

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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M. C. WILCOX, EDITOR.

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Editorial.

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

WHEN Jehoshaphat was about to go out to fight against the inhabitants of Ammon, Moab, and Mount Seir, the Lord said to him: "Ye shall not need to fight in this battle; set yourselves, *stand ye still*, and see the salvation of the Lord." We may learn from this that the warfare of the Christian is not always active engagement. Instead of working through us, God sometimes bids us stand still and watch his workings independent of our agency. At such times it will require more faith to stand still than it will to go forward. Could we but see as God sees we would find in the waiting experience the only true gain. When God says, "Stand still," obedience brings the greatest victories and the sweetest peace. To go forward at such a time would be retrogression, failure, and defeat.

JESUS CHRIST "emptied himself," of himself, that God might fill him. Of himself he was righteous, but he did not come to represent self or anything of self to the world; he came to manifest God. God came into that heart which had wholly renounced self and filled it with his Spirit, gave it without measure. Thus it was that God could be manifest and was manifest to the world. "God was in Christ reconciling the world to himself." Jesus said to Philip, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" And as Jesus emptied himself that God might be seen in him, so we are to have the same mind, empty ourselves, that Christ may fill us, and thus we reveal him to the world. Thus he prayed, "I in them, and thou in me, that they may be made perfect in one;" and then the effect,—"that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Would God

that all who profess Christ's name might empty themselves that Christ might fill them. Then, indeed, would Christ be the light of the world, his followers one, and Christianity would be known by its power.

This life is made up of opposites—sunshine and cloud, light and darkness, joy and sorrow, pleasure and pain, favoring breezes and adverse winds of trial and discouragement. And it requires the cloud, the darkness, the sorrow, the pain, and the adverse wind quite as much as the sunshine, the light, the joy, the pleasure, and the favoring breeze, to fit and mould our Christian character. The sturdy oak gains strength through the opposition of wind and storm as well as through the sweet influence of balmy sunshine. The opposition only causes it to strike its roots down deeper and to strengthen the fibers of its framework. Thus with trials in the life of the Christian; they are permitted in mercy to strengthen the character, and to lead the disciple to cling more closely and confidently to the Rock of Ages.

THE INCREASE OF CRIME.

It is often argued by those who believe in the speedy conversion of all the world that crime is greatly on the decrease. We wish that this were indeed true, but we cannot shut our eyes to the stern facts which assert the contrary. Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." The history of all the past proves this to have been the growing tendency of the race of man. The history of the future (the prophecies of God's word) plainly declares that this will be the tendency for the time to come. As we near the final culmination of earthly history, the nations of men will have filled up the cup of their iniquity to the brim. Delayed justice will assert its right, and upon a guilty world will be visited the wrath of the Lamb, whose proffers of mercy and love have been spurned and rejected.

The logic of facts presented in the world around us shows that crime is rapidly on the increase. Nor can the force of the argument be broken by the plea that the increase of crime is caused by the increase of the population. Statistics go to prove that the increase of iniquity is out of all proportion to that of the populative growth. A few figures will demonstrate the correctness of this claim.

Take for instance the increase of drunkenness. Surely all will admit this to be one of the crying evils of the day,—an evil, too, out of which grows, either directly or indirectly, many of the crimes that fill the country with violence.

According to Rev. Josiah Strong, D.D., in his widely-circulated and much-read book, "Our Country," in Great Britain from 1850 to 1874, "while the population increased 113 per cent., the consumption of spirituous liquors increased 241 per cent. From 1868 to 1887, while the population increased less than 10 per cent., the amount of spirituous liquors consumed increased 37 per cent." Says the *Voice*: "In the United States the consumption of beer has increased, since 1840, 1,675 per cent.; of wine, 400 per cent.; and of ardent spirits, 200 per cent." And "during the same time," adds Mr. Strong, who quotes the above extract from the *Voice*, "the population increased about 217 per cent." These facts argue little for the speedy conversion of the world.

