits, were brought to believe in the "spiritual manifestations" which are current, and to swallow communications and theories and doctrines which would have taxed the powers of Jonah's fish. The man who has no faith in religion is often the man who has faith in a nightmare. Julius Cæsar publicly denounced a belief in a hereafter, and rejected the idea of a soul and a Deity, yet muttered a charm when he entered a chariot, and did not cross the Rubicon until he had consulted

the omens. Lord Herbert, of Cherbury, writes a book against Revelation, and asks a sign from heaven to tell him if his book is approved by his Maker. The man who cannot believe in the miracles performed by the Saviour, gravely tells of a miracle vouchsafed to himself.—*The Christian.*

HOW TO FIND REST.

BY REV. THEODORE L. CUYLER.

WHEN Noah's dove found no rest for her weary wing, what did she do? We read that she "returned into the ark." Here is the duty of every restless, sin-troubled soul. God says, "Return unto me." Listen to the invitation of the divine love. When the dove returned, she brought nothing but herself. So you can bring nothing to Jesus except one poor, guilty, unsatisfied sinner. Do not bring your sins; do not bring any claims of self-righteousness; they will not pay for the transportation. Jesus wants you, and you need Jesus. Then come to him just as you are, a weak, crippled soul, utterly powerless to help or to heal yourself. The prodigal son only brought one ragged, shoeless, half-starved wretch to his father's door, but that was all the good old father wanted to see. Jesus wants you.

Remember that there was only one ark for Noah's dove to fly to; on every side was the desolation of a drowned world. So God has provided only one ark for your weary, wandering soul. He has not provided a variety of religions, and left us to take our choice. He does not perplex you with several "historical religions," for there is none other name given under heaven whereby you can be saved than the name of Him whose blood cleanseth from all sin. Prince and peasant, philosopher and pauper child, have the same disease, and can only be cured by the same Physician. The core of all true creeds and confessions of faith is just this: "Christ Jesus came into the world to save sinners." And the sweet, winsome message he sends to your troubled heart is, "Come to me, and I will give you rest."

Observe, too, that the ark had only "one window." All the light and the air came in through that single casement. Beautifully does that single open window typify unto you the illumination of the Holy Spirit. How strikingly it illustrates the fact that every soul which flies toward Jesus must come into the new life through the guiding and renewing influence of the divine Spirit. Regeneration brings the penitent sinner in vital union with Christ; the Spirit alone regenerates.

Troubled friend, the window is open; the blessed Spirit is drawing you now. It is not a pastor, or an evangelist, or a visit to an inquiry meeting, that you need, or can give you relief. *Coöperate with the Holy Spirit.* Go whither he leads; do what he bids you. Quit the sins which hold you back, and yield your whole self up to Christ. In fact, the coming in through that open window of light and hope into the pardoning love and strength and fullness of the crucified Son of God, is *saving faith*. It is not the opinion about Christ, but the act of grasping yourself fast to Christ, that alone can save your soul. When you do what the weary dove did,—when you give over everything else and just betake yourself straight to the only ark of refuge, and light down there,—your immediate duty is done. Then the infinitely loving Jesus will do for you what the patriarch did for the returning dove,—he will

"draw you in,"—into a covenant union with himself, into a new life, new light, new strength, new hope—everything is become new—into a wondrous and satisfying peace. As your fluttering soul yields itself to the all-sufficient Saviour, you will hear him say, "My peace I give unto you; not as the world giveth, give I unto you; let not your heart be troubled, neither let it be afraid." When you find Jesus, you have found rest.—*Selected.*

OUR IDOLS.

BY ELDER J. P. HENDERSON.

COVETOUSNESS is said to be idolatry. Col. 3:5. Webster defines an idol as "that upon which the affections are strongly, excessively, and improperly set." When affections are placed upon that which is supreme, there can be no rivals to create jealousy. When God, who is the embodiment of all that is good, becomes our chief object of adoration, nothing disturbs the peace and equanimity of mind, as nothing can rival that which is of itself perfect. When imperfect things, however, are enthroned in the heart's affections, rivals create jealousy, and lead to hatred, persecution, murder, and every excess of cruelty to which the human heart may be degenerated. "Jealousy is cruel as the grave." Cant. 8:6.

When pride and the love of dress are enthroned in us, we are disturbed by seeing others in better circumstances or arrayed more gorgeously than ourselves. If money is our god, we feel unkindly toward them who are more successful in its accumulation, and are inclined to speak disparagingly of them; we also feel an apparent satisfaction in their failures and mishaps.

If love of self—which is the Apollo of the human family—predominates, it renders us uncomfortable in nearly every circumstance of life. Our imperfections are concealed beneath a cloak of self-righteousness; we love flattery and are discomfited if another is preferred before us.

Isaiah speaks of idols made with our own hands, "that which our own fingers have made," and says, "each one for himself to worship." Isa. 2:8, 20. These may include our decorated homes, ornaments, paintings, and anything that becomes our pride. Pride fostered in our children leads to idolatry. The little heads are soon filled with love of self, and images are conceived which eventually dethrone the God of heaven.

The Pantheon of Rome finds a counterpart in almost every human heart of to-day, and "many gods" take the place of the true one in all our affections. Truth alone is the "queen of heaven" and "sits in the heart of God." She is arrayed in modest apparel, and demands the adoration of all. Every knee must bow and every tongue confess before Him who is her personification, even Jesus, in whose fullness we should all dwell.—*Workers' Bulletin.*

"You cannot smuggle yourself into the kingdom of Christ."

"OUTWARD reformation can never be accepted of God as a substitute for inward cleansing."

"AND now the last winter's revival in many churches is to be chilled by the ice-cream freezer."

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.*

CONTENT.

HAPPY the man that, when his day is done,
Lies down to sleep with nothing of regret;
The battle he has fought may not be won,
The fame he sought be just as fleeting; yet,
Folding at last his hand upon his breast,
Happy is he if, hoary and forespent,
He sinks into the last, eternal rest,
Breathing these only words, "I am content."

But happier he that, while his blood is warm,
Sees hopes and friendships dead about him lie,
Bares his brave breast to envy's bitter storm,
Nor shuns the poison barbs of calumny;
And, mid it all, stands sturdy and elate,
Girt only in the armor God hath meant
For him who 'neath the buffetings of fate
Can say to God and man, "I am content."

—*Selected.*

UNTRUTHFULNESS OF SERVANTS.

"MARY, if anybody calls, I am out." These words were spoken recently in my hearing, says Helen S. Conant in the *Ladies' Home Journal*—spoken, too, by sweet lips, lips that would have proudly scorned to tell a lie. And yet this was a lie direct. We were sitting in my friend's cozy upstairs snuggery, and she had just expressed a hope that no one would come to interrupt the confidential chat we were enjoying so much. "We will not be interrupted," she exclaimed. "Mary, if anybody calls, I am out."

"Yes, ma'am," said Mary very demurely, as she left the room.

"Was that right, my dear?" I said. "Do you expect Mary to be truthful to you when you teach her to lie for you?"

Of course there was no denying the fact that wrong had been done—wrong to Mary, the maid, wrong to the friend who might call to be turned away with a lie, and wrong to the sweet, youthful lips which had spoken the thoughtless and untruthful words. Still my friend tried to justify herself.

