

# 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.

CHRISTIAN, be not discouraged in missionary work if you do not see the results you wish. There is a difference in soils. In some soils the seeds germinate and produce quickly; in others it sometimes seems as though the first tiny shoot would never appear; but the root is forming, and the plant when grown many times yields marvelously, while that which sprang forth so quickly dies ere it reaches maturity. Let the seed sown be the word of truth. Let the motive behind the sowing be love for souls, love born of the Spirit of God. In such seed sowing we may in confidence leave the result with God, knowing that his word will not return void. You may not see the result here, but labor on, you will see it in eternity.

THE way man may regard a doctrine does not determine its standing in God's sight. Some of the greatest errors have been the most largely received by mankind. In fact, the majorities have as a rule been on the wrong side of every question of moral reform. But the fact that the majority is opposed to the right releases no individual from doing the right. The admonition, "Thou shalt not follow a multitude to do evil," is as timely in these days of spiritual declension as when first spoken to the children of Israel. The man of God is the man of principle—of principle to do the right at whatever the cost, relying *alone* upon the God of right for sympathy and support. Such men were Joshua and Caleb, Elijah and Elisha, Paul and Silas. Such may we be by standing in God's strength for the truth and righteousness of Christ our Saviour to-day.

As a man "thinketh in his heart, so is he" is a truth expressed in Prov. 23:7. Jesus voiced the same thought when he said, "Out of the abundance of the heart the mouth speaketh." The good things come from the

good treasure of the heart, the evil things from the evil treasure. See Matt. 12:33-35. It is very important, therefore, to think right. It will not do to think that we think right, or to think that we do not think wrong. We must think right. It does not make a counterfeit bill genuine sincerely to believe it to be genuine; nor does it make a genuine bill counterfeit to believe it, however sincerely, to be counterfeit. A road will not lead us south if we travel north, even though we sincerely believe we are traveling south. And a million voices affirming that we were traveling south would not alter the fact that we were going in the opposite direction. We must know that we think right, that the bill is genuine, that we have the right road and the right direction. Our only standard, our only detector, our only guide is God's holy word received as his word. That is truth the center and circumference of which is Christ Jesus.

### THE BLESSED WITNESSES.

God's law of ten commandments is many times called his "testimonies." The ark in which that law was placed was called the "ark of the testimony." Testimony means evidence, proof, witness. The ten commandments are called testimonies, because they witness of God's character and either for or against every individual soul of man. First of all, that law is the reflect of God's character and government; it is the expression of his righteousness. Says one scripture, "All thy commandments are righteousness." Ps. 119:172. In Isa. 51:6-8 that holy law and the gospel of Christ are thus contrasted with the most enduring things of earth: "Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my *righteousness shall not be abolished*. Harken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

But it is not from God's law, holy and enduring as it is, that man obtains his righteousness. That must be obtained by the gospel. Righteousness does not come by the law; if it does, Christ died in vain. The gospel is the power of God unto salvation to everyone that believeth; "for *therein* [in the gospel] is the righteousness of God revealed from faith

to faith." Rom. 1:16, 17. It is of the law of God as a witness, or of God's commandments as witnesses, that we would speak.

The law witnesses to our condemnation. "By the law is the knowledge of sin." Rom. 3:20. "Sin is the transgression of the law," and "all unrighteousness is sin," are declared by the Lord through another apostle. See 1 John 3:4; 5:17. The apostle Paul expresses it still stronger when he declares that we would not know sin but by the law. Rom. 7:7. Now as *all unrighteousness* is sin, and as sin is the transgression of the law, it follows that the law condemns all unrighteousness, and must, in its far-reaching breadth, embrace all righteousness. As that law condemns all sin, it condemns all mankind as sinners, stopping every mouth and revealing the whole world guilty before God. Rom. 3:19. "For all have sinned, and come short of the glory of God." Rom. 3:23. But "the soul that sinneth, it shall die." Eze. 18:4. "Sin, when it is finished, bringeth forth death." James 1:15. Man as a sinner is, therefore, doomed to the curse of death, and the witnesses which condemn him are the ten commandments of God's holy law, and these only can condemn him. No other testimony is accepted at the bar of heaven. No other witnesses can testify in the case. This is the inspired testimony of the apostle Paul regarding himself, as well as every other sinner. He asks, "Is the law sin," because it condemned him? And he thus answers: "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. The tenth precept of the Decalogue witnessed against Paul and proved him a sinner. The law was holy, and the commandment holy and just and good, but the law proved Paul to be a sinner, carnal, condemned to death. He saw the law that it was good, but he could not do it. He tried to rise above himself and sin, but found that he was bound to a body of sin, the corruption of which would destroy him forever.

Stern, unrelenting, inexorable are the witnesses, and in them he can find no hope. And yet they are not his enemies; they have simply revealed his true condition. The Spirit of God speaking through those stern but faithfully true witnesses has given the soul a new view of the sinfulness of sin; and the poignant thrusts of an awakening conscience reveal somewhat of the depth of the disease and lead the despairing soul to cry out, "O wretched man that I am! who shall deliver me from the body of this death?"

And now the blessed moment for which those witnesses have testified, the moment for which the Spirit of God wrought convic-

tion, has come. The diagnosis has been made, the physician has reported, the witnesses have testified, and the poor sin-sick soul has been led to see that he has no hope in himself, no power, no righteousness, no goodness; and the Comforter who has reproved becomes the Comforter which consoles. The blessed Spirit which points out the sin points out the Saviour in all his mercy, in his abounding love, holding out with yearning hands his own perfect robe of righteousness. His faith gladly grasps it; the sin rolls away, and he stands justified before God. Thus is fulfilled to him, simply by faith, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe, for there is no difference."

Where are now the ten inexorable witnesses? They still stand there, but with what blessed assurance upon their faces. They look upon the perfect righteousness of Christ and say, We have nothing against it; that soul is free. The condemnation is lifted, the sins are removed. Then can the soul truly sing, in the language of Inspiration:—

"Thy testimonies also are my delight." "Let thy tender mercies come unto me, that I may live; for thy law is my delight."

And truly with such righteousness clothing us God's law is a delight; for the law witnesses that that righteousness which is without the law is sufficient. "Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 3:20-22.

Christ died that he might bestow upon all this righteousness. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree." Now notice why he is a curse for us: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:13, 14. What is the blessing of Abraham? "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3.

How willing, yea, how anxious is God to thus bless all! Jesus Christ died for that very purpose, died that we might be clothed with his righteousness, died that we might have his Spirit, died that we might be "complete in him." Then, reader, why not come? Why not yield? Why not choose? All out of Christ is disappointment and sin and death; all in Christ is righteousness and life and peace. God desires that every soul shall sing:—

"I will greatly rejoice in the Lord;  
My soul shall be joyful in my God;  
For he hath clothed me with the garments of salvation.

He hath covered me with the robe of righteousness,  
As a bridegroom decketh himself with ornaments,  
And as a bride adorneth herself with jewels."

Reader, can you sing this song in truth? If not, why not? Are the ten commandments to you blessed witnesses of sin cleansed away, of the perfect righteousness of Christ upon you? If not, why not? God is willing, earnestly desirous. Are you?

#### WHY SO MANY WILL BE LOST.

"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.

Here is a plain provision for the salvation of everybody. So far as the plan is concerned, not one is necessarily lost. The sacrifice was sufficient to atone for all. Though "all have sinned and come short of the glory of God," yet the Son of God, heaven's best possible gift, the Creator, the Lawgiver, "tasted death for every man." Why, then, are not all saved?—Because of one condition in the plan,—the condemned ones must will to be saved. "Whosoever will, let him take of the water of life freely."

It is strange, indeed, that of an entire race of intelligent creatures doomed to death but a few, comparatively, will accept a full and free pardon, and a free gift of everlasting life. In each succeeding generation, from the first to the last, it has been and is the same. No wonder the inspired word inquires in anxious, pleading terms, "Why will ye die?" Men who are not unmoved by human appeals to the natural senses, who are not indifferent to ordinary promises of free gifts of even common value, seem utterly oblivious to the greatest possible promise of One whose good will is unbounded and whose ability to perform is illimitable.

Why is it that this free offer of universal amnesty is not accepted?—There is but one reason,—men do not believe it. How much has been lost, even in this world, because men would not believe God. The antediluvian world lost everything because they did not believe the word of God spoken through his servant Noah. The people of Sodom and the cities of the plain lost everything because they would not believe the word of God spoken through Lot. The Egyptians lost all their firstborn, all their crops, and much of their other property, and finally their grand army, because they would not believe the word of God spoken through Moses and Aaron. And the Israelites who were delivered from Egypt were doomed to wander in the wilderness until all the adults of the delivered ones had died, after being permitted to see the promised land, because they did not believe the word of Him by whose power they had been delivered from bondage. "They could not enter in because of unbelief." And these things "are written for our admonition upon whom the ends of the world are come."

But why do not men believe the word of God? We have only space to notice one reason, but perhaps this one will cover all; and that is *pride*. Jesus very explicitly says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." That means humility. A little child has nothing of its own. It is entirely dependent upon others, although it may be heir to a throne. Nothing in this world is so dependent as a little child. A young bird will take care of itself when but a few weeks old. The young animals, especially the wild ones, will hunt for themselves in a few months from their birth. But the little child must be entirely supported and nurtured by other hands for years.

The natural man is too proud to admit that

his life has been a failure; that he is incapable of taking care of himself; that he must give up his own way and acknowledge that of himself he can do nothing. The natural heart revolts at the thought of reverting to childhood again, beginning life anew, and *remaining as a dependent child* throughout life, be it long or short. The young man has worldly ambitions to which his whole energy is being devoted, and he is enjoying visions of future wealth and honor and pleasure in their possession. But the Lord says, "My son, give me thine heart." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." The young man's ambition has been to get out of childhood, and be deemed a man; and it is a terrible cross to think of going back to childhood and deeming himself a child all through life.

But the mature man has still a heavier cross. The lusts of the flesh have a still firmer hold upon him. Perhaps he has already attained wealth, or honorable position. Perhaps he is learned in the wisdom of this world; or perchance he is still only struggling in the pursuit of these things, and fancies he sees the goal just ahead. Shall he give up all that he has acquired? or shall he give up the chase of that alluring vision which he has been following so long, and which every day becomes more and more entrancing? Shall he admit that all his life he has been chasing a phantom, that all he has gained or hopes to gain is but vanity? Shall he turn in the face of fancied success, in the face of the jeering world, and say, I will become as a little child, and follow the meek and lowly Nazarene?

But perhaps the man has only an ambition for the trivial pleasures of this life. He is a votary of society, of the popular games and popular indulgences. Can he brook the gibes of his companions in such pursuits, in case he should admit that such a life is only vanity, and turn to the humble, sober ways of the despised disciple of Christ?

There is not an unconverted man or woman on the earth, whatever the station or condition, who is not in some way separated from the cross of Christ by the "pride of life." And until there is a determination to break away from this pride, and become as a little child, the heart will resist all persuasion to believe the precious promises of God's holy word, which are yea and amen in Christ Jesus. "Pride goeth before destruction, and a haughty spirit before a fall." W. N. G.

RELIGION from its very nature is a purely personal and individual concern, and can never justly be made the subject of human legislation in any manner. Neither the observance nor the non-observance of any day can, in itself, be considered either right or wrong. It is a matter wholly within the domain of religion and individual conscience—a domain into which religious zealots have never yet forced the arm of civil government save with disastrous effects on the liberties and natural rights of men.—*Judge H. C. Minter, in St. Louis Republic.*

"GREAT victories can only be enjoyed by those who fight great battles."

## Doctrinal.

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

### LOOK UP.

BY ELLEN PATTON.

It was early in the morning;  
The light was faint and dim;  
The birds were just beginning  
To chant their morning hymn.  
A voice from out the silence  
Was sounding clear and sweet;  
My soul put on her garments,  
Having wakened from her sleep.

This is what the voice was saying:  
"Look upward to the sky;  
The gates are swinging open;  
The Bridegroom draweth nigh."  
It was early in the morning,  
Yet I gently trimmed my light;  
For I must keep it burning  
Both in the day and night.

The selfish world kept calling:  
"Since the fathers fell asleep,  
All things remain unshaken;  
Still man must wait and weep.  
It is simply a delusion,  
If you look into the sky;  
I'm gray with age and wisdom;  
The Bridegroom is *not* nigh."

But I tell you, there's the signal;  
I shall lift my voice and cry:  
"Wake up, you sleepy virgins,  
The Master draweth nigh;  
Put on your clean white garments,  
Go out to meet him, go.  
Hail to the world's Redeemer!  
He has washed me white as snow."

—*Selected.*

### THE LIFE OF THE WORD.

BY ELDER E. J. WAGGONER.

THE life of the word is the life of God, for it is God breathed, and the breath of God is life. Its life and power are thus attested: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4:12, Revised Version. The Saviour also said of the words which he spoke, which were the words of God, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. Let us see what gives the word its life.

The thirtieth chapter of Deuteronomy follows the account of the curses for disobedience to the law, and the blessings for obedience. In it the people are again admonished to keep the law, and are told what the Lord will do for them, even after they have been disobedient, if they will repent. Then Moses continues: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Verses 11-14.

Now compare carefully with this passage the words of the apostle Paul in Rom. 10:6-10: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to

bring Christ down from above); or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word "commandment." Or, rather, since the Holy Spirit itself dictated the language in each case, in the latter passage it has made more clear what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead.

What is shown by this?—Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Far from it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God.

The apostle Paul says that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But he says also that Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word.

This is also shown in the same chapter in which we find the statement made by Christ that the words which he spoke were Spirit and life. In the thirty-fifth verse of that chapter we read, "Jesus said unto them, I am the bread of life." Again, in the fifty-first verse, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." And again, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." Then in the sixty-third verse he added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Here we find the plainest declaration that the word of God, received in faith, conveys Christ actually to the soul of man.