Take, as another notable example of the increase of crime, the growing frequency of the chief of all crimes,—murder. The present day is without a parallel in all the history of the past in the increase and frequency of this terrible evil. Upon the increase of murders in this country the following words from Judge Isaac C. Parker, a United States District Judge, will be of interest. They are part of a charge given to the Grand Jury at the February term of the Federal Court, sitting at Fort Smith, Arkansas:—

Let me say to you that in the year 1889 there were committed in the United States murders that were discovered, 3,568; in 1890 there were committed 4,290 known murders, an increase of 722, or about 20 per cent. over those of 1889. But in 1891 and in 1892 the red-handed demon seemed to fully get in his work. In 1891 the number of known murders was 5,908, nearly 6,000, over one-half as many more as were committed in 1889. The total number of murders known to have been committed in 1892 was 6,791, an increase of 793 over the year 1891, being an increase of a fraction over 11 per cent. During these four years there has been an aggregate of 20,557 murders. How much security for human life is there in this country, in the face of these facts? When we consider that the undiscovered murders in the four years I have named will make up at least one-fourth as many more as those which are known, it is safe to say that 25,000 human beings have been murdered in the United States in four years.

Laxity in enforcing laws against crime is always proportionate to the laxity in the morals of the people. And while the great increase in crime to-day is startling, more startling still is the laxity in the enforcement of the laws to suppress or punish the crime. The same bloodthirsty savagery which prompts the criminal to take the life of his victim is often seen in the punishment of the criminal. Instead of allowing justice to take its course, the fickle public will either idolize, and by their unwise course shield the lawbreaker, or else, moved by the same murderous cruelty that actuated him, they will rise up, and, without law, order, or investigation, wantonly take

his life. Either course shows a corruption of morals and a spirit akin to the one who commits the murder.

Speaking upon this point, Judge Parker says:—

There are other startling facts, and they show almost a failure to enforce the law in cases where these high crimes have been committed. For the 4,290 murders committed in 1890 there were executed by the law 102 persons, and there were lynched by mobs in that year 127 persons, more persons punished by mob violence than by the juries and courts.

In 1891 there were for the 5,906 murders committed tried by the law and executed 123 persons, while there were lynched by mobs 195. In 1890 25 more persons were lynched than were punished by verdicts of juries, and in 1891 72 more persons were lynched than were punished by law. In 1892, for the 6,791 murders committed, 107 persons were tried by the law and executed, while 236 were lynched by mobs, 231 of them being men, and 5 women; 129 more persons were lynched last year by mobs than were executed under the law.

The figures for these years are amply sufficient to show that the increase of crime is out of all proportion to the increase of population, and that the punishment for this high crime, while crime is constantly increasing, is constantly decreasing. There seems to be a failure of duty somewhere. What is the matter with the system of jurisprudence in this country that more men each year are taken out and destroyed by the violence of the mob, by the fury of the populace, and put to death for having committed murder, than are tried and convicted and punished legally for this great crime?

Yes, crime is sadly on the increase. The world is fast hastening on toward its final doom. Let us not deceive ourselves into thinking that crime is on the decrease, and that the world must be converted before Christ returns. The doctrine of the world's conversion, or a thousand years of peace and righteousness before the coming of the Lord, is one of the last-day delusions to blind the minds of men to the truths of God's word. All men might come to Christ if they would, but all men will not come. The great mass of the people will reject God and his truth. Let us not expect peace this side of the literal reign of the Prince of Peace. If we do we shall be deceived, and, with those who cry "Peace and safety," shall sudden destruction come upon us.

But while crime is on the increase, and Satan is working with all power to drown men in perdition, we, as the professed servants of Jesus Christ, should increase our efforts to rescue men and women from the vortex of destruction. In the midst of prevailing sin our light should shine out clear and undimmed, a beacon to those in darkness. May Christ in us be lifted up to the race, and may men be led by our godly lives to the Lamb of God, that taketh away the sin of the world.

F. M. W.

UNLESS we are vigilant and watchful we will find ourselves overcome by the enemy immediately following some signal victory. Having gained the battle we are prone to lay off the armor and be less active and alert. But it does not take Satan long to recover from defeat. He steps in at the unguarded moment, and, ere we are aware of his presence, terror and confusion overcome us. This was true in the case of Elijah. He gained a signal victory at Mount Carmel, when God by the exhibition of fire from heaven witnessed to the faith of his servant. But the threat of Jezebel to serve him as he had served the prophets of Baal, reached Elijah in an unguarded

moment. He who had defied the wicked and haughty Ahab to his face, and rebuked his false worship before all Israel, was now seized with terror and dismay, and fled to the desert to save his life. Elijah but manifested the weakness of his human nature. Let us learn from his experience the lesson designed of God for us. Eternal vigilance is the price of freedom from Satan's power, and constant trust in God the only source of strength and steadfastness.