"Everybody does it. I am told constantly that people are out when I know they are at home," she said.

Now, the fact that everybody does a thing never made wrong right. In this case, however, everybody does not do it. A thoughtful, honorable woman has too much respect for herself, and too much respect for her servants, to stoop to such a falsehood. We do not always stop to think of the power of example, nor of how closely we are watched by those whose opportunities for pure moral development have been much less than our own.

Truthfulness is a necessary quality in a servant. Misdeeds are forgiven and forgotten when they are frankly confessed. We are sorry for the broken dish when the maid comes to us with the pieces in her hand, but we rejoice in the feeling of confidence it gives us that we are receiving faithful if not always careful service; but it is different when we find the pieces hidden away at the back of a high shelf, or discover them by accident in the ash barrel. A mistress who will deliberately instruct her maid to tell a lie cannot expect to know the truth of what goes on in her kitchen, and if she does not, she is in a large measure to blame for it, for in telling falsehoods herself she loses the respect of her servants, and a mistress who is not respected will never be well served, neither can she exert a good influence upon those humble workers who, for the time being, are members of her household, as it is her duty to do.

I have been a housekeeper for thirty years, and it is not theory but experience that leads me to say that many failings of the maids in the kitchen spring from the failings of the mistress. There are bad servants, as every housekeeper knows, with failings of their own, often inherited from or developed by former mistresses, but so deeply rooted that the most judicious treatment fails to overcome them. On the other hand, there are many young girls fresh from the old country who have good inclinations, and who can easily be made truthful, and honest, and upright, if the mistress will set the example by always holding herself quiet, and kind, and firm, and truthful, as a true lady should. We are too careless before our servants. We allow them to see our weaknesses, our little ebullitions of temper, our petty subterfuges.

There is one household which I have watched many years where trouble with servants is unknown. I cannot believe that good girls always come to that particular mistress. That she is judicious in choosing those who shall enter her household I do not doubt, but that alone is not enough to secure the domestic peace which always reigns within her doors. Her servants remain with her for years, and they serve her well and faithfully because she secures their respect and their affection. The discipline of that household is perfect. A firm, sweet woman's hand touches every detail, and a kind and true woman's heart smooths the rough places and settles all the little differences. There is no need to say that this mistress never teaches her maid to tell an untruth. If she is obliged to refuse herself to a friend, she sends a message which is true, accompanied by some sweet word of regret, which is sure to be pleasantly received.

Every lady has a right to refuse herself to friends when sickness, weariness, or some domestic duty makes it difficult, impossible, perhaps, to be at the time a gracious and courteous hostess. The message of refusal, however, can be so worded that no person of any common sense or judgment could feel offended. "Mrs. Brown is engaged," is abrupt and not to be recommended, although it may be the truth, but there are many ways of making it more gracious. "Mrs. Brown cannot receive to-day," is simple, truthful, and should offend no one, as, if the maid delivers the message at the door to each and all alike, it is evident that no slight is intended.

Many ladies now have one day in the week when they are "at home." This arrangement becomes necessary in large cities where one's circle of acquaintances is extensive and calling is a matter of ceremony. But the fact that a lady sets apart one day to receive friends is no excuse for instructing the maid to tell an untruth to those who, for some reason, call on another day, but it is a reason why those who call out of season have no right to be offended when they are told that "Mrs. Brown is not receiving."—*Selected.*

THE WORK CAUSED BY THE RETURN OF A TWO-CENT STAMP.

A LETTER signed with initials and mailed at the Washington post office was received the other day at the Post Office Department. The writer inclosed a two-cent stamp, with the following explanatory remark for the benefit of the postmaster general:—

I received a letter through your office yesterday; the canceling stamp failed to cancel the stamp. I tore the stamp off and used it. Now my conscience has got the best of me. You will please find inclosed a two-cent stamp to go to the "Conscience Fund."

As it was not money, the stamp was not sent to the Treasury Department, where there is a special fund for the benefit of those who are overcome by the pangs of conscience. The letter was sent on the official round, and as much ink and good paper was consumed in recording its reception in the department and

its final disposition as if it had been \$10,000, instead of a sickly two-cent stamp. It was first of all recorded in the book of letters received in the postmaster general's office, and was then sent, as indorsed by the chief clerk, to the third assistant postmaster general. When it reached the latter office, it was referred by the third assistant postmaster general to the Finance Division. Another record was made in the book of the office of letters received and jacketed. Then it found its way to the Finance Division. The chief of that division pasted the stamp on the letter, drew two cross marks through the stamp and marked under it the word "canceled," and signed his name. This operation was witnessed by a clerk, who affixed his name as witness, and then the letter, having reached the end of its red-tape journey, was duly and properly deposited in the files, where it will remain as an evidence to future generations that this petit larceny upon the government was regularly and officially atoned for. In case the citizen whose conscience was disturbed wishes to establish the fact that he has made restitution, he can refer to the documents in the case, which the Post Office Department will kindly preserve for him without charge.—*The American.*

GALLEY SLAVES.

THE life of the French galley slaves of the seventeenth and eighteenth centuries has been thus described by Admiral de la Graviere:—

"They place seven men on each bench—that is to say, in a space ten feet long by four feet wide. They are so packed away that you can see nothing from stern to bow but the heads of the sailors. The captain and the officers are not much better off.

"When the seas overtake the galleys, when the north wind howls along the coast, or when the sirocco dampens the passengers with its deadly moisture, all these make the galley unendurable. The lamentations of the ship's company, the shrieks of the sailors, the horrible howling of the convicts, the groaning of the timbers, mixed with the clanking of the chains and the natural noises of the storm, produce an effect that will terrify the bravest of men. Even the calm has its inconvenience. The horrid smells are so powerful that you cannot withstand them, despite the fact that you use tobacco in some shape from morning till night."

Condemned in 1701 to serve in the galleys of France on account of being a Protestant, Jean Martelle de Bugerac died in 1777, at Galenburg, on the Gueldre, at the age of ninety-five. He says:—

"All the convicts are chained to a bench; these benches are four feet apart, and covered with a bag stuffed with wool, on which is thrown a sheepskin. The overseer, who is master of the slaves, remains aft, near the captain, to receive his orders. There are two sub-overseers,—one amidships, the other on the bow. Each one of them is armed with a whip, which he exercises on the naked bodies of the crew.

"When the captain orders the boat off, the overseer gives a signal from a silver whistle which hangs from his neck. This is repeated by the two others, and at once the slaves strike the water. One would say the fifty oars were but one.

"Imagine six men chained to a bench, naked as they were born, one foot on the foot rest, the other braced against the seat in front, holding in their hands an oar of enormous weight, stretching their bodies out and extending their arms forward toward the backs of those before them, who have the same attitude.

"The oar thus advanced, they raise the end they hold in their hand, so that the other end shall plunge into the sea. That done, they throw themselves back and fall on their seats,

which bend on receiving them. Sometimes the slaves row ten, twelve, or even twenty hours at a time, without relaxation.

"The overseer or someone else on such occasions puts into the mouth of the unfortunate rower a morsel of bread steeped with wine to prevent his fainting. If by chance one falls over—which often happens—he is beaten until he is supposed to be dead, and then thrown overboard without ceremony."