In the statement, "the flesh profiteth nothing," we have the Romish "sacrifice of the mass" effectually undermined. Suppose that it were actually possible for the priest to perform the feat of turning the bread of the sacrament into the body of Christ; that would not amount to anything. If Christ himself had divided the actual flesh of his body, while on this earth, into portions large or small, and had given a piece to every man in the world, and each man had eaten his piece, that would

not have affected the character of a single man in the world. Christ himself said that "the flesh profiteth nothing." The only way that any man in the world can eat the flesh of Christ is to believe his word with all his heart. In that way he will receive Christ indeed, and thus it is that "with the heart man believeth unto righteousness," for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop.

This is a meager presentation of the theme. But who can do justice to it? No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most stupendous one. It is the mystery of the gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God.

### THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

It would consume much time and space to note all of the signs of Christ's return. We must content ourselves for the present with an enumeration of the few leading ones. Before leaving this phase of the subject, however, it will be important that we note the moral condition of the world, and especially the moral condition of the church in the times immediately preceding the coming of the Lord.

We have already shown that while some—the children of the day—would be looking for Christ to return, and preparing themselves to meet him in peace, upon the great majority of mankind would the day of the Lord come "as a thief in the night." The great mass, with hearts set upon sin and sinful pleasures, will rush blindly on, regardless of foreboding signs. If the thickening omens awaken for one moment their stupefied senses, they will lull them again into the sleep of carnal security by the siren song of "peace and safety." 1 Thess. 5:1-4. But here we wish to guard against a possible misconception. We have said that Christ's coming would be "as a thief in the night" upon the careless and unconcerned. Strictly speaking, this expression refers to the close of probation, which occurs a short period this side of the second advent of our Lord; for at this point [the close of probation] the day of the Lord begins. Hence the expression "day of the Lord" and "the second coming of Christ" are not strictly synonymous terms. But the close of probation and the events occurring in "the day of the Lord" (which, according to the Scriptures, is about one thousand years long), are all incidents growing out of Christ's return to the earth. Hence for convenience we have generalized, for the present, all of these events under one head.

The same as the wicked antediluvians scoffed at the message of impending doom, and as the devoted cities of the plain turned derisively from the pleadings of Lot, so will many in the last days turn from the heaven-sent omens of threatening destruction, and find in the pleasures of sinful indulgence that gross delight and fascinating association which shall drown the cry of stifled conscience, and

render them willing captives to the arch deceiver. Says our Saviour in speaking of this time:—

"And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of Man is revealed.*" Luke 17:26-30.

There is no sin in eating and drinking, buying and selling, or planting and building, when properly done, nor in the consummation of the marriage relation when entered into according to the ordinance of God. The sin in these things in the last days will lie in their perversion, and the excesses attendant upon their celebration. Do these words of the Saviour point out the condition of the world to-day? Every observing reader can answer the question in the affirmative. This is an age of feasting and drunkenness, and of marrying and giving in marriage. To-day as never before is there the mad rush for riches, and so engrossed are the minds of men with such things that there is little time for sacred things to engage their attention. What shall we eat? and what shall we drink? and wherewithal shall we be clothed? are the questions that concern men most to-day, to the exclusion of everything of an eternal nature.

In our own country alone last year \$1,200,000 was spent for strong drink. And a just comprehension of this vast sum does not picture the sad results of its use in the ruined homes, deserted children, broken-hearted wives and mothers, and the long train of poverty, woe, and misery, which follow in its track. The lavish expenditure witnessed in the giving of costly dinners is but an evidence of the trend and profligacy of the times. Often are dinners served by the wealthy costing from one thousand to fifteen hundred dollars per plate.

The marriage relation to-day is largely used as a means for the legalization of lustful indulgence. Lust instead of love prompts many unions, and as a result we have the long list of divorce applications filling the records of our courts, the reaction from hasty and untimely marriages. Lasciviousness was the great sin of Sodom, and the world now equals the cities of the plain in the practice of this soul-and-body destroying vice. San Francisco is reported to support a population of 20,000 dissolute and fallen women, at an annual expense of \$12,000,000, and the city of the Golden Gate is by no means more wicked in this respect than hundreds of other towns throughout the world. Many of our great cities are hotbeds of vice and sin, where scores of unwary souls are yearly drawn down into the vortex of iniquity and degradation.

Another evidence of the depravity of the public mind is seen in the matter of popular amusements. True, we do not have in this country the Spanish bullfights, nor the gladiatorial exhibitions of ancient Rome, but we have that which is more demoralizing in its tendency, and fully as brutal in its results,—modern prize fights. Thousands witness almost monthly some exhibition of this brutal display of physical force. And how eagerly do the public enter into the spirit of the contest! The contestants are sized up, and their brawn and muscle and fighting powers compared, as though they were beasts instead of men in the physical form and image of their Maker. The biggest bruiser is the greatest

hero of the day, and alongside of the great men of the nation are their utterances placed as the watchwords for our future progress. What a comment upon our civilization and our professed(!) Christian character as a nation!

But the query may be suggested to some minds, Are not these sins confined to the world outside of the church? Are not those who have known or professed a Saviour's pardoning love comparatively free from these defiling taints of wrongdoing? We wish it were indeed so. We would that professed Christianity to-day might escape the odium, the stigma, the fearful results of such doings. But along with the godless world must be arraigned the professed church of Jesus Christ upon some serious charges of wrongdoing. And we are not left to prefer the charge. Such an arraignment of last-day Christianity does the great apostle of the Gentiles make in his second letter to Timothy. We leave it for him, guided in his prophetic utterances by the Spirit of the Master, to make the charge as is best fitting. It is for us to determine if the charge is applicable to our day and state:—

"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.

Here are enumerated eighteen different sins that would exist in the professed church of God in the last days; for they are found among those *who have a form of godliness*. Is this a correct picture of Christendom around us? Do we find professed Christians who are selfish, covetous, proud, boastful, disobedient to parents, without natural affection, and loving their own ways and the pleasures of the world more than they do the ways of right and the service of God? Sad indeed that we are forced to answer yes. But sadder still is the state of the church which makes such a conclusion necessary.

Pride of dress and display, formalism, love of pleasure and gayety, with thousands of other kindred ills, have eaten out the vital godliness of the church at large, and left it poor and naked and destitute of the Christian virtues. We find the house of prayer forsaken for the theater and ballroom. We find the church catering to the popular methods of the world in raising money to defray her expenses. Donation parties, oyster suppers, socials, games, and a thousand and one other questionable and positively demoralizing means, are employed by professed Christians to attract the patronage of the world and fill the coffers of the church. In proof of these things we have small need to quote the testimonies of others. The knowledge and observation of every one of our readers will attest the correctness of the statements. The following statement of the matter by Rev. Geo. F. Pentecost, of Boston, as published in the *Christian Statesman*, is but a fair presentation of the condition of Christendom to-day. The statements of Mr. Pentecost might be duplicated by testimonies from scores of other prominent churchmen throughout the country:—

A confession can be had from the lips of the pastors of most of our churches that in our midst are wicked, unholy, corrupt men who maintain their positions, and are saved from a righteous discipline either by their wealth or social position. It is true of this church, and it is true of many of the churches

around us. If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours. . . . This departure from Christ has been brought about largely by the terrible and shameless worldliness of the churches. The drift of the churches in their social life, in their religious work, in their management, is to worldliness. One thoughtful, intelligent layman, a member of a church which is a leader in its denomination, said the other day, "Our church has degenerated into a great, strong, social, fashionable organization."

Such is the state of Christendom to-day, not of any one church in particular, but of all in general. And although we have pointed out according to the Scriptures of truth its sins and dangers, we by no means rejoice in its fallen condition. Sad indeed is its state, but although so sad we cannot shut our eyes and ears to the picture presented before us. We must face the facts as they are, and endeavor by the help of God to work a reformation. Nor are we alone in noting these conditions in the churches. In every denomination in the land are godly men and women who deplore the state of things existing to-day as sadly as do we. And earnestly are these faithful souls praying for deliverance, that God may once more let his face shine upon his backslidden people. Will God heed their cry? Will he revive his truth in the earth, or will he leave the world and backslidden Christianity to their common doom? The history of the past proves that God is not unmindful of his creatures. Whenever danger has threatened, God in mercy has forewarned his children. Danger threatens to-day. Christ is at hand, as indicated by the testimony of his word. The world and the professed church are not prepared to meet him in peace. Will he seek to arouse them from their lethargy?—We may rest assured that he will. He warned men of the coming flood, he warned the cities of the plain of destruction; he warned ancient Nineveh of threatening doom. And in that last great event which shall concern the fate of not merely one city, nor five, but of all the cities and of all the world, we may rest assured that a warning will also be given. The basis and general import of that message of warning to go to the world before Christ will come, we leave for future consideration.

#### NO ETERNAL HELL.

BY JOSEPH CLARKE.

THAT sinners are now in hell, according to the "orthodox" view of hell, is not a scriptural doctrine; the contrary is proved by the words of our Lord in Matt. 13:28-30. The interpretation of this parable places the burning of the tares in the future at the end of the world. Verse 40.

That the punishment of the wicked will be a source of happiness to God, or to the angels, or to the redeemed, is a wicked fable. See Eze. 18:32. It is much more scriptural, much more logical, more honorable to God, and to his people, to suppose that while the wicked are being consumed, the universe of God will be hushed in sorrow and grief, and that when the wicked are no more, then the new earth will shine in its primitive Eden beauty; then will the Lord blot out the memory of the wicked. See Isa. 65:17; Prov. 10:7.

Angels have their joys over one sinner that repents. Luke 15:7, 10. This being so, there is sorrow in heaven when sinners reject the offers of mercy. Christ wept over apostate Jerusalem. Matt. 23:37; Luke 13:34. Are

we sure there are no tears in heaven? If so, why should it say that God would wipe away all tears from their eyes? But when the tragedy of the fall shall have ended, the curtain falls, and throughout eternity all will be peace, rapture, fullness of joy forevermore.

### CREATION.

BY ELDER WILLIAM COVERT.

WHEN MOSES wrote about the origin of things he says, "In the beginning God created the heaven and the earth." Gen. 1:1. We have never been able to positively *know* anything about this subject only as we have learned it from the Scriptures. There has been much speculation as to how the worlds were made, but there is no agreement upon the subject, excepting with those who believe the Bible. Even they can agree only when they actually indorse what is written.

Paul writes as follows upon the subject: "Through faith we understand that the worlds were framed by the word of God." Heb. 11:3. Thus we see that it is faith that gives the *understanding*. We feel quite certain regarding those things which we understand. But where can we obtain the faith by which to understand? Answer: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

The word of God says that "in six days the Lord made heaven and earth, the sea, and all that in them is." Ex. 20:11. Thus by faith we understand that God made the heaven and the earth in six days. But as Paul tells us that God created all things by Jesus Christ (Eph. 3:9), we are enabled to progress in our understanding by believing from faith to faith. Therefore we understand that God framed the heavens and the earth in six days by Jesus Christ.

We know that God associated someone with him in creation, because Moses tells us that God said, "Let us make," etc., showing that he took counsel with another. And Paul tells us that God made the worlds by his Son. Heb. 1:2. The proposition in creation was that man should bear the image of the Creator. If man was made in the image of the Father, he was also made in the image of the Son, for Paul says that the Son was the brightness of the Father's glory, and the express image of his person (verse 3), so that if man was in the image of the one, he was also in the image of the other, because they were in the same image.

We are elsewhere told that Christ is "the image of the invisible God." And in the same connection the apostle says of Christ, "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things and by him all things consist." Col. 1:16, 17.

As there is not a throne, dominion, principality, thing, nor power in all the universe that was not created by Jesus Christ, he is therefore the Creator of all things. He was one with the Father in making the worlds. So the Father, in speaking to Christ concerning the work of creation, addressed him thus: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10. This is what the Father himself declares concerning the mighty works of his Son.

In the secret counsels of eternity the Father and the Son laid the plan of all things, and the Son by his word called for each thing in its order, and it came into being because of the power of the word of Him that spake. The reader will please notice how the prophet addresses the Creator: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee." "For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. 43:1, 3. And again, "I, even I, am the Lord; and beside me there is no Saviour." "Yea, before the day was I am he." Verses 11, 13. The Creator here referred to is the only Saviour. But Christ is that Saviour. Acts 4:12. But the unity of Christ with the Father both in creation and redemption is so clearly seen in the scriptures already cited that it seems useless to mention other proof. But perhaps someone will ask why the subject should be presented at all, as it is so plain that it could scarcely be overlooked by any student of the Scriptures. We answer that, although it is so plain, yet many have not noticed it, and many who do acknowledge it have not had their attention called to a very interesting conclusion that is based upon it. We will therefore request your careful attention to some future articles that we trust will be profitable for your study.

### PREDESTINATION.

BY ELDER N. W. KAUBLE.

By the term "predestination" is meant the purpose of God from eternity respecting the salvation of mankind, or, in other words, "the eternal purpose which he purposed in Christ Jesus our Lord." "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4, 5.

This purpose which in the good pleasure of his will he purposed, will be accomplished; for it is decreed by him "who worketh all things after the counsel of his own will," and who admonishes us, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." Isa. 46:9, 10.

The salvation revealed in this purpose is not, therefore, a thing of doubt but an absolute certainty; so certain indeed is it that if John Smith were named as one of the class embraced, there is not power enough in the universe to prevent his being saved.

But no one is thus specified, for God's purpose is not to give this priceless treasure to name, rank, or family, but to character; and so the blessing remains just as much a fact to those receiving the character as though named.

Our Lord, "who changeth not," from eternity saw and approved of the character in Christ, and ordained that all who would take it in Christ should be saved.

"To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. Unto you

therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light." 1 Peter 2:4-9.

Those who are chosen as a royal priesthood and peculiar people are those who are called out of darkness into light.

Only those are thus called who will come (Rev. 22:17) and take the water of salvation as a free gift through Jesus Christ (John 7:37).

From eternity God foresaw who would willingly accept of this light and salvation, and "appointed them" "to obtain" it by our Lord Jesus Christ.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called." Rom. 8:29, 30.