REPENTANCE.

THE subject of repentance is closely connected with a true Christian life. It is a necessary step in conversion. When the people cried out on the day of Pentecost, "Men and brethren, what shall we do?" Peter said unto them, "Repent." Acts 2:38. Paul, in his instruction to the elders from Ephesus, while rehearsing his work among them, declared that he had taught publicly and from house to house, "testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:20, 21. Dr. Adam Clarke, in commenting on Rom. 7:13, says "that a man cannot have a true notion of sin but by means of the law of God. It would be almost impossible for a man to have that just notion of the demerit of sin so as to produce repentance, or to see the nature and necessity of the death of Christ, if the law were not applied to his conscience by the Holy Spirit. Nor do we find that true repentance takes place where the moral law is not preached and enforced." This is in harmony with the teaching of John Wesley, Andrew Fuller, Dr. Albert Barnes, Luther, Thomas Dick, Spurgeon, Moody, and many others that might be mentioned.

Repentance being "sorrow for what one has done or omitted to do," must have reference to a standard of right and wrong. Repentance being "toward God," clearly shows that he has such a standard which all have broken. This is in harmony with Paul's teaching in Rom. 3:9, 10, 19, 23, where he declares that both Jews and Gentiles are all under sin, and that the law of God stops every mouth, and proves the whole world guilty before him. He also confesses that the law gave him a knowledge of sin, and that he never would have known his guilty condition had it not been for the law which says, "Thou shalt not covet." Rom. 3:20; 7:7. In verse 12 he calls the law holy, and in verse 14 he says "we know that the law is spiritual."

As God's law is holy and spiritual, and it gives a knowledge of sin, our repentance should be towards him whose law we have transgressed, and against whom we have sinned. Repentance is more than sorrow, as we learn from 2 Cor. 7:10, which speaks of godly sorrow, and the sorrow of the world. The former is manifested by turning from sin with contrition and confession, and results in salvation, while the latter is not really sorrow for sin, but sorrow because of inconvenience, or trouble, or suffering, which comes to us in consequence of it; and this the apostle calls the sorrow of the world, which works death instead of salvation.

Repentance, like faith and every other good

thing, does not emanate from us. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17; Acts 5:31; 2 Tim. 2:25. God commands us to repent, believe, and do, and he gives us repentance and faith to use, to exercise, and he furnishes the power to do what he requires, for "without me," says Jesus, "ye can do nothing." John 15:5.

God sends his Holy Spirit to our hearts to convince us of sin (John 16:8), and to give us repentance or godly sorrow for sin, together with faith, love, joy, peace, yea, all the fruits of the Spirit as enumerated in Gal. 5:22, 23. And if we will surrender our hearts and yield our wills to him, he will work in us "both to will and to do of his good pleasure." Phil. 2:13. True repentance is followed by confession of sin to God, confession to those we have wronged, and restitution to those we have robbed or defrauded. Eze. 33:15; Luke 19:8, 9. Then we can believe that the salvation of God is ours. See Rom. 10:10; Acts 3:19; 1 John 1:9.

M. H. B.

EVERY child of God should make the Scriptures of truth a daily study. God gives us natural or physical food and spiritual food. If we deprive ourselves of the natural food, our bodies will become dwarfed and weakly. In the same way will we become spiritually dwarfed and weakened if we neglect to partake daily of the spiritual sustenance God has provided for us. We should study the Bible systematically. If we cannot devote more time than ten or twenty minutes each day to its perusal, it will liberally reward us for the effort. Those who plead a lack of time for study of the word are often found spending hours in that which is of no help, but positively injurious, such as reading stories and novels, foolish jesting, etc. The Bible should be studied by course, reading it through carefully book by book. This will give a knowledge of its history and the order of events it records. It should be studied topically, taking up some subject and tracing it through the writings of the various prophets. Every truth of the Bible is a perfect chain, but all of the links of that chain are not in any one book. We find a link here, and another one somewhere else. Let us collect them all, unite them in their natural order, and we have a chain so perfect and symmetrical, so strong and durable, that the fiercest assaults of the enemy cannot break its unity. Above all let us study the Bible prayerfully, asking God for the enlightenment of the Holy Spirit, so that it may become indeed our spiritual meat and drink.