CONQUERED BY KINDNESS.

Boys often go astray from the very energy and restlessness of their natures, without any vicious purpose. If in such cases they are treated with severity and coerced by a stern authority, there is great peril that they may go from bad to worse, and end in shipwreck of character. But such boys have often a nature which may be reached by genuine sympathy and kindness, and moulded to a generous manhood. The following anecdote was told at a meeting of the London Sunday School Union, of James Kershaw, Esq., who died when a member of parliament for Stockport:—

When a lad ten years of age, he was in a Sunday school class in Manchester. The name of the superintendent of that school was Steele, a name very fragrant in that great town. James was a very troublesome boy. The teacher came up with his name to the superintendent, and again and again said:—"I cannot do anything with him."

"But," said Mr. Steele, "I am sure there is something in James, if one knew how to develop it."

Again and again came the complaint, and again and again did this kind-hearted superintendent set it aside. At last this little boy broke through a rule which involved exclusion; and when the next Sunday came, the inquiry was, I believe, somewhat in this form:—

"Who of you have been to the races during the past week?"

None in this class, none in the other, none anywhere but James.

"Well," said the teacher, "you see the boy must go, Mr. Steele; a diseased sheep will infect the flock."

"But," said the superintendent, "I cannot part with that boy; let us have him up in the presence of the whole school."

Up he came, a fine, daring, defiant, handsome little fellow. All the school looked on and the superintendent said:—

"Now, James, I am sure, when you come to think of it, you are sorry you went to the races."

The little fellow shrugged his shoulders; he was not at all sorry. Then, just as one of you ladies would touch the keys of a piano, did the superintendent in his address try to touch the keys of that boy's heart, till at length he had produced some effect. Turning to the hundreds of boys in his presence, he said:—

"My lads, if we turn James out of the school, he will go to the bad and become worse. Shall he go?"

"No, no, no!" shouted three hundred voices, and James burst into tears, fairly conquered by affection—fairly won by love.

What he became afterwards there are Manchester gentlemen on this platform who can tell you better than I.

He became a member of parliament; he became a member of a Christian Church. His £100 a year was always carefully paid into the London Missionary Society, and sixty guineas, as I know, to the Manchester City Mission; and I may also say, as I happened to have some pleasant acquaintance with him, that there were many things which his right hand did which his left hand was not allowed to know. Now he has gone—one of the brightest trophies of Sunday-school instruction.—*British Messenger.*

MENTAL INEBRIATES.

WHAT shall our children read? is a serious question, and demands a serious answer. I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. They have had the privilege of listening to the truths of God's word, of becoming acquainted with the reasons of our faith; but they have grown to mature years destitute of true piety. These dear youth need so much to put into their character building the very best material,—the love and fear of God and a knowledge of Christ.

But many have not an intelligent understanding of the truth as it is in Jesus. The mind is feasted upon sensational stories. They live in an unreal world, and are unfitted for the practical duties of life. I have observed children allowed to come up in this way. Whether at home or abroad, they are either restless or dreamy, and are unable to converse, save upon the most common-place subjects. The nobler faculties, those adapted to higher pursuits, have been degraded to the contemplation of trivial or worse than trivial subjects, until their possessor has become satisfied with such topics, and scarcely has power to reach anything higher. Religious thought and conversation have become distasteful. The mental food for which he has acquired a relish is contaminating in its effects, and leads to impure and sensual thoughts. I have felt sincere pity for these souls as I have considered how much they are losing by neglecting opportunities to gain a knowledge of Christ, in whom our hopes of eternal life are centered. How much precious time is wasted, in which they might be studying the pattern of true goodness!

Those who have indulged the habit of racing through exciting stories, are crippling their mental strength, and disqualifying themselves for vigorous thought and research. There are men and women now in the decline of life who have never recovered from the effects of intemperate reading. The habit, formed in early years, has grown with their growth and strengthened with their strength; and their efforts to overcome it, though determined, have been only partially successful. Many have never recovered their original vigor of mind. All attempts to become practical Christians end with the desire. They cannot be truly Christlike and continue to feed the mind upon this class of literature. Nor is the physical effect less disastrous. The nervous system is unnecessarily taxed by this passion for reading. In some cases, youth, and even those of mature age, have been afflicted with paralysis from no other cause than excess in reading. The mind was kept under constant excitement, until the delicate machinery of the brain became so weakened that it could not act, and paralysis was the result.—*Christian Temperance and Bible Hygiene.*

A SPECIFIC FOR SNAKE BITES.

QUITE a number of years ago a soldier in India claimed to have a secret remedy for the poison of the cobra, the most venomous of serpents. It is generally believed that his specific was all that he alleged, but the authorities were slow in buying his recipe, and he died before it was made known. Very few of the persons bitten now recover, and the alleged cures for the bites of other snakes are far from certain in their operation. Greater hope is to be placed in speedy treatment, and in the exceptionally vigorous constitution of the patient, than in any remedy. It is now announced that injections of a one per cent. solution of the permanganate of potash is a sure cure for snake bites. M. Lacerda has experi-

mented on a number of dogs, with the happiest effect in nearly every case. The animals recovered, at furthest, after twenty-five minutes' suffering. Other dogs inoculated with the same venom, to whom the antidote was not given, uniformly died. The discovery, if confirmed, is of great importance. Many thousands of persons are killed annually in India by cobras and other snakes, while the vipers of some of the West Indian Islands are hardly less destructive. We are not told what venom M. Lacerda selected. The poison of some snakes disorganizes the blood, separating the watery from the solid constituents. That of others turns the blood into jelly. Whether the potash will prove equally efficacious in regard to both classes remains to be proved. Enough, however, has been established to awaken strong expectations of the discovery of a much needed relief.

HOUSEHOLD HINTS.

A LITTLE salt will bring up a low fire if thrown on.

PINE floors can be treated to a coating of boiled linseed oil.

A DULLED steel pen can be improved by heating it in a gas jet.

SCRATCHES on furniture can be rubbed with beeswax melted in linseed oil.

A BAG of charcoal hung in a cistern of water will absorb all the bad odor.

A GOOD cement for china is ordinary carriage varnish. It is not affected by water.

KEROSENE oil will soften boots and shoes that have been hardened by water, and render them as pliable as new.

TO KEEP butter hard, without ice, take a new flower pot, wash it clean, wrap it in a wet cloth, and set it over the butter.

SALTS of lemon—equal parts of powdered oxalic acid and tartaric acid—applied to rust and ink spots on clothing, will remove them.

TO DESTROY the odor of paint in a newly painted room, put a handful of fresh hay in a bucket of water and let it stand in the room overnight.—*Every Thursday.*

DANGER IN DUST.

WHOEVER thinks of dust as anything more than an inconvenience? Of what is dust made up? Think of this a moment, and its very complex and dangerous character will become apparent. Here are a few of the components of dust: Fine earth, fragments of wood, cotton, wool, feathers, and almost everything under the sun; dried excreta, spittle, filth from the gutter, and every possible kind of offensive matter.