Since only those are predestinated who are called, and those called who "will come," and those who "will come" are conformed to the image of Christ, it therefore follows that only those are predestinated who are "found in him not having" their "own righteousness which is of the law, but that which is through faith of Jesus, the righteousness which is of God by faith," these are they who are made heirs according to the hope of eternal life, which hope is in Christ Jesus.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Those who trust in works for salvation are as utterly incapable of salvation as it is impossible for those to be lost who trust in Christ. The Jews as a people claimed to be the called and chosen of God, but when many of them were cast off by trusting in their works, the apostle inquires:—

"Hath God cast away his people?" But in the next breath declares: "God forbid." "God hath not cast away his people which he foreknew [would trust in Christ]. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." Rom. 11:1-5.

If the elect of God, foreknown of him, of which there was a remnant at this time, was the people who trusted only in his grace for salvation, and if those were cast off who trusted in works, how important that we who would be saved separate ourselves fully from every idea of salvation except that which is in Christ, and so know of a certainty that we are heirs of God and joint heirs with Christ.

"For if God spared not the natural branches [who trusted in their works], take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Rom. 11:21, 22.

"Of what avail is all our profession if we are not really kept?"

"THERE is something wrong with our religion when we are ashamed of it."

## 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 REPORT OF THE SPIES.

"Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30.

BACK came the spies with weary feet  
And fearful hearts, their tidings telling;  
"A land of precious things and sweet,  
A goodly land to make our dwelling;  
But strongly walled its cities rise,  
Fierce giants there we did discover;  
We seemed as nothing in their eyes.  
Oh, no; we dare not venture over!"

Then boldly spoke the faithful two  
Who held God's truth with hearts undaunted.  
"The land," they said, "is fair to view,  
Our heritage by God appointed.  
He led us through the wilderness;  
His strength our feebleness shall cover;  
Let us at once the land possess;  
We are well able to go over."

But all the timid, trembling host  
Listened, dismayed and unbelieving;  
Backward along the dreary coast  
They turned, their faithful leader grieving,  
And in the wilderness they fell;  
Their graves the desert caverns cover.  
The mournful fate its shadows tell  
Of those who dared not venture over.

We linger in earth's wilderness,  
Dismayed and faint, a feeble nation;  
We fail the promise to possess,  
The peace of God, a full salvation.  
With trembling hearts, with tearful eyes,  
Upon its verge we mournful hover,  
And say, "What glory lights those skies!  
But, ah! we fear to venture over."

"It is a goodly land," we say,  
"A land all precious gifts bestowing;  
But, oh, the giants in our way,  
And Jordan's waters wide o'erflowing!"  
Yet when our heavenly Joshua leads,  
The raging floods a path uncover;  
The gracious hand that guards and feeds  
Shall safely guide his people over.

Look back along the desert way,  
Then lift to God our joyful chorus;  
The hand that keeps from day to day  
Bids the walled cities fall before us.  
He saves us to the uttermost;  
His righteousness our guilt shall cover;  
Press onward, then, ye ransomed hosts,  
Till all his people shall pass over.

—Selected.

### OVERCOME AS CHRIST OVERCAME.

BY MRS. E. G. WHITE.

(Concluded.)

SINCE the fall of our first parents, obedience has not been deemed an absolute necessity. Men have followed the imagination of their own hearts, which the Lord has said is "evil, and that continually." The Lord Jesus declares, "I have kept my Father's commandments." How? as a man? "Lo I come to do thy will, O God." To the accusations of the Jews he stood forth in his pure, virtuous, holy character, and challenged them to point out a defect in his life. He said, "Who of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin, but to be an example to man in all things. He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet he invites the confidence of all. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall

find rest unto your souls. For my yoke is easy, and my burden is light."

The only-begotten Son of the infinite God has, by his words and in his practical example, left us a plain pattern which we are to copy. By his words he has educated us to obey God, and by his own practice he has showed us how we can obey God. This is the very work he wants every man to do, to obey God intelligently, and by precept and example teach others what they must do in order to be obedient children of God. Jesus has helped the whole world to an intelligent knowledge of his divine mission and work. He came to represent the character of the Father to our world; and as we study the life, the words, and works of Christ, we are helped in every way in the education of obedience to God; and as we copy the example he has given us, we are living epistles known and read of all men. We are the living human agencies to represent to the world the character of Christ. Not only did Christ show us how we may become obedient children, but he showed us in his own life and character just how to do those things which are right and acceptable with God, so there is no reason why we should not do those things which are pleasing in his sight.

We are ever to be thankful that Jesus has proved to us by actual life that man can keep the commandments of God, contradicting Satan's falsehood that man cannot keep them. The great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by his holy obedience to all the requirements of God, showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus he gives men to the world, as the Father gave the Son, to exemplify in their life the life of Christ.

Christ redeemed Adam's disgraceful failure and fall, and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that through the divine power granted to him of heaven man can keep the commandments of God. Jesus, the Son of God, humbled himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; by the closest ties he bound up his interest with humanity, and gave positive assurance that we shall not be tempted above that we are able; for with the temptation he will make a way of escape.

The Holy Spirit was promised to be with those who were wrestling for victory, demonstrating the power of might by endowing the human agent with supernatural strength, and instructing the ignorant in the mysteries of the kingdom of God. The Holy Spirit is to be our helper. Of what avail would it have been to us that the only-begotten Son of God had humbled himself, endured the temptations of the wily foe, and wrestled with him during his entire life on earth, and died, the just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what had been wrought by the world's Redeemer?

The Holy Spirit implanted in the disciples, enabled them to stand firmly against idolatry, and to exalt the Lord alone. The Holy Spirit guided the pens of the sacred historians that the record of the precious words and works of Christ might be presented to the world. The Holy Spirit is constantly at work seeking to draw the attention of men to the great sacri-

fice made upon the cross of Calvary, to unfold to the world the love of God to man, and to open to the convicted soul the precious promises in the Scriptures. It is the Holy Spirit that brings to the darkened minds the bright beams of the Sun of Righteousness. It is the Holy Spirit that makes men's hearts burn within them with an awakened intelligence of the truths of eternity. It is the Holy Spirit that presents before the mind the moral standard of righteousness and convinces of sin. It is the Holy Spirit that produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires faith in Him who alone can save from all sin. It is the Holy Spirit that works to transform character by withdrawing the affections of men from those things which are temporal and perishable, and fixing them upon the immortal inheritance, the eternal substance which is imperishable. The Holy Spirit recreates, refines, and sanctifies the human agents, that they may become members of the royal family, children of the Heavenly King.

Jesus says: "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are his expressed character flowing out of a heart of love in thoughtful plans that man may be preserved from every evil. They are not to exercise an arbitrary authority over man, but the Lord would have men act as his obedient children, members of his own family. Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

When we unmistakably hear his voice and obey, every murmuring thought will be repressed; and we will leave all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them and follow him, we shall have love and power.

The question is often asked, "What difference does it make which day we keep for the Sabbath?" But it does make a difference; for the same principle is involved as was involved in Adam's case. He was put to the same test. For he was to prove by obedience his loyalty to God or by disobedience to forfeit the right to the tree of life. Satan presented this same specious question. What difference does it make whether you eat of the tree of the knowledge of good and evil, or of any other tree of the garden? Adam's sin consisted in doing the thing the Lord had forbidden him to do, and this opened the flood gates of woe on our world. We should carefully meditate upon the life of Christ, and desire to understand the reason why he came at all. We should search the Scriptures as Christ has enjoined upon us to do, that we may know those things that are testified of him. By searching we may find the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Lord Jesus has bridged the gulf that sin has made. He has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, as our example,

could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The glory mentioned is character, and by faith we become changed from character to character. "And be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

### THE EFFICACY OF PRAYER.

BY ELDER T. H. STARBUCK.

"FOR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. 1: 9-12.

We dwell upon such a low plain and know so little of what it is our privilege to enjoy, that when, occasionally, the full force of revelation dawns upon the mind, we are surprised. The above scripture is full of light and consolation; and yet many who are trying to be Christians read it with such inattention that they fail to see the vastness of God's grace revealed in it. But when read with care, one is almost overwhelmed with the boundlessness of the field it opens up, and the richness of God's redeeming love. It is a wonderful lesson on the efficacy of prayer.

Prayer is one of God's appointed means of grace. In his economy of grace he has ordained that we shall receive what we need, by seeking him for it. The plan of redemption proceeds upon the principle that its blessings must really be desired in the heart, and sought after, and due recognition is to be rendered to Him from whom all blessings come. Prayer, to be availing, must be constant, not fitful. Paul says, "We do not cease to pray for you." He was proceeding upon the right plan, for he was constrained by the love of Christ. If the praying is fitful, the life will be similar. The life of a Christian is an index to his persistency in prayer. "By their fruits ye shall know them." The daily life is a picture of the soul's communion with God.

But that prayer may be efficacious, the soul must feel the need of what is asked for. To pray for that for which we feel no need is to pray in vain. Few people have any adequate idea of the richness of the blessings to be obtained by instant prayer. They are clearly defined in Paul's prayer for the Colossians; but God had no more blessings for the Colossians than he has for us. His prayer will well repay a careful study. First, a knowledge of God's will is to be obtained through

prayer. The natural man cannot apprehend the things of God, for they are spiritually discerned. To seek God in prayer is to have his Holy Spirit to aid in understanding his word.

The word is the sword of the Spirit, and without the Spirit the word can neither be understood correctly nor used effectually. It is possible to be filled with a knowledge of his will; that is, the heart can be full of divine truth. "They shall all be taught of God." The Spirit of God writes his law (his word) in the heart. To have the law written in the heart is to have its principles so impressed upon the mind that they become a part of the new nature, or converted man. It is to have the mind of Christ impressed upon the affections of the soul.

The knowledge of God is not that which puffs up. It leads no one to behave unseemly. One element of it is wisdom, and wisdom is ability to use knowledge aright. Another feature of it is spiritual understanding, or divine enlightenment and perception of the mysteries of God. It is the Spirit of God directing the mind into all truth, and leading it to make a proper application of the principles of truth in all the walks of life. It is the characteristics of Christ's life on earth reproduced in the Christian. Such enlightenment is an inestimable treasure.

Second, through prayer one can attain to a daily walk that is worthy, because it pleases God. It is in fact a walk with God as friend walks with friend. Abraham was the friend of God. It is just as possible for men now to be the friends of God, for he has not changed since Abraham's day. Not many know the blessedness of such friendship, because so few are acquainted with God. Friendship implies acquaintance, and is impossible without it. God wants men to become acquainted with him. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." It is a present and an eternal good to be acquainted with the Giver of every good and perfect gift. Such a walk and such a friendship with God are fruitful in good works. Such a life conforms to the example of Christ's life in the flesh. A daily walk with God gives one confidence to say with Paul, "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God." Such an acquaintance once formed will constantly become more intimate, and the increase of knowledge will correspond to the growing intimacy. Moses was so well acquainted with God that they conversed together face to face. The result was that he came to understand divine mysteries, and became, under God, the author of the Pentateuch, and the instructor of all succeeding generations.

Third, to know God is to know his power. Acquaintance with him is obtained through seeking him in prayer. To know the mystery of godliness, which is Christ within the hope of glory, is to be strengthened with all might, according to his glorious power. When Christ appeared in the flesh, God was in him, reconciling the world unto himself. The incarnation is simply a picture of what God is willing to do for us if we submit ourselves to him. "As thou hast sent Me into the world, even so have I also sent them into the world." The power of God was placed at Christ's command, to be used in fulfilling his mission. The lesson is that we can have the same power for a similar mission.

But to have the power of God is to manifest

the characteristics of that power. Patience and endurance will be prominent traits in the life of a Christian. God is never in a hurry, and he who is right can afford to wait without becoming impatient at delays or vexations. Trials and temptations, sorrows and bereavements, will be endured as means which God uses to strengthen and refine the character. The lives of the martyrs testify that God hears prayer and imparts strength. The life of a Christian is also a life of joy. It is not the joy of the world, but the joy of a deep and abiding peace with God—a joy that is born of faith in his promises. It is the privilege of the child of God to rejoice and be exceedingly glad, for no created beings ever had so much to inspire joyfulness. The grace of God bestowed upon a lost world is the wonder of the universe.

Fourth, thankfulness is the result of prayer. The heart that has received so much from God will express its gratitude spontaneously. Why should not the Christian be thankful? By the abundance of God's mercy he has been made inexpressibly rich. To be delivered from the dominion of darkness, and made a partaker of the inheritance of the saints in light, is more than the world with all its coveted treasures can yield. Truly life consists not in the abundance of worldly goods held in store, but in the rich and abundant supplies of grace which God has provided for everyone who seeks him understandingly. To seek him understandingly is to approach him with a clear perception of what he is willing to impart.

The benefits of prayer are not overdrawn by the apostle to the Colossians. He had tested the matter by personal experience, and testified of things he had seen. A like experience may be ours if we let God have his own way. But such blessings are not estimated at their true value, because the world has such a hold upon men. Is it not time to accept what God offers, and then "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee"?

### THE PRECIOUSNESS OF GOD'S PROMISES.

BY C. H. EDWARDS.

WE have found that amid our cares and perplexities the Lord has told us to look up, and see his mighty power as revealed in the open heavens. There we behold the countless millions of shining orbs, which he assures us that man cannot number, but he just as positively assures us that he has counted them all, and called them all by their names, yea, and further he holds them all by his power so that in their revolutions "not one faileth." Isa. 40: 26. Let us notice another illustration of the wonderful precision of the heavenly bodies:—

Once as I entered the observatory at Harvard College, at the close of day, a friend who had led me there asked if I might be shown the new instrument that had just been introduced. The professor replied courteously, "Yes; I think there is time enough yet for him to see a star, if you will find one." My companion "found one" by looking in a worn book of astronomical tables lying on the desk, and replied quietly, "There is one at 5:20." So in a hurried instant the covering was stripped off from the great brass tube, and prone upon his back, under the eye-piece, lay the enthusiastic professor. While my friend stood by, with what seemed to be a tack hammer in his hand, I noticed that he kept his eye on a tall chronometer clock near us. Suddenly two sounds broke the impressive stillness; we had been waiting for the star. One was the word "there," spoken by the professor, the other was the tap of the hammer on the stone top of the table by my companion. Both occurred at the same instant, the same

particle of the instant; they were positively simultaneous. But the man who spoke the word could not see the clock; he was looking at the star that came swinging along till it touched the spider web line in his instrument; and the other man who struck the hammer stroke could not see the star; he was looking at the second hand on the dial plate. When the index in its simplicity of regular duty marked twenty minutes after five, there fell the click on the stone; and then, too, there came on in the heavens, millions of miles away, one of God's stars, having no speech, but rolling in on time, as he bade it ages ago.