SOME obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here! how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our character in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ.—*Gospel Workers.*

Doctrinal.

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

A SOLITARY WAY.

[Prov. 14:10; 1 Cor. 2:11.]

THERE is a mystery in human hearts,
And, though we be encircled by a host
Of those who love us well and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot realize our bitterness.
"There is not one who really understands,
Not one to enter into all I feel;"
Such is the cry of each of us in turn.
We wander in a "solitary way,"
No matter what or where our lot may be;
Each heart, mysterious even to itself,
Must live its inner life in solitude.

[Job 7:17; Matt. 10:37.]

And would you know the reason why this is?
It is because the Lord desires our love.
In every heart he wishes to be first.
He therefore keeps the secret key himself
To open all its chambers and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to me;"
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with him from day to day
Can never have a "solitary way."

[Isa. 48:16; Ps. 34:22.]

And when beneath some heavy cross you faint,
And say, "I cannot bear this load alone,"
You say the truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief which "no one understands"
Conveys a secret message from the King,
Entreating you to come to him again.
The Man of Sorrows understands it well;
In all points tempted he can feel with you.
You cannot come too often or too near.
The Son of God is infinite in grace.
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a "solitary way."

—Selected.

THE CLEANSING TOUCH AND WORD.

BY ELDER E. J. WAGGONER.

"AND it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him." Luke 5:12, 13. This is one of the things that are written that we might know that Jesus is the Christ, the Son of God, and it is a forcible illustration of how if we believe we may have life through his name.

Such a wonderful cure had never been performed before since the world began. From that day to this, medical science has been impotent in the presence of the dreaded disease, leprosy. It was a most loathsome disease. The one who had it was shut off from human society, except from those who had the same disease. They were regarded as in the highest degree unclean. As the disease progressed, the different members of the body dropped off. It was actually a living death. The man could look on and see the death preying upon him, ever advancing, and had the certainty

before him of final, complete death. For him there was no hope.

This man was "full of leprosy." He was evidently in the last stages of the disease. It had begun to prey upon his vitals, and in a short time he would drop into the grave. It was then that he saw Jesus; and when we consider his condition, we can appreciate the wonderful faith shown by the words, "Lord, if thou wilt, thou canst make me clean." There was not the slightest doubt of Christ's power to save. Jesus immediately responded to the cry of faith, saying, "I will; be thou clean." And immediately the leprosy departed from him.

Sin is a sore disease that is preying upon the vitals of every man. Like the leper, men are filled with it. "Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged, and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil." Isa. 1:4-6, Revised Version.

Like the leprosy, sin is progressive death. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56. "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James 1:15. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not." "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:18, 24.

The leprous person was separated. So the sinful person is separated from God. He is unclean. "Your iniquities have separated between you and your God." "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Isa. 64:6. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:17-19.

But although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as he saw the poor leper, and he is the same now. "For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a "fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

And though the person be full of sin and uncleanness, our High Priest "is able to save them to the uttermost that come unto God by him."

Jesus not only has the healing touch, but his words have power to heal. The Psalmist says concerning his dealing with his people of old that "he sent his word, and healed them." Ps. 107:20. Mark, recording the healing of the leper, says that Jesus touched him, saying, "I will; be thou clean," and adds, "And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:42. The word of Christ also cleanses from sin, and it was to make us realize this fact that the healing of the leper was recorded. Said the Saviour: "I am the true Vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already are ye clean, because of the word which I have spoken unto you." John 15:1-3.

Do we believe that the word and touch of Jesus made the leper clean? Then we may know that the same word and touch will make us clean from sin. He who does not believe that the Lord can cleanse him from sin, no matter how vile he may be, does not believe the Bible record of the miracles of Christ. But merely saying that we believe does not answer the purpose; we must accept the cleansing. There is another important truth taught in this lesson.