Dr. Mackenzie, of London, has observed that there is much more sickness in dusty weather than at other times. Sore throats, catarrhs, cold, sore eyes, and numerous other maladies abound during dusty weather. House dust is simply street dust brought indoors by the wind, or adhering to uncleaned boots and shoes.—*Good Health.*

A LONG-DISTANCE STORK.

AN interesting story is told in a foreign paper of a stork which traveled wisely and well. For years he and his mate regularly built their nest in the park at Schloss Ruhleben, near Berlin. The owner of the castle, desiring to ascertain whether the same stork always returned there, ordered that a steel ring, upon which was engraved the name of the place and the date, 1890, should be fastened around the bird's left leg. Last spring the stork came back as usual to the park, and upon his other leg was a ring of silver, bearing the inscription, "India sends Germany her greeting."—*Our Animal Friends.*

Mission Fields.

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

LEARN TO WAIT.

LEARN to wait. Life's hardest lesson,
Conned perhaps through blinding tears,
While the heart throbs sadly echo
To the tread of passing years.

Constant sunshine, fondly welcomed,
Doth not ripen fruit or flower;
Giant oaks owe strength and greatness
To the tempest's scathing power.

Thus the soul untouched by sorrow
Aims not at a brighter state;
Joy seeks not a brighter morrow;
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

—Selected.

INDIA. NO. 8.

BY ELDER S. N. HASKELL.

Open Doors among the Castes of India.

NO ONE method of missionary labor will fit all classes and castes of India, any more than any one method will fit all cases in the more enlightened countries. Some enter cities and openly preach the gospel of Christ, and baptize [sprinkle] them upon their confessing Christ instead of their idolatrous worship before they return home, claiming that this breaks them from their idolatrous worship, and gives access to their dwellings. It cannot be supposed that these individuals are converted, or at least but a small proportion of them, when they have thus confessed Christ. This course is severely criticised by the more cautious and careful missionaries. They do not think that such work contributes to the establishing of the kingdom of Christ; for it arouses but little opposition, and while it gathers a mass of nominal professors, the real possessors are said to be very few.

The caste population of India, especially the females, are excluded from public gaze. Two methods are the principal means of reaching this class of people. First, by personal labor in their homes by lady missionaries. When they once have access to a family and they become interested, they are sent forth to gather others in, and the missionary meets with them regularly, adapting her teaching to the religious belief of her hearers. By constant labor, with the spirit of devotion and sacrifice, they become adept in this work of reaching souls. There are millions of homes in India which are thus reached, and there are thousands of laborers wanted to enter this work.

The power of God is made manifest in the labors of such individuals who are thoroughly consecrated to God, and have given their lives to this kind of work. Their labors never become conspicuous, for the exclusiveness of the caste prevents it. It requires the greatest caution and wisdom on the part of the missionary to labor successfully; for a violation of their caste rules would nullify all the good she could accomplish. Said a missionary, "When I first began to labor with them, I frequently destroyed all my influence upon them after making good impressions, by some act of kindness, as I supposed, on my part, in their behalf." At one time, after repeated visits to a very poor family, when she had created a favorable impression and thought they were about to yield their hearts to God, knowing that they were poor, and having a kettle of soup upon the fire, she thinking it was burning, the missionary, to do her a favor,

stirred that which was in the kettle. As soon as she left, she noticed that this lady came to the door and threw it all out. She thought it must be because it had burned and was unfit for use; so on her way home she stopped at a shop, purchased more vegetables, and carried them with her own hands back to this lady, and gave them to her. By some means she learned a day or two after that she had had nothing to eat. Upon inquiry as to the cause, she found that uncaste hands had stirred the kettle and brought her provisions, which she would rather suffer great deprivation than use. Mrs. Badley, however, redeemed herself by sending her money, that she could purchase food for herself, and have it delivered by servants of her caste.

Many amusing incidents are also related; but enough is said to illustrate the difficulties of laboring with this people. Would the reader say it was good enough for them, that they ought to learn better? To such we would say, they would better study carefully the eighth and ninth chapters of 1 Corinthians and learn the meaning of these words, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:22, 23.

The following incident was related me by Mrs. Dr. Badley, of Lucknow, India. The circumstance transpired in that city. A missionary lady was laboring among certain secluded Mohammedan ladies. She was seeking to impress upon their minds that Christ had more power than Mahomet. To do this she read and commented upon the man who was born blind, and that the Saviour healed and forgave his sins; and the blind man thus was led to worship the Saviour. See John 9. She had no thought of conveying to her hearers the idea that the Saviour would restore the blind now, but that he was able to do this; and consequently he alone could forgive sins, and to lean upon any other support would prove a broken reed. Present at the interview was a lady who had lost her sight. She could only discern light from darkness, and had been told by eminent physicians that there was no hope for her only by a very painful operation, and then it was ten chances to one if she would not lose her sight altogether. Her desire for sight was so great that her heart was wrung with anguish at the thought that she would probably never again have her sight. The missionary woman took great interest in her case, and manifested much heart sympathy. The next time the missionary returned, she met her with a happy face, having the assurance of her Saviour's love, her countenance beaming with joy, and her sight had been restored.

The following is the substance of the Mohammedan lady's own story. After you left the other day, I thought I would go to your Jesus and see what he would do for me. I purified a place and made ready, so that at the regular season of prayer (Mohammedans pray seven times a day) I told Jesus that the missionary woman had been here and she had said that he could forgive sins and restore the blind. I told him that the missionary woman said that he was in heaven, but that he looked down and saw us and pitied us and heard us pray just the same as though he was here upon the earth. I then told him that, as he was not here personally, I would make the clay and put it on my eyes, then I would go and wash and trust that he would heal my eyes. I went and washed and came seeing. My eyes are perfectly restored. "Now," said the poor woman, whose heart was swelling with gratitude and praise to Him who had not only healed her eyes but had forgiven her sins, "I shall hereafter believe on your Jesus." Are there any who would question the power of God in the conversion of this soul to Jesus Christ? Hundreds of young ladies are wanted

to enter these secluded homes in India to-day, protected by the English Government, and administer consolation to not only such individuals, but to hundreds of thousands of Hindu widows, whose lives are made bitter by servitude and oppression, growing out of the accursed custom of caste. Are there not here open doors? Who is there that reads these lines that will not give himself to God and for the perishing souls in India?

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LEAD THOU ME ON.

BY THOMAS E. WILSON.

Lead thou me on; my path is long,
And sharp, bare thorns beset my way;
I am weak, but thou, O Lord, art strong;
Be thou my stay.

Lead thou me on; forgive my fears;
Let love and peace my portion be;
Help me in conflicts, doubts, and tears,
To trust in thee.

Lead thou me on; on thee I call;
Oh, may I have no will but thine!
Thou art my refuge and my all,
My help divine.

Lead thou me on, O blessed one,
For whom have I on earth but thee?
And till my work of life is done,
Abide with me.

Lead thou me on; hold my hand,
And guide me through the weary night,
Till I shall reach that happy land
Where all is light.

Roxbury, Mass.

FIELD NOTES.

At the Tabernacle in Battle Creek, Mich., March 26, sixteen candidates went forward in the ordinance of baptism.

ELDER D. C. HUNTER reports the baptism of eight persons at Paso Robles, Cal., as the result primarily of Bible work.