Then I was invited to look in, and see the world of light and beauty as it swept by the next fiber of the tube. But afterwards I went curiously to the book, and found that it had been published ten years before, and that its calculations ran far away into the future, and that it had been based on calculations 1,000 years old. . . . Need I say that these two professors almost wondered—so used to such things were they—at the awestruck devotion, the hushed reverence with which I left the room.—S. C. Robinson, in *Christian Statesman*.

What infinite power and wisdom is this? It is not held before us to terrorize us, but to encourage us on and give us greater confidence in him. He does not leave us here alone, face to face with this glorious power, but to still lead us on he asks (Isa. 40: 28), "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Why should these questions be asked? What has been said that would lead us to think he might be weary and faint?—Ah, he has been holding the great universe in his grasp, so that not one has ever failed! What a sublime question!

Now comes the precious promise (verse 29): "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young man shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." What power and strength will he give?—This same power he has been showing to us. Wonderful promises, wonderful power with which to fulfill them! Reader, do you sometimes shrink, and fear to trust him? If so, "look up," for

"He that bears all nature up  
Will guard his children well."

Walker, Mass.

#### FAITH AND PRAYER AND "SCIENCE" HEALING.

BY E. W. WEBSTER.

[The following article was originally a paper read before the Pastors' Union of La Crosse, Wis., March 13, 1893, and very severely criticised—especially that part pertaining to faith and its use, and creation in redemption. These ideas were denounced as "credulity," "superstition," "narrow-mindedness," etc. It is really marvelous how men of learning can be so blinded, but the fact that such is the case accounts for the spiritual weakness of the churches in these last days.]

THIS is really a misnomer. Strictly speaking, there is no such thing. The common use of these expressions shows either thoughtlessness or a sad misunderstanding of the meaning and use of faith and prayer and the science of the Bible.

A proper understanding and discussion of the subject will lead us to study what is faith, what is prayer, what is Bible science, and their relation to each other and to healing.

To start with, faith has so largely died out of the Christian church, and genuine faith is such a rare article, that but few, comparatively, know what it is, or how to use it. It is something that must be possessed and exercised to know what it is. He who does not know whether he has faith or not, or does not constantly and almost unconsciously use it, really

does not have it. If he has it, he will know that he has it; for he will use it, for "faith worketh by love," and purifies the soul.

Now faith is so simple that it is hard for men to grasp it, merely because it is not easy to become as little children and take things without questionings and reasonings. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. We cannot have faith in that of which we have never heard. To illustrate: I have a thought in my mind. Do you believe the truth of that thought?—No. If I should tell it to you, you would then have some ground for faith to rest upon.

It is a "gift of God," but the one who will not take the word of God as the word of God—he who will not hear—how can he have faith? How can God give it to him? Faith not only believes God's word, but believes that word *as it is written*. It knows that God is able to say what he wants to say, as he wants to say it; that he did not say or allow to be said what he did not want said; that what is said is just what he wanted said, in just the way he wanted it said.

If the Lord has spoken to us, it is in the Bible. Faith believes that he was able, and did give us the Bible just as he wanted us to have it, with just that in it which he wanted us to have, in just the way he wanted us to have it. That is exactly what he wants us to believe, in exactly the way he wants us to believe it. Nothing short of this is faith. It is a candid receiving and satisfied, contented resting upon what God says, as if being spoken exclusively to me. It will know and acknowledge that what we appear to know we do not know if it is contrary to God's word.

Faith will enable us to say that the wisdom of the world, of every man in the world, and especially our own, is foolishness, and will cause us to esteem and use God's word before any man's word. Faith is the most reasonable thing on earth when we reason as God reasons. I might add right here that the reason for so little faith, and consequently so little power, among the professed followers of Christ, and especially among his servants, is that man's words are read, talked about, preached about, and dwelt upon more than God's word, and to the shameful neglect of the Bible.

What some great divine has said—and he is only a man—is often taken in preference to the Bible. This, to my mind, is the reason of so many various and conflicting ideas in regard to the Lord's word. As many men saw only the man side of Christ's life, as often God flashed through his human flesh, so many men to-day see only the human side of the Bible; but so does God flash through it. If any part of it is taken as man's word, why may not any other part of it be taken so? And if one man may take one part of the Bible as only man's writing, another man may take any or all other parts as the same, and we would thus have only a man-made Bible. In fact, if we set up our reason against the word, or any part of it, we have sat in judgment against God, and dared to dictate, in that thing, what he ought to have written and how. That is not faith, but unbelief; for faith takes it simply as it is said.

Faith believes what the word says about the power of God, and opens the way for that power to work; and here, as we shall see, lies the secret of the subject before us. I have spoken thus of faith because the exercise of this opens the way for God to work in "heal-

ing," as also in every other thing, for the power to heal lies in the word.

Prayer is the sincere desire of the soul breathed in the presence of a holy God. It is not a mechanical repetition of words, but the drawing of the cords of the heart to God. Faith cannot be separated from true prayer; and we had better not attempt to pray if we do not know that we are asking in harmony with God's will, or do not believe we receive what we ask. In relation to healing, prayer is only the expression to God of the *faith* we have that *he* will do the work.

The "science" of the Bible is salvation through faith in Christ Jesus; also that the power of God as seen in creation is that used in redemption. Bible science is contrary and unreasonable to human reason, because human reason is so far perverted from God and its original in Adam.

The wisdom of the world is foolishness with God, and the wisdom also of God is foolishness to the unconverted mind. So the only safe way for man to do is to let God declare a thing and then take it as declared, believe it, act upon it, and rejoice in it, even though it might seem unreasonable and even absurd to him. Bible "science" will kindle a fire in a bush and not consume it; will send men through the fire and not burn even their clothes—all of which is quite contrary to human reasoning and science. It will call "the things which be not as though they were."

(Concluded next week.)

#### ABRAHAMIC FAITH.

WE admire strong faith. We believe great possibilities to be within the reach of strong faith. We consider strong faith and deep experience in divine things almost inseparable, and the one standing in relation to the other as cause and effect stand related. We look on some as having strong faith, and wish we had such a faith—a faith such as Abraham had. What is "Abrahamic faith"?—A faith such as Abraham had. Was there anything particular in his faith? Must not the faith of "the father of all that believe" have the same elements as the faith of every true believer? And must not believers of all ages exercise the same faith in the same manner in which Abraham exercised it? Is not "Abrahamic faith" the heritage of all believers? Are we not the children of promise—Abraham's faith posterity? May the following suggestions aid us in comprehending and attaining unto our great faith privileges.

Abraham was surrounded by idol worship; it was practiced in his own family, perhaps himself addicted to it in the earlier part of his life, but when God called him he renounced it all, and chose the true, the living God as the object of his faith. Henceforth he had no faith in idols; he did not trust in reason; he had no faith in his own wisdom, or goodness, or sufficiency, but he had faith in God. The true God was the center of his faith, the center of his life. Whatever might come, under all trials and difficulties, not only in theory, but deep down in his heart, he believed in the true God. The idea of a true and living God was a true and living reality to his faith. "Abrahamic faith" will not trust in reason. It renounces self. It believes in the true God. It lays a solid foundation. It admits of no rival, of no side issues, but centers in the one true God.

Abraham had as much faith in what God



said as he had in God. God's word had meaning in his estimation. When God spoke, Abraham believed that he meant what he said, and relied on his word. We never find him criticising, explaining away the meaning, speculating on, or toning down the Lord's words; he simply believed what God said, and acted as if he believed it. When God spoke, he expected the fulfillment of his word just as positively as if he already saw it. It is not in the nature of faith to change or modify God's word, but to believe it, take hold of it, and prove its truthfulness. May we not all have this simple faith of Abraham—just be childlike enough to believe all that God says? If our faith always had this simplicity, we would have less trouble about believing.

It was enough for Abraham to know that his God called and commanded. However lark the way before him, however contrary to his feelings the bidding, however difficult or arduous the work to be performed, it was enough for him to know that God directed him. He did not stop to argue the case, or even to ask what the outcome would be, but simply obeyed. When called to go to a strange land he did not stop to inquire about the particulars of the journey, nor to ask how he should fare; neither did he send out spies to search out the way and the land and report the distance or difficulties, the "but's," the "if's," and the "peradventures"—he simply went. "Abrahamic faith" obeys promptly, even when some Isaac is to be offered. When faith can see the way open for only one more step in the way of God's bidding, it takes that step promptly and confidently. It deals with the present and leaves the future in God's care, obeys, and leaves results with God.

It was sufficient for Abraham to know that God had promised. He believed, no matter what seemed to stand in the way of the promise. His faith knew no impossibilities. Those things which nature and human reason declared to be in conflict with the promise, he "considered not," they were not in the way of faith—gave him no concern. He lost sight of all discouraging and seemingly contradictory circumstances and arrangements, and simply "believed God." His faith was beyond human reasoning, resting in the promise. "Abrahamic faith" rises above human agencies, above difficulties, above discouragements, above secondary causes, above self, above the cares of the world, the malice of Satan, and the powers of darkness, and rests in God and looks to the promise.

The sum and substance of "Abrahamic faith" is crowded into three words, "Abraham believed God." Two parties,—God, Abraham, and a connecting link—believed. This was the bond of union making them one. "Abraham believed God," that is all. How wonderfully great, yet how inexpressibly simple! To such an unmixed, simple faith, all God's promises stand open. If we would have this faith, we must simply believe God. Oh, that it might echo throughout the length and breadth of the church, and deep down in the inner chambers of every heart—"believe God"! —*Christian Worker.*

"TO BE a cheerful giver means something more than being free with money."

"THERE is nothing for which a man has to pay so dear as for the privilege of being stingy."

"A BENEVOLENCE that can be extorted only by a church supper, gets no credit in heaven."

IS THE WORLD GROWING BETTER?

In reply to this question we collate a few expressions, from many that are accessible, of authorities which all will admit were in position to know whereof they spoke. The *Christian* says:—

The annual increase of population far exceeds the number of conversions to Christ. The State of New York has more heathen by deliberate choice within her borders than there are members of churches in the heathen world. And while from 100,000 to 200,000 are supposed to be yearly evangelized, the total number no more than equals the annual victims to alcohol in the three Christian countries of Germany, Great Britain, and the United States.

A recent issue of the *Missionary Review* gives these facts:—

In the year 1800 the common estimates rarely placed the population of the world as high as 800,000,000. Let us suppose it even 1,000,000,000—an estimate that would usually be considered extravagant. Of this 1,000,000,000 it is claimed that there were 200,000,000 Christians of all kinds, Greek, Romish, and Protestant. This leaves 800,000,000 of the non-Christian population of the world in 1800. The present population is reckoned by the highest authorities at about 1,400,000,000. Of these 400,000,000 are claimed as nominal Christians. Suppose these to be all true Christians—and none will claim that—we have 1,000,000,000 yet unsaved. That is, there are 200,000,000 more souls to be reached and rescued by the gospel than there were in 1800—now ninety-three years ago.

Rev. Dr. Kitteridge, Chicago, Presbyterian, says:—

It matters not in what direction you look, sin is on the increase, and the church is losing ground in her conflict with sin; she has almost ceased to be felt as a power. If a majority of our church organizations were to-day to become extinct, the world would hardly know it.

Says Bishop Foster:—

Rum engenders poverty, poverty and rum engender crime. From the government rum shop the wild beast hunts his prey. Is Christendom struck with judicial blindness that she sleeps? Are her eyes holden that she cannot see? There are armies marching and countermarching, with banners on which are emblazoned Dynamite, Anarchism, Communism, Nihilism, No Sabbath, Down with the Church and State, recruited from the dramshop and officered from the kennel. Are we so deaf that we do not hear the tramp of the gathering legions? Nations that fatten the wild beasts of passion will be devoured by the wild beast of rapine and ruin.

The late Hon. J. B. Finch, speaking of the United States, says:—

There is not a large city in the land that is not controlled by its grogshops.

Henry Ward Beecher, shortly before his death, used the following scathing language:—

All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench; for if the judge be an upright man, his character will be contaminated by the great majority of his associates.

Rev. Robert Atkins, of Liverpool, England, speaks on this matter thus:—

Preaching in ceiled houses, sabbath after sabbath, to the same congregation, appears to me but little better than mockery, when the awful state of Christendom arises before me, overshadowed as it is with the cloud of Almighty vengeance. . . . Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, "We are rich and increased in goods, and have need of nothing;" and this blasphemy is added to apostasy.

The editor of the *Golden Rule* says:—

The Protestants are outdoing the popes in splendid extravagant folly in church building. Thousands on thousands are expended in gay and costly orna-

ments to gratify pride, and wicked ambition, that might and should go to redeem the perishing millions. Does the evil, the folly, the madness, of these proud, formal, fashionable worshippers stop here? These splendid monuments of popish pride, upon which millions are squandered in our cities, virtually exclude the poor, for whom Christ died, and for whom he came specially to preach. No wonder God withholds his holy influences. No marvel the heavens are brass, and the earth iron.

The *Advent Watchman* says:—

One of the religious papers tells a story in relation to church gambling, which contains a lesson worthy of repeating. A member of a church went to his pastor and entreated his personal intercession with his favorite son, who had become ruinously addicted to the vice of gambling. The pastor consented, and, seeking the young man, found him in his chamber. He commenced his lecture, but before he had concluded, the young man laid his hand upon his arm and drew his attention to a pile of splendid volumes that stood upon the dressing table. "Well," said the young man, "these volumes were won by me at a fair given in your church; they were my first venture; but for that lottery, under the patronage of a Christian church, I should never have become a gambler."

The *Philadelphia Times* says:—

Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a-begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall.