ELDER G. W. ANGLEBARGER reports the church at Cheyenne, Wyoming, as greatly strengthened and encouraged of late.

THE address of Elder J. N. Loughborough, and of the Chicago Mission, has been changed to 51 South Ashland Avenue, Chicago, Illinois. Correspondents will please make a note of the change.

WHEN last heard from, Elder M. C. Wilcox, editor of the SIGNS, was at De Grasse, St. Lawrence County, New York, having gone to his native State with his family for a short sojourn after the adjournment of General Conference.

THE *Review* says: "Ground is already broken for the needed addition to the Battle Creek College building, and the work of excavation is rapidly going forward. It is intended to have the addition ready for use by the beginning of the next school year."

A LETTER from Brother W. A. Colcord, dated Denver, Colo., March 26, 1893, says: "Brother A. T. Jones and I are here engaged in conducting an institute. There is a good attendance and evident desire to hear and learn. From here we go to Fremont, Nebraska."

SISTER M. L. BROCK writes from Oklahoma City, under date March 24, expressing thanks for eight copies of the SIGNS that some friend of her work has been sending regularly to her. Of the work in that place she says: "We fill the rack every day, and the dear Lord is blessing the work here. We have our own new church house, so it can be used for the canvassers' institute which is now in progress. There are twenty in attendance. We have great reason to praise God to-day. Last night about 10 o'clock a cyclone struck the northern part of this city and destroyed houses all around Brother Giddings. They live in a small house of two rooms, and large buildings were laid level with the ground; but God cared for his own. Oh, we do praise his holy name to-day! We need late copies of all our periodicals to use in our rack work."

In a report to the *Union Record*, Brother J. E. Frazee says: "A colored man told me that their preacher had preached a good sermon to them from Revelation, and they asked him how he knew so much about Revelation. He told them that he got it from 'Bible Readings' that a brother had bought." That book is a great preacher.

ELDER M. H. BROWN, formerly of Wisconsin, the newly elected secretary and treasurer of the International Sabbath School Association, arrived in Oakland on the 27th ult., in company with the returned General Conference delegates from California. He has taken hold of his official work, and besides has preached twice for the Oakland church.

LAST week we mentioned the threats of violence made against Elder L. H. Crisler at Grand Island, Florida. We since learn through the *Review* that he was brutally assaulted on March 20, while waiting at the post office for his mail. A man approached him from behind, struck him in the back of the head with a heavy hammer, knocking him down, and then kicked him until he was all bespattered with blood. After rising to his feet and starting to seek a place of safety, he was again knocked down. This mob spirit has been cherished by professors of religion; it would not otherwise have grown to such an extent, because it is in the churches that the bitterest opposition to the commandments of God exists.

QUALIFICATIONS FOR THE WORK.

THE same Bible that contains the privileges of God's people, and his promises to them, sets forth also the sacred duties and solemn obligations of the shepherd who has charge of the flock of God. By comparing the living preacher with the divine picture, all may see whether he has the credentials from heaven,—likeness of character to him who is the Chief Shepherd. God designs that the teacher of the Bible should in his character and home life be an illustration of the principles of truth which he is teaching to his fellow-men.

What a man is, has greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men. True character is not something shaped from without, or put on; but it is something radiating from within. If true goodness, purity, meekness, lowliness, and equity are dwelling in the heart, the fact will be manifest in the character; and such a character is full of power.

The officers who were sent to take Jesus reported that never man spake like this man. But the reason of this was that never man lived like this man; for if he had not so lived he could not so have spoken. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, beneficence and truth. There is eloquence beyond that of words in the quiet, consistent life of a pure, true Christian. We shall have temptations as long as we are in this world, but instead of injuring us, they will only turn to our advantage, if resisted. The bounds are placed where Satan cannot pass. He may prepare the furnace, but instead of working injury, it will only consume the dross, and bring forth the gold of the character, purer than before the trial.—*Gospel Workers*.

NOTICE TO STOCKHOLDERS.

THE annual meeting of the shareholders of Healdsburg College Corporation will be held at the South College Building in Healdsburg, California, Monday, April 17, 1893, at 11 o'clock, A. M., for the election of seven trustees to serve one year next ensuing, and for the transaction of such other business as may be brought before said meeting.

R. S. OWEN, President.

W. C. GRAINGER, Secretary.

THE BATTLE CREEK SANITARIUM AT CHICAGO.

A DEMAND for the establishment of a branch of the Battle Creek Sanitarium in Chicago has existed for several years, but it has not been possible heretofore to accede to this demand, in consequence of the fact that the organization of the institution requires the use of all its earnings in philanthropic work, so that no surplus has been accumulated for extending its work to other cities. Through the generosity of Messrs. Henry S. P. and Francis H. Wessels, of South Africa, the managers have recently received a handsome gift of \$40,000 for the purpose of establishing a Chicago branch. Other friends of the enterprise have contributed a splendid site, not far from the World's Fair Grounds, including a large building, with room for as large additions as may be required, and arrangements are now actively progressing for opening this branch enterprise on or before May 1 of the present year.

This preliminary announcement is made for the benefit of those old patrons of the institution who, in visiting the World's Fair, may wish to avail themselves of Sanitarium diet, perfect sanitary conditions, and, if necessary, such treatment as their cases may require.

Those who are interested in this enterprise, and may wish to avail themselves of its advantages during the World's Fair, should address us as soon as convenient, stating the fact, and we will send particulars respecting accommodations, terms, etc.

MANAGERS SANITARIUM.

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.

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International S. S. Lessons.

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

LESSON IV.—SUNDAY, APRIL 23, 1893.

JOB'S CONFESSION AND RESTORATION.

[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 42:1-10.

1. Then Job answered the Lord, and said,
2. I know that thou canst do all things, and that no purpose of thine can be restrained.
3. Who is this that hideth counsel without knowledge? therefore have I uttered that which I understood not, things too wonderful for me, which I knew not.
4. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.
5. I had heard of thee by the hearing of the ear; but now mine eye seeth thee.
6. Wherefore I abhor myself, and repent in dust and ashes.
7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.
8. Now therefore, take unto you seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept, that I deal not with you after your folly; for ye have not spoken of me the thing that is right, as my servant Job hath.
9. So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the Lord commanded them; and the Lord accepted Job.
10. And the Lord turned the captivity of Job, when he prayed for his friends; and the Lord gave Job twice as much as he had before.

Golden Text.—"Ye have heard of the patience of Job, and have seen the end of the Lord, how that the Lord is full of pity, and merciful." James 5:11.

SUGGESTIVE QUESTIONS.

1. Who at last answered Job? Note.
2. What did Job acknowledge of God's power? Verses 1, 2.
3. How did he acknowledge reproof? Verse 3.
4. How does he still plead with God? Verse 4.
5. How did he say God had been revealed to him? Verse 5.
6. How did a sight of God lead Job to regard himself? Verse 6.
7. What other servant of God at one time obtained a view of the divine Majesty?
"In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Isa. 6:1.
8. How did it lead him to regard himself?
"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." Isa. 6:5.
9. As soon as he acknowledged his unworthiness and God's glory, what did the Lord do?
"Forasmuch as this people hath refused the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria and all his glory; and he shall come up over all his channels, and go over all his banks." Isa. 8:6, 7.
10. How did God regard this course of Job? Verse 7, lesson scripture.
11. How did he regard the accusing arguments of his friends?—*Id.*
12. On whose side did they place themselves in accusing Job of sin? See Rev. 12:10; Job 1:9.
13. What did God direct them to do? Verse 8.
14. Did God accept Job's intercession in their behalf? Verse 9.
15. As Job plead for his friends, what did God do for him? Verse 10.
16. What is the lesson God would teach in all this? Golden text.

NOTE.

EVIDENTLY Job obtained some light out of what seemed in his bitterness an unprofitable discussion. He learned from his three friends the littleness of human wisdom, and he had learned that affliction was not a punishment for sin. Elihu had emphasized the thought that these afflictions were disciplinary. (See chapter 37.) But these did not satisfy the despairing Job; he wanted to hear God, and so

God spoke to him, not in a direct reply to the arguments advanced, but, nevertheless, a solution of the problem. He shows that all nature proves his goodness, love, and tender care for all his works, and Job sees it, and bows in sweet submission to the divine will, which he can now trust, though he cannot understand.

LESSON IV.—SABBATH, APRIL 22, 1893.

LOOKING FOR CHRIST.

Suggestive Questions and Lesson Scriptures.

1. Review questions:—
(a) What three points in the work of redemption have we considered?
(b) How and when will the work of redemption be complete?
(c) Give three texts that speak of the restored dominion.
2. When did Peter say the restoration of all things would take place?
"And that he may send the Christ who hath been appointed for you, even Jesus; whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began." Acts 3:20, 21.
3. Who does he say has spoken of this time?
"Whereof God spake by the mouth of his holy prophets which have been since the world began." Acts 3:21, last clause.
4. What promise was made to Abraham?
"And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. 17:7, 8.
5. Who are heirs of this promise made to Abraham?
"By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise." Heb. 11:9.
6. Did they receive the promise while they were living?
"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth." Heb. 11:13.
7. For what did they look?
"For he looked for the city which hath the foundations, whose builder and maker is God." "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city." Heb. 11:16.
8. To what time did Job look for final deliverance?
"But I know that my Redeemer liveth, and that he shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another. My reins are consumed within me." Job. 19:25-27.
9. What was revealed to Balaam when he was seeking to prophesy against Israel?
"I see Him, but not now; I behold Him, but not nigh; there shall come forth a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of tumult." "And out of Jacob shall One have dominion, and shall destroy the remnant from the city." Num. 24:17, 19.
10. What does the Psalmist say about the coming of the Lord?
"Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens above, and to the earth, that he may judge his people; gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself." Ps. 50:3-6.
11. What warning is given by Zephaniah?
"A fire goeth before him, and burneth up his adversaries round about. His lightnings lightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people have seen his glory." Ps. 97:3-6.
12. Why were they commanded to seek the Lord?
"Gather yourselves together, yea, gather together, O nation that hath no shame; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zeph. 2:1, 2.
13. To what point in the plan of redemption did all the prophets look? and why? See note 1.
14. What did Jesus say his people should do after they saw certain signs in the heavens?

"But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21:28.

15. What does Paul say of the coming of the Lord?
"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Heb. 9:28.

16. Why should the Bible writers say so much about the coming of the Lord, when he would not come for so many hundred years after they wrote? See note 2.

17. What admonition did Jesus leave for his people?
"Watch therefore; for ye know not when the Lord of the house cometh, whether at even, or at midnight, or at cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13:35-37.

18. What effect should this theme have on all believers?
"Wherefore comfort one another with these words." 1 Thess. 4:18.

19. How can we comfort one another?
"Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." Heb. 10:25.

NOTES.

1. PETER said that the time of restoration of all things was spoken of by all the prophets since the world began. By carefully studying the prophetic scriptures, it will be noticed that the Lord very frequently reminds his people of a judgment day, when the Lord would cut off the wicked, and give the faithful an inheritance in the new earth.

2. THE Scriptures everywhere teach that God hath appointed a judgment day (Acts 17:31), when every man shall give an account of all that he has done (Eccl. 12:14; 2 Cor. 5:10). They also teach that all the dead are to be raised from their graves (John 5:28, 29) to receive their rewards, and that these great events are connected with the second coming of the Lord (2 Tim. 4:1; Rev. 22:12).

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News and Notes.

FOR THE WEEK ENDING APRIL 3.

RELIGIOUS.

—The great Mormon temple was formally dedicated on the 6th inst., just forty years from the date of the laying of the corner stone.

—Fifty master bakers of San Francisco have presented a protest to the Board of Supervisors against the proposed ordinance prohibiting the delivery of bakery supplies on Saturday night and Sunday. They claim that it is class legislation, and would greatly injure their business.

—A Rome dispatch of the 31st ult. says the Vatican has announced that the pope will not grant audiences to any royal personages of the Roman Catholic faith who have come to Rome to attend the silver wedding of King Humbert and Queen Margaret. The decision will apply also to representatives of Catholic sovereigns.

—Not for twenty years, says a Roman dispatch, have so many Catholics and foreigners been seen in Rome during holy week. The principal churches are filled to overflowing. The queen visited the holy sepulchers of seven churches on Friday and was present the next morning at the ceremonies in the Church of Santissimo Sudario, accompanied by her mother. The pope celebrated the mass on Easter day in the Vatican.

—The celebration of Easter was more general this year among so-called Protestant churches than ever before. It grows as the years go by. Many of the pastors, on accepting the innovation, feel the necessity of a half-way apology, as they find it most difficult to give even a plausible excuse for the folly. But it is becoming popular, is beautiful, and enticing; others are doing it, and we must follow or lose prestige. And so Rome clinches another nail in the Protestant coffin.

SECULAR.

—A large grain elevator in Chicago, containing 100,000 bushels of oats, was burned on the 28th ult. Loss, \$1,000,000.

—The government of Venezuela has granted a general amnesty to all persons implicated in the recent revolution.

—California has lost her prestige in the Japanese mission, the President having appointed Edwin Dunn, of Ohio.

—The receiver of the government land office at Roswell, New Mexico, is missing, and his accounts are short over \$100,000.

—An iron-working establishment, at Hazelton, Pennsylvania, was damaged by fire, on the 29th ult., to the extent of \$200,000.

—A dispatch from Rio Janeiro says that a gentleman has left that city for China, intending to bring 100,000 Chinese laborers to Brazil.

—An old man was arrested in St. Paul, Minnesota, for begging last week, and it was found on examination that he was worth over \$20,000.

—Hon. Thomas F. Bayard, of Delaware, President Cleveland's former Secretary of State, has been appointed ambassador to Great Britain.

—The citizens of Merced, Cal., have burned the Governor in effigy because he vetoed the bill to construct a free wagon road into Yosemite Valley.

—An earthquake shook the villages in the vicinity of Mount Etna on the 1st inst., doing much damage to property. The people fled from their homes.

—Recent advices from Manila, Philippine Island bring an account of a great fire which destroyed over 400 houses. Many persons were injured while fighting the fire.

—It is reported that on the Russian German frontier a large gang of smugglers has been discovered doing a very profitable business through collusion with the Russian police.