Says the *Hornellsville Times*:—

The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime.

THE FIRST COMPLETE BIBLE.

THE first complete Bible printed in England was issued in 1535, without any publishers' name. It was the work of the celebrated Miles Coverdale, who incorporated, with revisions, Tyndale's books of the New Testament, as well as his Pentateuch and Book of Jonah. It was thus only partially original as far as Coverdale was concerned, the remaining portion being a translation of a translation. No perfect copy of this edition is known to be in existence. A copy sold a few years ago in London for a sum equal to \$600 had the title, nineteen leaves, and the map missing. The Coverdale Bible is the one mentioned in these notes heretofore as the "Bug Bible" and the "Treacle Bible," on account of two curious passages found therein. The passage in Jeremiah which we now read as, "Is there no balm in Gilead?" is made by Coverdale to read as, "Is there no more treacle at Gahahad?" The psalm which says, "Thou shalt not be afraid of the terror by night," reads, "Thou shalt not nede to bee afrayed for any bugs by night." The ninth psalm, in that portion which should say, "Put them in fear, O Lord," Coverdale makes to say, "Set a schoolmaster over them." —*St. Louis Republic.*

"THERE is something wrong with the preaching that never offends anybody."

"THE chronic fault-finder has a devilish spirit, whether he knows it or not."

"NO ONE who comes honestly seeking with the whole heart is ever turned away."

"THERE is something wrong with the repentance that doesn't make a man quit his meanness."

## 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.*

### HE KNOWETH BEST.

WHAT if the way seems long and weary  
Thy tired feet are forced to tread?  
Some day thou shalt look back with wonder,  
And say, "My steps were gently led;  
The way was short."

What if the rough stones wound thee sorely,  
And to thy pathway terrors lend?  
Turf soft and green thou wilt find only  
When thou hast reached thy journey's end,  
Where thou shalt rest.

What if thou seest more of shadow  
About thy path than sunshine's light?  
The days that are but gray and cloudy  
End sometimes with a radiance bright,  
At sunset time.

What if the work be very heavy  
Thou doest now with many fears?  
When all thy work slips from thy fingers,  
Thine own shall say with falling tears,  
They were brave hands.

What if the things thou most desirest  
Are given to those who prize them not?  
Perhaps some day thou shalt see clearly  
That they would not have blessed thy lot.  
He knoweth best.

What if the blessing of God's favor  
Seems held from thee, thy work to crown?  
Some day thou shalt see that his mercy  
Did forever and aye shine down  
On thy faint heart.

—*Public Ledger.*

### AUNT JANE'S REMEDY.

BY REV. M. W. FOSHAY.

"MAMMA, what is the matter with our Sabbath school?"

"Why, dear child, I do not know. I have not been to the school since I was hurt, you know. You ought to be the one to tell me."

"Well, I am sure I cannot."

"What makes you think there is anything the matter?"

"Why, because it does not seem as if I cared whether I went or not; and half the girls look as if they felt the same way."

"I do not like to hear my daughter talk that way. It is very strange if you cannot tell why you feel so."

"I have been trying to think about it, but it does not help me any. I can't tell you any reason why, only I just feel so."

"If you cannot tell me anything about it, I do not see how I can help you. You will have to wait until your Aunt Jane comes. She is a great hand to find out the causes of things; and, besides, she is very much interested in Sabbath schools. She will go with you, and can see for herself."

So Nellie Brooker waited for the appearance of her aunt, who was soon to make a promised visit. It was agreed that nothing was to be said about the school till the visitor had an opportunity to attend and observe its condition.

Aunt Jane came in due time, and was as duly taken to Sabbath school by her niece. Nothing was said about it until the quiet of the afternoon. Then Nellie asked:—

"How did you like Sabbath school, auntie?"

"Very well. I always like Sabbath school."

"Yes, but how did you like ours? Was it good?"

"Of course it was. I never knew of a bad Sabbath school. They are for studying the

Bible. I see that's what you all did this morning."

Nellie could not understand why her aunt should answer her questions in such a way. But her mother, more used to her sister's peculiarities, saw that she had discovered what the matter was in the school, and was waiting to find out just what Nellie wanted before saying much.

"Now, auntie, you're teasing me. Do you think our Sabbath school is as interesting as any Sabbath school?" continued Nellie.

"No, my dear, I do not. Now tell me just why you ask."

"Because I've thought it wasn't for a long time, and I asked mamma what the trouble was, but she could not tell, and told me to wait till you came."

"Nellie's description was so vague that I had nothing to judge from," said Mrs. Brooker. "In truth, she couldn't tell me anything at all, only how she felt."

"I do not wonder at it. Older heads than hers have been puzzled over the same state of affairs."

"Now, auntie, dear," said Nellie, "you have been and seen; do tell us just what the matter is."

"There isn't interest enough."

Nellie waited for her aunt to go on, but she did not.

"Why, I know. That's what I said. But what is the reason?"

"That is just the reason. There is not interest enough—because there is not interest enough. This may sound foolish, but it is not. A Sabbath school is just like a prayer meeting; if you want it interesting, you must take an interest in it. Now, I saw you smiling and bowing to girls across the room while your teacher was trying to gain your attention. Half of the other scholars were doing the same thing, while three-quarters of the rest were looking at the clock, to see how the time was going. Now, I suppose you think you have a dull teacher, don't you?"

"Why, I love her dearly. But—"

"But you have listened so irregularly to what she has said that you do not know much about her as a teacher."

"Well, it hasn't seemed interesting," answered Nellie, a little abashed.

"What hasn't seemed interesting?"

"Why, why—anything."

"Now, Nellie, I am going to stop bothering you, and I'm going to give you a very short lecture and a little advice. The trouble is with the whole school. In the teaching, it is mostly with the scholars; in the opening and closing exercises, it is with everybody. Just about half of them read, and do that as if they wished they didn't have to. It is not good to try to introduce anything to increase the interest while things are in such a state. Such additions as supplementary lessons, special questions and the like, are all right, if they accomplish their purpose to heighten the general attention; if they do not do this, you are worse off than if without them. All are, no doubt, ready to blame the superintendent, while he, poor man, as I could see for myself, is nearly worried to death over the state of affairs. If he is to blame anywhere, it is in not knowing in what direction the difficulty lies. You, Nellie, must show him how to improve the school."

"Why, auntie, I wouldn't dare say anything to him about it."

"You will not have to. Just call on the girls in your class, and in a confidential sort of way tell them you think you all ought to do something to enliven the school; tell them that you are going to study your lesson, and see how many questions you can answer, and ask them if they won't do the same. They will all agree to it readily enough. When next Sabbath comes, be prepared to pay strict attention to all that your teacher says. The result will work itself out. You will have

plenty of time before I go away, the last of the week, to see your classmates and let me know if they will aid you. You or your mother can write me more about it after a while. I should not be so confident about this way of doing if I had not made a study of the matter. I'll tell you sometime how I saved a small country Sabbath school from sure death in the same way. If you can find half a dozen sensible people in the school, it can always be made interesting. You have many more than that in yours."

When Miss Howard asked her class the first question the next Sabbath, she was preparing to answer it, as usual, herself; but before she had time, Nellie and two others had given the answer. She looked surprised, almost startled, but went on with the lesson after a moment's pause. Before the girls had any idea the time was half gone, the bell sounded. Questions had been answered, and they had asked several, and were deeply interested in the explanations.

"Girls," said their teacher, as they rose to go, "girls, you do not know how much you have helped me to-day."

That was all she said; but as she smiled at them, and they saw tears of joy in her eyes, they felt that they had never known before what a dear teacher they had.

As they were taking their places for the closing exercises, Jennie Mayo, of another class, whispered, "I wish I was in your class. Our class is so dull."

"Learn your lesson, answer all the questions you can, and ask all the class to pay attention, and it won't be so dull."

A few Sabbaths after this the superintendent made a short address, as follows:—

"For several weeks I have been very much gratified to see the attentive manner in which two or three classes have spent the time for the study of the lesson. I believe the increased interest in our opening exercises, which you all cannot have failed to notice, has been due to this. After considerable thought, I am disposed to believe that the lack of interest in our school has been due to our want of attention to what we have been trying to do, rather than to the absence of anything to gain our interest. Let us all try for a few weeks to make the most of our exercises and our lessons, and notice the result."

Some three or four weeks after this, on coming in from Sabbath school, Nellie said to her mother: "I do wish that old bell wouldn't ring so soon. School isn't half long enough. We can't get a chance to ask nearly all the questions we want to."

Mrs. Brooker smiled, and wrote to Aunt Jane, who also smiled, and said to herself, "It's wonderful how interesting anything is, when people interest themselves in it."—*Golden Rule.*

### A GIRL'S RELIGION.

THE author of "How to Be Happy though Married," published by the Scribners, has written a book on the "Five Talents of Women." He begins his chapter on "A Girl's Religion" with the story of the daughter of Jairus, and then goes on to say:—

"People are often puzzled about religion, and mystify themselves with problems which they fancy must be solved before they can become religious. There can, however, be little difficulty in understanding the only religion that a girl need much care to have. That is a very simple thing; for it begins and ends with a serious attempt to obey the Good Shepherd's word, 'My little lamb, I say unto thee, arise.' If a girl loves and tries to follow the Lord Jesus Christ, let her do so in a girl's way, and in a girl's place, and her face, instead of becoming long and sad, will reflect the bright happiness of her heart. Girls will be, and ought to be, girls; and a girl need not cease to be a girl because she is a Christian. She

ought to play games and amuse herself like a real girl. But in all she ought to show the Spirit of Christ. She ought to be cheerful, good tempered, and industrious. She ought to be free from frivolity and selfishness. She ought to have a horror of everything spoken or written that is in the smallest degree impure. She ought to be gentle, kind, and generous. She ought not to be ashamed to say that she refuses to do something because it is wicked and she fears God. She ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God she feels the deepest reverence.

"To be conscientious in duty, to go on errands of charity to the poor, to have the passions laid and the temper sweetened by a habit of prayer, to draw from the fountain of truth that truthful habit which expels all affectation and makes her at once confiding and worthy of confidence—this is the soul of all that enters into a woman's accomplishments; and without this her woman's accomplishments must want a soul, which is the most grievous of conceivable wants."

#### THE ART OF EXACT EXPRESSION.

It is popularly supposed that the use of language, spoken or written, is to convey the precise meaning of the speaker or writer. Unfortunately, it very often conveys something quite different. We have the best authority for saying of the children of men that they go astray as soon as they are born, speaking lies. It may be that this hereditary obliquity of speech does in part account for the fact that the average man or woman finds it very difficult to convey the exact meaning intended.

I am not speaking at all of politicians and lawyers, whose profession it is to play with language and to juggle with words. Were they not allowed to do so, their occupation would soon be gone. It is not for their interest to study the art of exact expression, but rather the art of making the worse the better reason seem. We dismiss them entirely.

But there are men in other professions who would find it to the advantage of the community, if not to their own, if they would apply themselves to the study of this art. A full understanding and practice of it would save a long-suffering people from the unseemly exhibitions of so many heresy trials. "Unfortunate terminology" is indeed an unfortunate factor, but a very important and common one in these trials. It may not be so easy to define one's meaning clearly in theological and metaphysical matters as in chemistry or mathematics; but it is far more important. Incerititude and vagueness of definition on the part of the preacher may result in incertitude of belief on the part of the hearer. We must, however, concede in favor of the preacher the difficulty of exactly defining the different shades of thought and opinion concerning creeds and confessions.

It certainly ought to be expected of the business man that he should know how to write an intelligible business letter, and to express himself with so much clearness that a would-be customer could understand his meaning. Yet this very last Christmas time a lady who was in correspondence with a business house in Boston (!) concerning some intended Christmas purchases, was obliged to write three times before she could get an intelligible reply to her queries. Even then she had to call in outside assistance before she could feel quite certain what meaning was intended, and "the lady from Philadelphia" and the woman suffragist from Kansas who came to the rescue had to devote all the strength of their intellects for an hour or more to the study.

The art of exact expression ought not to become one of the lost arts. As life grows

more complex with all the new discoveries and appliances, language ought to grow more terse and direct and exact. We have not time to spend in unraveling the meaning of words and phrases.

Some of us may be too old to acquire this art, if we have not already learned it. Hence we say:—

"Wanted—in every common school, academy, college, university, and theological seminary, a professor of the art of exact expression."—*Anna F. Raffensperger, in Christian Union.*

#### TOBACCO COMFORT.

NEXT to the whisky stain comes the filth of tobacco, which is one of the world's dirtiest tyrants. Riding from the ferry to the railway station, I noticed that a decent woman tried in vain to escape the volley of tobacco juice that used the fresh straw on every side of her as a spittoon.

A man opposite came as near to her feet as he could and not hit her every time. On one side a big boy made quite a puddle of tobacco juice in the straw, and on the other side the man aimed his expectations away from her, which was the only relief the poor thing had, for there was no vacant seat for which she could exchange her own.

"But I smoke like a gentleman," says a boy at my elbow. Ah, yes! and if you could only continue to smoke like a gentleman, it might not be so bad; but the moment you thrust into your little sister's face lips that smell of tobacco, to give her your brotherly kiss; the moment when you are uneasy after dinner, and have to leave wife, or mother, or friend, till you have had your smoke; the hour when you are cross, and nervous, and uneasy, because you failed to get your cigar at the accustomed time, you have ceased to smoke like a gentleman, and are smoking like a slave.

A gentleman cultivates no habit that cannot be laid aside if the happiness and comfort of others demand it, and no gentleman but prides himself on holding in his own hands the reins of personal control.

When tobacco cannot be resisted, he falls to the position of a servant to a very poor master indeed. The only way to keep free from this dominion, too, is to let it utterly alone.

It stunts the growth, my narrow-chested, spindle-legged boy, who would be glad to believe you would grow, by and by, into the fine proportions of a man. And if it did nothing but prevent that growth, the manliness in you would scorn anything that would do that.

It takes, not only the energy from the nerves and the vigor from the limbs, but the brightness from the eye and the sweetness from the breath; and if you don't care for these things now, by and by, when some sweet girl turns away her head while you talk to her, you will find yourself wishing you had cared.