—A fire in the State Prison building at Auburn, New York, on the 29th ult., destroyed the furniture shop, pearl button shop, broom shop, and the cabinet and moulding shop. Loss, \$150,000.

—The two partisan factions in the Choctaw Nation have recently been so near to armed collision that only a threat to call out U. S. troops and declare martial law persuaded them to desist.

—A St. Petersburg dispatch of the 1st inst. says: "Several cases of cholera have been reported in the suburbs. News was received here of the appearance of the disease in several of the provinces."

—The Southern Pacific Company has offered \$3,000 reward each for the arrest and conviction of the persons who removed a rail from the track near Drain, Oregon, on the night of the 23d inst.

—A miner's lamp caused an explosion in a shaft at Shamokin, Pennsylvania, on the 1st inst., which resulted in the death of ten men and thirty mules. The damage to the mine leaves 1,000 men out of employment.

—At Bradford, Pennsylvania, fire destroyed a hotel and the Buffalo, Rochester, and Pittsburg Railroad depot and warehouse. Five persons were killed and twenty-five injured by jumping from windows in the hotel.

—An adverse vote of the French Chamber of Deputies has compelled the ministry to resign. The exciting problem now is, What next? This, on top of the Panama Canal scandal, places the government in a precarious position.

—A typewriter company with a capital of \$20,000,000 has been formed and the articles of incorporation filed at Trenton, New Jersey. Among the companies interested are the Remington, Yost, Hammond, Calligraph, and American.

—Prolonged drought is reported in the north of Africa, causing much famine and sickness; one-half of the population of Bengazi, the chief town of Barca, are dead, including the governor and cadí of the district and many Europeans.

—A Vienna physician sent to southeastern Hungary to report on the progress of the cholera, says that the epidemic is spreading rapidly in that region. At Peterwardein it is especially virulent. The villages of Zealuzca and Kudryngea, in Galicia, have been isolated.

—A New York dispatch says that about twenty French and Italian Anarchists, who were implicated in the recent bomb explosions in Rome, are expected to arrive in America in a short time. Mathieu, the fugitive Frenchman, is supposed to be in New York City.

—Rev. J. Q. A. Henry is authority for the statement that there are unemployed men in San Francisco to the number of 15,000, and of unemployed women there are 4,000. And as the prevalent mania for city life increases, this unemployed army is destined to increase.

—A Berlin dispatch of the 29th ult. says: "The mining town of Kaernten, near Bleiberg, is burning. Two churches and sixty-five houses have been destroyed, and the fire still spreads. Fifteen persons are known to have died in the flames, and several others are missing."

—A commission appointed by the Legislature of Nebraska to investigate State affairs, has reported serious charges against the Secretary of State, the Attorney General, and a Commissioner of Public Lands and Buildings. The report is to be followed by impeachment proceedings.

—In order that the czar of Russia may safely travel from St. Petersburg to Sebastopol—the whole distance being in his own country—it is deemed necessary that all other trains be side-tracked for twelve hours prior to the passage of his train, and that the line be guarded by 100,000 troops.

—Leading Chinamen of Pittsburg, Pennsylvania, have at last decided to register under the Geary Exclusion Law, which goes into effect May 5. The decision was made after consultation with Rev. E. R. Donehoo, who has been at Washington conferring with the attorney of the Chinese Government.

—The Anti-Semites and Clericals of Austria are greatly agitated over the appointment by President Cleveland of Max Judd, of Missouri, as Consul General of the United States at Vienna. The opposition is based upon the ground that Judd is a Hebrew. The emperor has been petitioned not to accept him.

—At Scranton, Mississippi, March 29, thirteen houses were burned. On the same day, in Baltimore, St. Barnaby's Church (Catholic) was burned. Same date a large portion of the village of Toronto, Kansas, was destroyed by fire. Also the Camden Knitting Company's building, at Camden, New York, was damaged \$70,000 by fire.

—A late Chicago dispatch says that nearly every Western President has issued stringent orders against the issuance of free transportation after April 1st. The orders are all alike and forbid the issuance of free transportation and the cancellation of any already issued which by the most liberal construction was issued for the purpose of influencing business.

—Report says that an attack was recently made on American students in Lapaz, Bolivia. The students were attending in a procession the funeral of a Chilean who was being buried according to Masonic rites. Urged by priests, the mob attacked the students. In their fury they smashed the instruments carried by the students. Many of the latter were seriously injured.

—A local taxidermist at Seattle, Wash., is busy in preserving a monster shark, which was caught by fishermen in the bay, with the intention of sending the man eater to the World's Fair. Among other curious things inside the fish was a cuff button on which a portrait of Grover Cleveland had been stamped, and which had evidently been worn by an admirer of the President.

—Advices have been received by the State Department at Washington stating that Taotai Lin, of the Prefecture of Ting Chiang and Laig, adjoining the island of Amoy, China, has issued a proclamation prohibiting the sale or use of kerosene oil by his subjects, as the trade in this oil is almost wholly American. The United States Consul had entered a protest but no reply had been received.

—The Pacific Mail Steamship Company officials claim that the Panama Railroad Company is losing \$100,000 a year by not renewing its contract with the Pacific Mail. Also, that the new Columbian Steamship Company, operated by the Panama Railroad Company, is losing \$30,000 a month; and it is further stated that the railroad company's stock can be bought in Paris for \$50 a share.

—Late advices from Panama state that famine rages in the Cauca Valley, where the price of provisions and the necessities of life has so increased that life has become almost impossible to the poorer classes. The attention of the national government has been called to this sad state of affairs and to the necessity of adopting some means of alleviating the pitiable condition of the half million starving people who inhabit the valley.

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Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 10, 1893.

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THERE is one curious feature of the fast enjoined by certain churches during the Lenten season, and that is, those who observe the so-called fast are always so glad when it is over. There is generally a rush into a revel of worldly amusement and festal indulgence. And the same principle is prominent in all religious exercises of a merely formal character.

THE Reformed Church at Royersford, Pennsylvania (the great reform State, by the way), finds it necessary to adopt the following resolutions as part of the by-laws of the church:—

Resolved, That no member of this congregation is permitted to engage in the manufacture or sale of intoxicating liquor as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, to obtain licenses to sell intoxicating liquors as a beverage.

Resolved, That no member is permitted to aid directly or indirectly in making laws to aid the liquor traffic as a beverage.

A "reformed church" that needs such by-laws to keep its members from doing such things is a fitting factor in a great Sunday-law State. "If any man have not the Spirit of Christ, he is none of his," and all the church resolutions and State enactments within the power of man cannot make him so.

At Easter-tide in our meditations we stand beside the empty tomb and behold the risen Lord in triumph on the other side of death and the grave, and hear the words, "All hail!" as he meets and greets his disciples.—*Harbinger.*

In this sense the Christian's "Easter-tide" should be perennial. Just why in his meditations he needs to be brought any nearer to the tomb and to the triumph at that time than at any other season of the year, has never been explained. The great trouble about these man-appointed times and seasons for certain phases of devotion is that so much is made of the occasion that the object is lost sight of for the remainder of the year. There is little heart work in the sentimental Christianity that can only meditate upon the empty tomb and the triumph of the risen Saviour at Easter time. But, like the other times and days resting solely upon "church" authority, the Easter is a compromise with idolatry. Every day in the church calendar was established by the authority of "the mother" church, and every church that observes these days becomes partaker in "the mother's" idolatry.

RELIGIOUS RIGHTS IN TENNESSEE.

WE do not contend for exemption clauses in Sunday laws, either of the States or nation, but we admire the spirit of true patriotism and the desire for the equality of all citizens in religious matters that actuate some public men who are not personally interested in the faith of the people whose rights they deem it necessary to especially champion, in order to maintain the liberties of which our country so loudly boasts. Of this class is Senator Slaughter, of Tennessee, who has introduced a bill in the Legislature of that State, "To Prohibit Interference with the Religious Liberty of Certain Classes of Persons." In defending the bill against the attacks of certain newspapers, he replies to one in part as follows:—

I did know that there were some good Christian people who honestly and conscientiously believe that the seventh, and not the first day of the week, is the proper one to be observed as a day of rest, in accordance with the teachings of the Bible; and that there is no direct teaching of the Bible authorizing any other than the seventh day of the week as a day of rest.

I further know that the constitution of our State says: "That no human authority can, in any case whatever, control or interfere with the rights of conscience" as regards religious belief.

The bill in question was simply intended to protect in their religious rights certain classes of conscientious, religious, Christian people, known as Seventh-day Baptists, and Adventists, in accordance with the interests and purposes of our State constitution, provided they should in no wise interfere in any manner with the peace, quiet, or religious rights of others.

If you will read the second and third verses of the second chapter of Genesis, the fifth verse of the fourteenth chapter of Romans, and then our State constitution, you may learn the grounds upon which I based my authority for introducing the bill named.

Replying to another press criticism, his position is made equally clear, and his reasoning is decidedly logical. We present the following extracts:—

I cannot see upon what grounds any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the constitution in placing all sects or classes of Christian people upon an equal footing as regards their religious convictions.

It should be remembered that the Sabbath or Sunday is not a secular, but a divine or religious institution, ordained, blessed, and sanctified by God himself as a day of rest upon finishing his work of creation. And it is further a well-known fact that, in accordance with the teachings of the Bible, all Sabbaths or Sundays known to either the Jewish or Christian world were originated through God's creation of the earth in six days, and his resting the seventh, which was blessed and sanctified by him as a day of rest for future generations.

Therefore it cannot be said that these seventh-day people have no grounds upon which to base their religious belief as regards the seventh day of the week being the proper one to be taken as a day of rest in carrying out the commands of God.

As regards myself, I do not claim to be a Seventh-day Baptist or Adventist, and am very willing to accept our Christian Sunday as a day of rest; but as there are others who cannot conscientiously do so I do not believe that it is just or right to enforce upon them a sacrifice of their honest religious convictions as regards a matter that they themselves, and not others, must be held responsible for.

It may be said by some that they could take two days, and thereby comply with both, with the law, and their own conscientious scruples in regard to the matter, but this, probably, those of limited means could not afford to do in justice to themselves and families.

Why are railroads, street car lines, livery stables, newspapers, and various other classes of business allowed to carry on their usual avocation with impunity regardless of the Sunday law, whilst some poor people and good citizens are subjected to fines, imprisonments, and other persecution for simply obeying the dictates of their conscience in carrying out what they honestly conceive to be the teachings of the Bible, in accordance with the will of God?

Will some of those who are so much opposed to this slight change in one short section of our code of laws be kind enough to answer this question? Besides this, our State constitution, with which no laws can be allowed to conflict, strictly forbids interference with the religious rights or conscience of any class or set of citizens, as regard to their religious belief, as may be seen by reference to section 3 of its declaration of rights.

Upon the whole, there is no good reason why the small minority of Christians known as seventh day Baptists and Adventists should not be accorded those religious rights demanded and enjoyed by the great majority.

THE city of Stockton, in this State, is said to be greatly stirred because of an evangelist's onslaught on dancing. Rev. J. W. Ellsworth, who is the companion of Evangelist Crittenton, is the offender. They had succeeded in getting the merchants to close up on Wednesday, and that evening there was a large audience. Amongst other points against the popular pastime, the preacher declared that of 200 San Francisco cyprians who had been questioned in the matter 179 stated that dancing was the cause of their fall from virtue. He added that every step of the waltz takes the dancer a step towards destruction. No girl, he affirmed, could be trusted at a dance; and select dancing schools are hotbeds of sin. When he said that seventeen of Stockton's respectable young girls had been led astray, whose downfall was known only to their families and the San Francisco Florence Crittenton Mission, many ladies left the church. A public indignation meeting was called to enable the populace to give vent to their perturbed feelings.

It is too bad, when people want to pray, that they should be prevented because the spiritual authorities have not published a special form to fit the occasion. Moreover, why should a set of men assume the responsibility of forming prayers for the people, who have not sufficient acumen to foresee all the possible emergencies that may arise? A member of the British Parliament wrote to the Archbishop of Canterbury to ask if a special prayer could not be ordered for a day to be set apart for prayer for deliverance from the evils of the proposed Irish Home Rule Bill. The following is the reply of the Archbishop:—

LAMBETH PALACE, Feb. 27, 1893.

MY DEAR SIR: There are difficulties, as you are aware, in the way of enacting a new form of prayer such as you suggest should now be put for use at the present crisis, but there could be no objections, I think, to the clergy who were so disposed using a special collect, as that for the fifth Sunday after Trinity, or those for the sixteenth Sunday and the twenty-second Sunday after Trinity, with particular reference to the present anxiety.

We hear much about this "enlightened age," but it is doubtful if history can point to an age of more general credulity. We fancy poor Peter, when sinking in the water, being obliged to wait for the archbishop to form a "collect" for the occasion.

THAT the position of Francisco Satolli, apostolic delegate to the United States, may be understood, we give the closing part of the pope's letter of appointment. He is a "delegate" in the full sense of the word, as he is delegated with all the power of the pope within the territory of his jurisdiction, and is guaranteed in advance a ratification of all his acts.

Therefore, venerable brother, holding you in every special affection, we, by our apostolic authority and by virtue of these present letters, do elect, make, and declare you to be Apostolic Delegate in the United States of America, at the good pleasure of ourself and of this Holy See. We grant you all and singular powers necessary and expedient for the carrying on of such delegation. We command all whom it concerns to recognize in you, as Apostolic Delegate, the supreme power of the delegating pontiff; we command that they give you aid, concurrence, and obedience in all things; that they receive with reverence your salutary admonitions and orders. Whatever sentence or penalty you shall declare or inflict duly against those who oppose your authority, we will ratify, and, with the authority given us by the Lord, will cause to be observed inviolably until condign satisfaction be made. Notwithstanding constitutions and apostolic ordinances, or any other to the contrary.

Given at Rome, in St. Peter's, under the Fisherman's Ring, this the 24th day of January, 1893, of our pontificate the fifteenth year.

(Countersigned,) SERAFINO CARDINAL VANUTELLI.

To give a man who cannot speak the English language absolute power over the spiritual interests of an English-speaking people, is a species of tyranny that only the most subservient would endure.

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