Now, these two things, strong drink and tobacco, are among those that, entering in at the lips, defile the whole man. One word more, by way of warning, as to something that, coming forth from the lips, shows the degree of inward defilement that the soul has already reached.

Guard your speech, that it be pure. Banish from your memory, if possible, every vile or profane utterance you ever heard, and never, under any provocation, reveal an impure stream within, by letting impure words flow from your lips.

Think what a promise of glorious manhood there is in a life as high and pure as must grow out of bodily conditions like those we have considered. Is it not the true manhood worth striving for and worth keeping?—*Exchange.*

#### THE POWER OF APPETITE.

God designed that the appetite should be man's servant. When controlled by the moral and intellectual powers, it is one of God's blessed gifts; but when it becomes master, it is a debasing tyrant, crushing out of man that which is noble and godlike.

We go back in imagination over long ages, until we stand amid the glories of Eden before sin entered, and there we meet the painful fact that one of the weakest points in the character of Adam and Eve, while in all the perfection of manhood and womanhood, was the appetite. Their failure to exercise self-control upon this point—together with their curiosity and ambition—led to their fall. As the consequent moral darkness and downward tendency increased with each successive generation, the reign of appetite became more debasing and supreme. If appetite could move our first parents to an act of base disobedience, what must be its power over men and women of the nineteenth century, in whose physical, mental, and moral nature the taint of the fall still exists, with all the aggravations which have been acquired since Adam and Eve passed out of the gate of Paradise?

It is true that among the patriarchs and prophets were men who walked with God, and were the masters, not the slaves, of appetite,—like Daniel and his friends, who refused to defile themselves with the king's meat and wine. The apostles treat of Christian temperance in a most pointed manner. The apostle Paul says that "every man that striveth for the mastery is temperate in all things," and then adds, by way of application to the Christian life, "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

We live in an age remarkable for Bibles, the Sacred Scriptures now being read in two hundred and sixty-seven languages and dialects; and yet there has probably never been a time when the people of Christian lands have been more completely under the rule of appetite. The gospel is preached everywhere. The present is said to be an age of wonderful light and gospel liberty; but unfortunately, the gospel as too often preached in our time hardly touches the appetites and passions of men. And why should it, when so many of the teachers of religion do not feel called upon to renounce wine and tobacco or to restrain appetite?

Many temperance men, with the waning cause of temperance as it relates to intoxicating drinks on their hands, are feeling that but little can be done in reforming drunkards, or in restraining young men from becoming such, while they indulge in the use of tobacco. The only way to cure men of the love of whisky is to restore the appetite to its natural state. And this can never be done while the common and free use of tobacco, tea, and coffee is continued. The only way to make real temperance men is to teach the people to abandon all unnatural habits, and to use only those things which God designed for the use of man, and these in their natural state, as far as possible.

One has only to reflect a moment in order to be overwhelmed with astonishment at the unnatural, expensive, debasing habit of tobacco using. We need not say that it is a filthy habit. If tobacco chewers would only swallow that which is so sweet in their mouths, instead of spitting it out, to the annoyance of cleaner people, their path would be less offensive; but instead they eject on the street, in public places, and on the cars, that which is extremely odious to all who are not initiated in the disgusting habit.—*Christian Temperance and Bible Hygiene.*

"If you want to keep out of darkness, never let the sun go down upon your wrath."

## Mission Fields.

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

INDIA. NO. 9.

BY ELDER S. N. HASKELL.

Zenana Schools.

INDIA, possessing every class of society, and missionaries of every caste of mind, ever studying to develop new phases or methods by which they can reach the people, has open doors through which the gospel can enter without any serious obstruction. One of the very successful methods is by schools for females under the age of twelve; for at that age it is expected that all female children will have husbands furnished them. This is done without any expressed thought or desire on the part of the individual. Schools, therefore, have been established, conducted at the expense of missions, where these children are gathered by native women each morning and instructed to read and write and to memorize portions of Scripture. These portions of Scripture are classified according to the subject, without note or comment. These subjects embrace the Bible teaching upon the subject of idolatry, upon sin, the law of God, and the life and character of Jesus Christ; and also the promises are arranged, adapted to their youthful minds.

These missions vary in size according to the financial strength of the supporters, and the devotion of the workers. Native teachers are employed as instructors in these various schools, while European ladies, and in some instances the Eurasian ladies, have the supervision of these teachers. They visit the schools, instruct the teachers, and thus become general laborers or instructors, watching the interest of the instructed to see that everything is conducted in a manner that God's blessing can attend their efforts.

The number of schools under each mission varies from few to many. Calcutta abounds in schools of this kind, and also has orphanages for the unfortunate children, especially for the girls, as they are looked upon as more unwelcome visitors in India. In one of these mission schools where there are about fifty native teachers, there are some thirteen Eurasian ladies that have charge of these fifty native teachers. Where they are not Eurasian instructors that have in charge this work, they are European ladies sent from home, which is more common. The native teachers live, eat, and drink by themselves, preserving their own custom of sitting upon the floor and of cooking their food, but continually instructed by those who have them in charge; while these ladies who have them in charge live in a family by themselves, following their own customs as to their living, dressing, etc. The success of these schools depends upon the character of these lady instructors, the mould which they give the native teachers, and there is no class of people more susceptible of being moulded than a devoted Christian Hindu woman. They have not inherited an independence of character like Americans or Europeans. They are therefore more subject to influences, and are more easily moulded. If a self-sacrificing spirit actuates these instructors, it reflects in these children who are taught in the schools, and principles are inculcated that they carry with them through life.

There are scores of young ladies that could find a position among these instructors, who, did they carry with them a live spirit of devotion to their Lord and Master, fresh from this country, would reach in a most direct manner the thousands of the youth of India. The instruction in these day schools is about the same as in the Sabbath schools in this

country. Is there not then here an open door for scores of young ladies to go to learn the language and then engage in the work of God as his providence opens the way? Is there not here a field where even an experience can be gained as to the method and manner of labor? Would it not be an excellent training school for young lady missionaries who have a burden for work in India? But how shall we go? perhaps some will say. While we were in Calcutta, we met with a lady from Indiana, a bright, intelligent woman. She was making it her home at an orphanage, and was also connected with some of these mission schools. Upon being asked what mission she was connected with, she replied: "I am laboring for no particular mission. I gave myself to the work of India; I came here at my own expense; I am paying my own board at this mission; I am studying the language, and I am seeking daily to make myself as useful as possible in any branch or phase or manner of the work that presents itself to me." Are there not scores that could go in that same way? Is this not God's work? How many thousands of young ladies who are at home have made a good profession, and possess in their hearts a love for souls, that are literally dying spiritually for the want of spiritual exercise in the salvation of others! It may be said, There are plenty of fields at home where such may become useful, and they have been useful. Doubtless this may be true; but to enter such open doors as we have here described would enlarge their experience, and would aid where at the present time help is greatly needed.

Can we look upon a field like India, with open doors in every part of the land, to every class of society, to every caste of people, to those who are crying to God daily to be relieved from the oppression that is brought upon them, as widows, because the death of their husband is chargeable to their sins which they committed before they were born, and consequently are doomed to a life of servitude and sorrow, and not be stirred with sympathy for a land like this? Are there not those who read these lines whose hearts will be stirred when they see such doors open, and feel to say from the depths of the soul, "Here am I, Lord, send me"? Should you possess a few hundred dollars, could you invest it in a more laudable enterprise than this, in bearing your own expense to this field and supporting yourself while there, until God's providence especially leads you to your definite field of labor? Are there not men and women who cannot go to these various fields themselves, that will support a consecrated young lady to go in the manner above described? We believe that there are hearts that will respond to these open doors, and if they do not possess the means themselves, will pray that God may move upon the hearts of some who do have means, that their expense may be borne to this or other fields, they themselves trusting God's providence to care for them and direct them in their specific field of labor.

### EARLY MARRIAGES IN INDIA.

In view of the agitation now rife in India over the question of abolishing early marriages, an Indian paper lately said: "To give them up is to give up the zenana system. To give up the zenana system is to introduce the system of courtship. And the introduction of courtship means the destruction of our caste; for if a Brahmin girl takes a fancy for a 'kyasta' and marries him, the former will surely lose caste, and the latter will find no place in society. The destruction of the system of caste means the total destruction of the Hindu religion.

"Thus the Hindus cannot give up the system of early marriage without destroying their society." In token of the waning power

of caste in India, it may also be noted that a Bombay paper has just referred to the fact that recently forty-two Brahmin gentlemen took tea together at a social gathering in St. Mary's Convent, Poona, an act which was in violation of caste rules, and which years ago would have led to their speedy excommunication. Though the fact of this gathering was well known, as yet no definite steps have been taken for their discipline. Some of the priests have, indeed, talked of excommunication, but it is said to be so difficult to find any who have not, in secret at least, broken caste that there is little hope of enforcing the rules.

It will be remembered that a certain Dr. Bhandarker not long since gave his daughter, who was a widow, in marriage, an act which is abhorrent to most Hindus. But when the Shenvi Brahmins met together to discuss the question of excommunicating the doctor, his friends came in such numbers that no one dared to propose a resolution for excommunicating him, though challenged to do so.—*Christian Union.*

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## Our Work and Workers.

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

### A WORKER'S PRAYER.

LORD, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

Oh, lead me, Lord, that I may lead  
The wandering and the wavering feet!  
Oh, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet!

Oh, strengthen me, that while I stand  
Firm on the rock and strong in thee,  
I may stretch out a loving hand  
To wrestle with the troubled sea!

Oh, teach me, Lord, that I may teach  
The precious things thou dost impart,  
And wing my words that they may reach  
The hidden depths of many a heart!

Oh, give thine own sweet rest to me,  
That I may speak with soothing power  
A word in season as from thee,  
To weary ones in needful hour!

Oh, fill me with thy fullness, Lord,  
Until my very heart o'erflow  
In kindling thought and glowing word  
Thy love to tell, thy praise to show!

Oh, use me, Lord—use even me,  
Just as thou wilt, and when, and where,  
Until thy blessed face I see,  
Thy rest, thy joy, thy glory share!  
—*Christian Advocate.*

### PREPARING DISCOURSES.

SOME ministers make a mistake in the preparation of their discourses. They arrange every minutia with such exactness that they give the Lord no room to lead and impress their minds. Every point is fixed, stereotyped as it were, and they cannot depart from the plan marked out. This course if continued will cause them to become narrow-minded, circumscribed in their views, and will soon leave them as destitute of life and energy as were the hills of Gilboa of dew and rain. They must throw the soul open, and let the Holy Spirit take possession to impress the mind. When everything is laid out beforehand, and they feel that they cannot vary from these set discourses, the effect is little better than that produced by reading a sermon.

God would have his ministers wholly dependent upon him, but at the same time they should be thoroughly furnished unto every good work. No subject can be treated before all congregations in the same manner. The Spirit of God, if allowed to do its work, will impress the mind with ideas adapted to meet the cases of those who need help. But the tame, formal discourses of many who enter the desk have very little of the vitalizing power of the Holy Spirit in them. The habit of preaching such discourses will effectually destroy a minister's usefulness and ability.

God's watchmen must not study how they shall please the people, nor listen to their own words and utter them; but they must listen to hear what saith the Lord, what is his word for the people. If they rely upon discourses prepared years before, they may fail to meet the necessities of the occasion. Their hearts should be laid open, so that the Lord may impress their minds, and then they will be able to give the people the precious truth warm from heaven.—*Gospel Workers.*

### FROM OUR ISLAND MISSIONARIES.

PITCAIRN ISLAND, Feb. 24, 1893.

EDITOR SIGNS: We arrived here safe and sound on the morning of February 19, having been thirty-two days on our voyage from San Francisco to this island. We found Elder Gates somewhat improved in health, but he is in no condition to make a long voyage. The *Pitcairn* sailed this afternoon for the isle of Mangareva, distant 300 miles, taking along Elders Gates and Cady, Brother McCoy and wife, and Brother Edward Young, a native of Pitcairn Island. Brother Young goes out as a missionary to labor in Mangareva, and Brother Gates goes along to see him located. Two other young men go along to engage awhile in pearl fishing. The other missionaries and myself remain here to conduct a series of meetings until the return of the brig. Sister Gates is well.

Yours in the work, M. G. KELLOGG.

### FIELD NOTES.

SOUTH DAKOTA has fifty-five students at Union College, College View, Nebraska.

ELDER J. W. BAGBY, of Illinois, has removed with his family to College Place, Wash., where he has purchased property.

SISTER S. L. WALRATH, of Warm Springs, Cal., desires us to say that she has all the papers she can use at present.

ELDER F. I. RICHARDSON began meetings at Covert, Mich., March 10, and in two weeks twenty-five had decided to obey the message presented.

A CANVASSERS' institute will be held in Walla Walla College, College Place, Wash., commencing the 20th inst. and continuing two weeks.

ELDER W. B. HILL reports encouraging results and prospects from labor in North Dakota the past winter, although the weather was unusually severe.

At a meeting at Verndale, Minnesota, April 14 to 16, the new house of worship was dedicated. Elder N. W. Allee, president of the Conference, was present.

ELDER C. W. FLAIZE, president of the Minnesota Sabbath School Association, has been designated by the General Conference to open up the work in Manitoba.

As a result of meetings held in a Bremer County, Iowa, schoolhouse, by Brother L. F. Starr, ten persons are keeping "the commandments of God and the faith of Jesus."

ELDER J. F. HANSEN, whose labors are for the most part in behalf of Scandinavians, has left Brooklyn, New York, and gone to Chicago in accordance with the recommendation of the General Conference.

WE always look with interest for news from Ford's Store and Rock Hall, Maryland. Those companies were raised up under bitter opposition, and have attracted considerable attention. So long as their enemies continue to oppose them, we know they are all right, for under such circumstances they will lean hard on the Lord. When the opposition stops, their real danger sets in. There are so few, comparatively, who can grow in grace under the allurements of an outwardly favorable situation. A report of Elder E. E. Franke in the *Union Record* states that the Methodist ministers at those two places are extending their opposition to our work at Millington, where there is a good interest.

A MOST encouraging forecast of labor in Minnesota is presented by the canvassers' institute at St. Cloud, where ninety-seven attendants were enrolled on the 1st inst. Elder J. H. Durland and Professor Loughhead, of Union College, were present to aid in the institute work.

THE *Minnesota Worker* says: "Brother J. F. Pogue has returned from the Bermuda Islands, where he and his brother Mark have been for several months. During this time they have canvassed all the islands and have taken about 800 orders for 'Bible Readings.' They report success in delivering."

BROTHER N. F. BURGESS, of Honolulu, in writing to this office on business, adds these interesting items: "No doubt you have heard of the troubles in the government here; but while there is turmoil and dissatisfaction in the breasts of the politicians, everything outwardly is quiet. We see the advance of the enemy and his forces, preparing for the final scenes of this world's ending. There has been one Sabbath keeper added to our numbers since we last wrote. This is a young Norwegian from a ship that came into this port. He had experienced religion in the colonies last December, and there became a member of the Baptist Church. He is a bright young man, and is hungering and thirsting after righteousness. His desire is to labor for Christ. He began right away to pay the tithe, with no lesson on that subject excepting the reading of the invitation and reproof in Malachi. I trust it may be a profitable lesson for us here to see one so willing and humble. Should the way open for him to prepare himself to labor for the Lord, he hopes to do so. He believes the Lord sent him here to do so. We have taken him to our own home and made him as one of our family, which he truly is if we are God's children."

### STOCKHOLDERS' MEETING.

Rural Health Retreat Association.

THE annual meeting of the Rural Health Retreat Association (a corporation) will be held at the Rural Health Retreat, near St. Helena, Napa Co., California, Thursday, April 27, 1893, at 2:30 P. M., for the purpose of electing seven directors for the ensuing year, and to transact such other business as may be proper to come before the meeting.

S. N. HASKELL, *President.*

J. H. MORRISON, *Secretary.*

### 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.*

### 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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**BIBLE QUESTIONS AND ANSWERS CONCERNING MAN.** By Alonzo T. Jones. *Bible Students' Library*, No. 76. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

## 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 V.—SUNDAY, APRIL 30, 1893.

### WISDOM'S WARNING.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

#### Lesson Scripture, Prov. 1: 20-33.

20. Wisdom crieth aloud in the street; she uttereth her voice in the broad places;
21. She crieth in the chief place of concourse; at the entering in of the gates, in the city, she uttereth her words;
22. How long, ye simple ones, will ye love simplicity? and scorneth delight them in scorning, and fools hate knowledge?
23. Turn you at my reproof; behold, I will pour out my spirit unto you, I will make known my words unto you.
24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded;
25. But ye have set at naught all my counsel, and would none of my reproof;
26. I also will laugh in the day of your calamity; I will mock when your fear cometh;
27. When your fear cometh as a storm, and your calamity cometh on as a whirlwind; when distress and anguish come upon you.
28. Then shall they call upon me, but I will not answer; they shall seek me diligently, but they shall not find me;
29. For that they hated knowledge, and did not choose the fear of the Lord;
30. They would none of my counsel; they despised all my reproof;
31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.
32. For the backsliding of the simple shall slay them, and the prosperity of fools shall destroy them.
33. But whoso hearkeneth unto me shall dwell securely, and shall be quiet without fear of evil.

**Golden Text.**—"See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven." Heb. 12: 25.

#### SUGGESTIVE QUESTIONS.

1. What is wisdom? Job. 28: 28.
2. Who does David say has a good understanding? Ps. 111: 10, second clause.
3. Where does wisdom cry? Lesson verses 20, 21.
4. What questions does she ask? Verse 22. See note 2.
5. What admonition does she give? Verse 23, first clause.
6. What precious promise is given? Verse 23, last clause. See note 5.
7. Why are the "simple ones" reproved? Verse 24; Isa. 65: 12; 66: 4.
8. What have they set at naught? Verse 25.
9. What will be the result of such a course? Verses 26, 27; Rom. 2: 8, 9.
10. When brought face to face with their impending doom, what will the deluded victims at last do, and what will they gain? Verse 28; Micah 3: 4. See note 7.
11. What had they hated and rejected? Verses 29, 30.
12. In whose counsel does one walk who rejects the counsel of God? Ps. 1: 1, first clause.
13. What is the disposition of the man who walks not in the counsel of the ungodly? Verse 2.
14. Then where do we find the counsel of God?
15. What shall be the reward of those who reject the counsel of God? Lesson verse 31; Ps. 1: 6, last clause.
16. What of those who hearken to the counsel of God? Verse 33.

#### NOTES.

1. **THE** book of Proverbs, excepting the last two chapters, was written by Solomon. Of this fact Dr. Clarke says, "There has scarcely been any dispute concerning either the author or divine authority of this book, either in the Jewish or Christian church."

2. In this lesson wisdom is personified. It is the voice of God pleading with a wicked world that has been deceived by the adversary. "How long ye simple ones?"—ye who have been seduced or deceived. The knowledge of the true God is everywhere. God has manifested himself unto all the world in his works. "The invisible things of him from the creation of the

world are clearly seen, being understood by the things that are made." But to those who will hear the instruction of his word he becomes more and more manifest. The voice of wisdom is the voice of God, whether heard in nature or in his revealed word.

3. "THE fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments." Ps. 111: 10. Obedience, then, is essential to a full understanding of God's will. The acme of wisdom is to have the Spirit of God working in us, "both to will and to do of his good pleasure." Phil. 2: 13; Heb. 13: 21.

4. God is continually stretching out his hands toward a deluded world, and imploring them to return unto him. As Paul says: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 20.

5. "I WILL pour out my Spirit unto you." God not only beseeches the deceived victims of rebellion, but he offers them the power of his Spirit to walk in his way. "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36: 27. This is the promise of the new covenant, a special manifestation of which was witnessed on the day of Pentecost. That was the "early rain," and it is our privilege to enjoy the "latter rain" by the same Spirit.

6. THE counsel of God is just the opposite of the counsel of the ungodly, and the Psalmist says, "Blessed is the man who walketh not in the counsel of the ungodly." Ps. 1: 1. Of such an one it is said, "His delight is in the law of the Lord; and in his law doth he meditate day and night." Verse 2. It is said of Christ, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8. Then to reject the counsel of God is to reject his law. The law of God is also a reproof, for "by the law is the knowledge of sin" (Rom. 3: 20), and to point out sin is to reprove it.

7. THE Spirit of God will not always strive with man. That was manifest in the flood (Gen. 6: 3), and in other judgments that have been executed upon the wicked. And the time will come when, too late, they will see their mistake and endeavor, in the midst of desolation and distress, to find that which they have rejected. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8: 11, 12.

LESSON V.—SABBATH, APRIL 29, 1893.

### THE COMING OF CHRIST WILL BE PERSONAL AND LITERAL.

#### Suggestive Questions and Lesson Scriptures.

1. Review questions:—
  - (a) When will the restoration of all things take place?
  - (b) How many prophets have spoken of this time?
  - (c) Name three prophets that have written on the subject, and repeat a text from each on that subject.
2. What does Paul say of the manner of Christ's coming?
 

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 2.
3. To whom will he come as a thief?
 

"When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape." 1 Thess. 5: 3.
4. What is said of the brethren?
 

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.
5. How many will see him when he comes?
 

"Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen." Rev. 1: 7.
6. What is said of the ascension of Jesus?
 

"And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." Acts 1: 9.
7. Who appeared to the disciples as they were looking after him?
 

"And while they were looking up steadfastly into heaven as he went, behold, two men stood by them in white apparel." Acts 1: 10.

8. What did they say of the manner of his return?

"Which also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Acts 1: 11.

9. What was the last thing seen when he ascended?

"And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." Acts 1: 9.

10. What will be the first thing that will be seen when he returns?

"And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming on the clouds of heaven with power and great glory." Matt. 24: 30.

11. Will the righteous know him when he appears?

"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9. See note 1.

12. Will the wicked know him?

"And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?" Rev. 6: 14-17.

13. What will be heard at that time?

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16.

14. What will that voice say to the righteous?

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast. For, behold, the Lord cometh forth out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 20, 21.

15. How will the wicked feel, and what will they do at that time?

"Enter into the rock, and hide thee in the dust, from before the terror of the Lord, and from the glory of his majesty." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be brought low; and the Lord alone shall be exalted in that day. And the idols shall utterly pass away. And men shall go into the caves of the rocks, and into the holes of the earth, from before the terror of the Lord, and from the glory of his majesty, when he ariseth to shake mightily the earth. In that day a man shall cast away his idols of silver, and his idols of gold, which they made for him to worship, to the moles and to the bats." Isa. 2: 10, 17-20.

16. Could all these scriptures be fulfilled if Christ should appear in secret, so that all of the wicked and a portion of the righteous know nothing about it?

17. What is he to bring with him?

"Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22: 12.

18. Will the reward be literal? See note 2.

19. What will be the appearance of the Lord when he comes?

"And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21: 27. See note 3.

#### NOTES.

1. "THOSE who would have destroyed Christ and his faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, 'Lo, this is our God; we have waited for him, and he will save us.'"—*Great Controversy*, page 644.

2. It would be impossible to have a literal reward if Christ's coming was secret. If no one knew when he had come, they would not know whether they had the reward or not.

3. THE King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. Ps. 50: 3, 4; Rev. 6: 15-17; 2 Thess. 1: 7, 8. "The derisive jests have ceased. Lying lips are hushed into silence; the clash of arms, the tumult of battle, with confused noise, and garments rolled in blood (Isa. 9: 5), is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, 'The great day of His wrath is come; and who shall be able to stand?' The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected."—*Great Controversy*, page 642.

**SHOULD SABBATH OBSERVANCE BE ENFORCED BY CIVIL LAW?** An able negative argument delivered at the annual contest of the Philomath and Adelphe Literary Societies of Westminster College, New Wilmington, Pa., June 1891. 24 pp.; 2 cents.

News and Notes.

FOR THE WEEK ENDING APRIL 10.

RELIGIOUS.

—In 1849 there were only twelve medical missionaries in all the non-Christian world; now there are four hundred, and every year sees an addition to the number.

—Right Rev. William Ingraham Kip, S. T. D., LL.D., bishop of the Episcopal Church of California for the last forty years, died in San Francisco on the 7th inst., aged 81 years and 6 months.

—According to the last census there are in the United States, in round numbers, 140,000 churches, with an aggregate value of \$980,000,000. The various church educational institutions are valued at \$150,000,000.

—And now we have the time fixed for the millennium. Rev. M. A. Gault, of National Reform repute, calculates that "the world's crisis will be reached about 1896, and will be followed by a reconstruction period of fifty years, when the probability is the millennium will be fully inaugurated."

—The *Ram's Horn*, a religious paper which has become somewhat noted by the popularity of its pithy paragraphs, has been removed to Chicago. It will hereafter be sold on the street by uniformed newsboys. Two young graduates of the *Advance* office have been added to the editorial corps.

—At the dedication ceremonies of the great Mormon temple at Salt Lake City, which have been in progress since the 6th inst., there are many bombastic speeches. Amongst other boastful remarks, Brigham Young Jr. is reported to have said that politics is as important to the Latter-day Saints as religion. He predicted that the Mormons are destined to become powerful politicians as well as saints, and become the rulers of the universal world.

—At one of the churches in San Francisco, not long since, as the minister was about to commence his sermon, he was noticed anxiously hunting through various pockets, but evidently without success. He then apologized to the audience, stating that through an unfortunate accident no sermon would be delivered, as he had forgotten to bring his notes with him. Imagine, if you can, Paul, or Silas, or Timothy, or Peter, in such a predicament.

SECULAR.

—Vessels were loading at Hull, England, last week with non-union hands under protection of troops.

—Late reports from Chile say that another revolution is on, and the ministry was out of harmony.

—An extensive fire on Reservoir Mountain, in Pennsylvania, has destroyed much farm property.

—A Paris dispatch of the 4th inst. reports seventy deaths from cholera at L'Orient, near Brest, within two weeks.

—It is reported that a revolution is in progress in Argentine Republic, and that the insurgents have won several victories.

—Four thousand men have been thrown out of employment by the closing of collieries in Rhodda Valley, South Wales.

—The explosion of a kerosene lamp caused a great fire in Florence, South Carolina, on the 3d inst., the loss being estimated at \$250,000.

—Tickets are out for the World's Fair. They are handsomely printed on bond paper of double thickness, and 4½ by 2½ inches in size.

—There was a great demonstration of Orangemen at Belfast, Ireland, on the 4th inst., in opposition to Mr. Gladstone's Home Rule proposition.

—The joint protectorate of the United States, Great Britain, and Germany over the Samoan Islands is again declared a farce, and Chief Justice Cedercranz has resigned.

—There are grave suspicions that a filibustering party is being fitted out at Key West, Florida, for operations in Cuba, and the authorities are keeping a sharp lookout.

—New York City had a two-hours snowstorm on the 7th inst. Troy and Syracuse report three inches of snow the same day, and Boston had four inches the day previous.

—A Lima, Peru, dispatch reports an attack by a mob on a Masonic Lodge, and incidentally the American Consulate was invaded and the consular agent shot in the foot.

—A dispatch from Deadwood, South Dakota, of the 7th inst., reports a two days' wind and storm, which caused much damage to property and a stoppage of railroad trains.

—U. S. Commissioner Blount arrived safely in Honolulu, and was royally welcomed by the people, all of whom seem anxious for some kind of a settlement of the muddled political affairs.

—An attempt was made to fire and blow up with dynamite the Emanuel Baptist Church at Little Rock, Arkansas, on the night of the 5th inst., while a number of people were congregated within.

—A Vienna dispatch says that leading Nihilists are arranging a secret meeting in Russia, near the Austrian frontier, to enable refugees from Austria, Poland, Hungary, and Roumania to participate.

—The little Esquimaux colony at Chicago is afflicted with measles. The doctor has difficulty in making them keep warm, as they complained of heat even in the winter, when other people were being frost-bitten.

—The latest report from the revolution in the State of Rio Grand do Sul, Brazil, is that the revolutionary army had taken San Juan and two other towns. Colonel Holgade had deserted the government and joined the revolutionists.

—Justice Brewer, of the U. S. Supreme Court, has expressed the opinion (before a church club, not in court) that the Chinese Exclusion Law is an injustice. His voice may therefore be counted as against the measure when the matter shall have been brought before the court.

—The President is said to have decided to withdraw the discriminating duties on coffee and sugar from Venezuela, Colombia, and Haiti, these being the only Spanish American States which refused to enter into satisfactory reciprocity arrangements under the McKinley law.

—College Hill Sanitarium, Cincinnati, was damaged by fire to the extent of over \$100,000, on the 6th inst. There were 200 patients in the building, but all were safely removed. The fire was started by the hot soldering iron of a tin roofer, who carelessly laid it down where it ignited the wood.

—As an indication of the Nihilists' daring activity, the czar recently found in one of the Imperial albums a portrait of the Nihilist who was executed for complicity in the assassination of his father. The strictest inquiry in the household failed to solve the mystery of its appearance there.

—A short but furious wind and hail storm struck a portion of Chicago on the 7th inst., which came so suddenly that many people were caught in the streets, and some were prostrated to the ground. There was considerable damage to property, especially in the breaking of windows and signs.

—The Spanish Government has discovered another Anarchist conspiracy at Heres. It was supposed that the execution of the four Anarchists convicted last year at that place had intimidated the remainder; but another rendezvous was discovered last week, and the conspirators captured, together with arms and documents.

—A flimsy three-story World's Fair hotel was blown down on the 6th inst., when the contractors were about to turn it over to the owners. There are said to be a number of these temporary structures that are decidedly unsafe. But they will all be crowded during the fair. One of them was burned a few days before the catastrophe above mentioned.

—All the machinists, boiler makers, and blacksmiths of the Atchison, Topeka and Santa Fe Railroad at Raton, N. M., and La Junta, Colo., went out on strike on the 8th inst. At Topeka, Kansas, 1,100 men of the same classes stopped work, and at Fort Madison, Iowa, 100 men walked out. The cause is a refusal on the part of the company to increase wages.

—The International Printers' Protective Fraternity has sent a memorial to President Cleveland asking the appointment as Public Printer of a citizen not allied with any printers' organization. The fraternity say the Government Printing Office has long been under the domination of the International Typographical Union, and aliens have been employed because they were members of the union.

—The Khan of Kelat, Beloochistan, recently had five of his wives put to death on suspicion of infidelity. He has agreed to deliver to the British Indian government the surviving prisoners whom he was reported as torturing. As a punishment for his cruel conduct, the British agent withholds 40,000 of the 100,000 rupees allowed him as a subsidy, and will devote it to the benefit of the families of those whom he unjustly executed.

—The United States Government has taken vigorous action in regard to outrages on American citizens at Marzovan, in the Turkish dominions of Asia Minor, and for violation of the mails of the United States legation. In February the girls' seminary of the American educational institution at Marzovan was burned, it is alleged with the full knowledge, if not the direct order, of the Turkish officials. The pretext was alleged seditious movements on the part of students.

—A committee of the W. C. T. U. of Rolla, North Dakota, started out recently to make a circuit of the saloons in order to get positive evidence on which to base legal prosecution. They were followed, says a dispatch, by two-thirds of the female population of the town. They entered only one saloon, however, because when they got through with that one "several of them were bleeding from blows, and all were somewhat disfigured." They brought suit for assault against the saloon men, but the prosecuting attorney had it dismissed.

—A Raleigh, North Carolina, dispatch of the 5th inst. says: "One of the greatest forest fires ever known there is raging in the heart of the pine district. Thousands of trees just bored have been destroyed, and many people owning turpentine orchards are ruined. One man lost 2,000 acres of trees. The town of West End was nearly wiped out. Three large stores and contents, the post office, and several dwellings, were burned. At least twelve turpentine distilleries and scores of dwellings scattered in the woods are burned, with great quantities of resin."

—At Ironton, Ohio, on the 7th inst., fire destroyed the Yellow Poplar Lumber Company's plant and thirty dwellings; also, seventeen railroad cars and a lot of trestlework. An invalid woman was burned to death. The property loss was about half a million dollars. On the same day, at Houston, Texas a large wholesale grocery was burned, causing a loss of \$165,000. On the same day, at Owenburg, Kentucky, a distillery warehouse and cottages were burned. About 19,000 barrels of whisky were destroyed. The aggregate loss is placed at \$350,000.

—The recent burning of the new Scotch ship *King James*, in the Pacific Ocean, has a sequel more terrible than the loss of half a million dollars. The captain's lifeboat, in which sixteen men had taken refuge, was upset by a heavy sea, and they were in the water six hours before it could be righted. Their provisions, oars, and rudder were lost, and some of them became crazed from hunger, thirst, and exposure. When picked up by the steamer *Los Angeles*, all had died but the captain and three men, and they were in a very weak condition. The mate's boat and crew escaped the terrible fate of their companions.

The history of many of the interesting island groups of the Pacific are comparatively unknown to ordinary readers except through the writings of missionaries. When international complications arise, as a year ago at Samoa, or, more lately, at Ponape, so little is known of the locality or the people that it is like showing pictures to the blind. This little volume gives something of the history of the Tongas, the Hervey group, and the Marquesas Islands, before they were visited by the missionaries, and indeed were hardly known to the first navigators of those seas. The habits of the people, their government, the vegetable wonders on shore, and the great wonders of the sea about them, are graphically told in a manner that cannot fail to entertain and instruct young readers.—*The Christian Cynosure*.

**THE TONGA ISLANDS**

This is the second in a series of "Jottings from the Pacific." The author has produced a series of picturesque, descriptive articles written from a missionary point of view and tending to excite interest in these Pacific islands and people, to show how promising the field is for evangelical work, what has been done, and what may be done.—*The Independent*.

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# Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 17, 1893.

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The highest and most important criticism that anyone can make of the Bible is to unquestionably believe it.

In the eye of our American schoolboy the clerk who receives fifty dollars per month is a gentleman, while the mechanic who receives one hundred dollars per month is looked upon with a sneer. The miscalculated education that begets in our rising generation such false ideas is worse than the ignorance of the unlettered.—*The Whittier.*

The too-prevalent idea that educated people must dress in fine apparel, live in the town or city, and do only such work as will not soil their hands or exert their muscles, has ruined many a lad. The nonproductive classes are far too numerous in proportion to population, and many of our graduated non-workers are thrown on their wits to make a living and "keep up appearances." And their wits often bring them into disgrace.

"WHAT IS Sunday Worth to Religion?" was the subject of a Boston Monday lecture by Rev. Joseph Cook some three weeks ago. Well, Sunday is worth just as much as any other of the secular days of the week. It is just twenty-four hours of probationary time allotted to men in which to repent, seek pardon, and prepare to meet their God in the Judgment. It is twenty-four hours of time in which the disciples of Christ may labor for their Master in the salvation of souls. It is twenty-four hours of opportunity for which all will have to render account for the manner in which the time is employed. Twenty-four hours may decide the fate of a soul; it may decide the wages of a lifetime. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The friends of the "American Sabbath" (as Sunday is now boastfully styled) claim that it has gained a "great victory" in the matter of the World's Fair at Chicago. So has alcohol, according to the same authorities. The "American Sabbath" gained a "great victory" at Washington in connection with the inaugural ceremonies—and so did alcohol. During the Sunday-closing contest in Congress several prominent political schemers plastered their unsavory records with a hollow reverence for Sunday, and already they have their reward in the fulsome praise of fawning churchmen. A vote or a speech in behalf of Sunday becomes the cure-all for political corruption. And this is just what some of the "reform" satellites that dance around the Sunday orb have

been counting upon for years. As far back as 1874, in a convention at Pittsburg, Dr. Robert Audley Browne uttered these prophetic words:—

There is no more persistent man alive than the typical representative American office seeker. Of that class, the most of those who have not yet found whether they are for Christ or not, or who are openly decrying this movement, are ready to be its firm friends as soon as they acquire wisdom to discern the signs of the times, and are assured of its speedy success. They may pull back now at the hind axle, or scotch the wheels of the car of progress; but when they see it move, they will quickly jump in to get front seats, and avow they "always thought it was a good thing."

And now that the men who were thus prophetically pictured as designing hypocrites have done the work expected of them, the self-styled reformers show their own hypocrisy by lauding the virtues of those same "typical representative office seekers." They expected to win through the scheming duplicity of politicians, and, having won, they are ready to extol that duplicity as a crowning virtue.

The ex-queen of Hawaii makes quite a significant reply to the charges of Rev. Sereno Bishop that she still practices idolatry. From her printed explanation we clip the following paragraph:—

Old Hawaiian customs are dear to me, even if associated with a religion that to me most certainly is gone. When good American people decorate their houses and their churches with evergreen at Christmas would it be fair to say that they are at heart Druids? And yet everybody knows that the custom of hanging boughs and twigs at Christmas originated in the idea that certain gods could only live in the boughs of trees and would perish of cold if left in the bitter winter air. Is every girl that receives, or every man that sends, a valentine open to the charge of the idolatry of ancient Rome? And yet the custom of sending what we now call valentines is distinctly pagan in its inception.

As a recriminative retort, the ex-queen's parallel is pertinent, yet the observance of idolatrous customs—be they Hawaiian, German, or Roman—is idolatry; and it is none the less so because practiced by "good Americans" under the guise of Christian ceremony.

## SUNDAY OBSERVANCE.

On a recent Sunday evening the assistant pastor of the First Congregational Church of this city delivered a lecture on Sunday observance. The published report shows about as many incongruous things as could well be packed into a discourse. We give a few specimens:—

Mr. Rader dwelt upon the origin of the Jewish Sabbath, which meant rest, and the Christian Sunday, which meant worship.

As the "Jewish Sabbath" and the "Christian Sunday" are both creatures of the imagination, having no place in the Scriptures, he has a right to apply any explanation he chooses. But neither institution ever had any existence in fact. The Sabbath is not and never was "Jewish," and Sunday is not and never was "Christian." As to "the Sabbath of the Lord thy God" (see fourth commandment), which was "made for man," not merely for the Jews, and which Mr. Rader is pleased to call Jewish, it was under the Mosaic economy decidedly a day of worship, as anyone may know by reading the directions for its observance. It was always to be observed by a "holy convocation" and extraordinary sacrificial offerings. As to Sunday, it would be hard to tell, by the example of its votaries, especially in the church that claims its authorship, whether it is a day of worship or a day of pleasure. They are generally more concerned about compelling other people to observe the day than they are about their own observance of it.

Mr. Rader also explained why the Christian Sunday was changed from the seventh to the first day of the week.

This will be news to most people, as it is not generally known that "the Christian Sunday" ever occurred on the seventh day of the week. Such a claim certainly needs explanation.

After deploring the fact that California has no Sunday law, we are told by some who were present that he said he did not know for certain whether the last Legislature passed a Sunday law or not. When a man undertakes to preach on such a subject, he surely ought to post himself on so essential

a point as that. The last Legislature did not pass a Sunday law; such a bill was not even introduced, although there were some petitions presented for such action.

Among the remedies suggested for the "malady" of Sunday nonobservance we notice this:—

Have a *civil Sabbath*, which shall have a *religious* motive.

On this erudite proposition, comment is unnecessary. We simply add that all civil Sabbath suggestions have a religious motive, although there is generally a disposition to hide the motive, trusting that a future public sentiment will permit the dropping of the *civil* feature. Our last Legislature passed a law forbidding the compulsory working of employes for more than six consecutive days, but the particular rest day is not designated. The advocates of a Sunday law express the hope that this law may some day be amended.

## ENFORCED SABBATH BREAKING.

The following in regard to a new feature of the Sunday-closing question at the World's Fair is from the San Francisco *Examiner* of the 9th inst.:—

It looks as if the friends of the "American Sabbath," who succeeded in inducing Congress to follow the virtuous way in demanding that the World's Fair be closed on Sundays, might witness a curious result of their achievement. The argument of the Sabbatarians was that the spectacle of hundreds of thousands of people suspending their ordinary vocations and entering a quiet park to contemplate the world's masterpieces of art and science, would destroy the sacred character of Sunday, and lead eventually to its transformation into a working day. It now appears that if the Fair shall be closed, that transformation will be effected without indirection or delay.

The workmen in Chicago and the neighboring cities do not propose to be cheated out of the opportunity of seeing on one day in the week what their moral advisers can see in six. They are circulating petitions to their employers asking permission to work on Sundays and take their weekly holidays on Mondays, and the employers are responding cordially to the proposition. Thus the project is, to quote the *Chicago Herald*, that all the cities within a day's ride of the Fair—that is, within an area of some hundreds of thousands of square miles—"will see chimneys smoking, forges blazing, moulds seething, and lathes flying Sundays," and all to preserve the sanctity of the American sabbath. Sunday work will be forced upon the country to avoid the sacrilege of Sunday culture and recreation.

Fortunately, we are not yet reduced to this alternative. It is believed in Chicago that the action of Congress in attaching new conditions to a part of the souvenir half-dollar appropriation has relieved the directors from any obligation to observe the requirements of Sunday closing. In all probability they will order the gates to be opened on the workman's day of leisure, and so the necessity for desecrating the sabbath by ordinary labor will be avoided.

The *Bulletin*, of Des Moines, Iowa, says that in an address before the Evangelical Alliance at St. Louis, March 27, Rev. Henry George urged that the Sunday mails be stopped, with the argument that the "carrying of letters on the Sabbath is iniquitous." Dr. George is field secretary of the American Sabbath Union. He recounted the victories of the union in the World's Fair Sunday-closing strife, and then said:—

Our next fight will be to stop Sunday mails. We will go before Congress on that issue. That's the iniquitous traffic that causes one-quarter of a million of people to desecrate God's day. That's the abomination that makes trains run on Sunday, and makes the Sunday newspapers possible.

Resolutions indorsing the position taken by Dr. George were passed by the Alliance, and a committee was appointed to assist in putting an end to the "abomination."

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