Jesus said, "I will; be thou clean." Read the words of inspiration: "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world according to the will of God and our Father." Gal. 1:3, 4. "It is your Father's good pleasure to give you the kingdom." "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, "If thou wilt." God has given us such abundant evidence of his willingness to save us from our sins that it would be casting discredit on his word if we should say, "Lord, if thou wilt, thou canst save me." "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. Thus has he shown not only his willingness, but his longing desire, to save men. He has left nothing undone, and has kept nothing back. "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31, 32. He who doubts the willingness of God to hear and save those who wish salvation, must doubt the very existence of God.

Well, then, what is the final lesson?—Just this: "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." 1 John 5:14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse

us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment he hears us. But this is not all. "And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him." Verse 15. So, as soon as we ask in faith, the work is done.

The word of salvation has already gone forth. "To you is the word of this salvation sent." The word is full of healing power. We come to the Lord, saying, "Lord, I know that thou hast the power to cleanse me, and I know that thou wilt." We know then that he hears us. We do not then have to wait for the word to come to us, "I will; be thou clean," for it has already been spoken. So, when we know that he hears us, we know that we have the thing that we desired of him. Our faith appropriates the power of the word, and its righteousness is ours.

Who is there that does not want freedom from sin? It is ours, if we will but receive it. Thousands say that they believe, and yet they find no relief. To such the miracles of Christ are not a reality. They are but as idle tales. When they receive the word as it is indeed, the living word of God, then they will believe on the Lord Jesus Christ, and, believing, they will have life through his name.

THE SECOND COMING OF CHRIST.

BY ELDER F. M. WILCOX.

In closing our article last week, we noted the fact that visitations of wrath and judgment from the Lord were always preceded by messages of mercy. The flood, the destruction of the cities of the plain, and the downfall of Nineveh were cited as examples. From this it would appear that before the second coming of Christ and the execution of the great final judgment upon the nations of men, the Lord would send a message of mercy to prepare mankind for those great events. He has given signs, many of them, as we all must admit. Will there go to the world a warning message based on these signs?—Natural reasoning would thus determine. Without such a message the signs would be of little worth; for while at the time they might occasion great concern, they would soon lose their power, and the events foreshadowed by them would be ignored and unregarded. Then, too, were there no proclamation based on these signs, calling attention to the prophecies of the Scriptures regarding them, mankind would fail to recognize their significance or the relation they bore to the end of all things.

But what say the Scriptures regarding a last-day message?—"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Then there will be a message proclaimed to the world just before the end of all things, and the burden of that message will be that the day of the Lord is nigh at hand. The trumpet will be blown and the alarm will be sounded. And as a result of this message the people of the land shall tremble. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of

his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. Here, also, the same proclamation is brought to view, and it is plainly stated that it is to be preached to "every nation, and kindred, and tongue, and people."

Of what is this message to consist? What will constitute its great burden and its leading features?—Briefly stated, it is a message of reform. It is a message to the godless world and to the backslidden church, calling upon them to forsake their sins, and to turn to the Bible standard and simplicity of doctrine, belief, and practice. That message warns men of pending judgment, and calls them back to allegiance to the law of God as the judgment rule and test. In short, it is a message embracing thorough reform upon every point, from every wrong doctrine and defiling trait, physically and spiritually—a message to fit its recipients for translation at the second coming of the Lord.

Such a message is already going to the world by tongue and pen, by the living preacher and the printed page. Such is the message being borne in the fear of God by this journal, and its collaborators in other parts of the great harvest field. Based on the word of God, answering to the prophecy of the word in the time and manner of its rise, it is now going forth, not by the power or genius of men, but in the strength and by the power of the living God, to accomplish that in the earth appointed it by Heaven's decree,—the preparation of a people for the reception of the soon-coming Saviour. Small credit indeed can those connected with it take for its past success. True, God has wrought through their weak and feeble efforts, but, more than this, he has wrought outside and beyond their efforts, proving that he was not dependent alone upon the humble instrumentalities employed, but upon his Holy Spirit's power for its accomplishment. Such, kind reader, do we believe is the message of God for to-day,—the present, living truth for this day and generation. And in saying this we trust that we may not be charged with egotism, for it is the conscientious conviction of our souls, strengthened, we believe, by the testimony of the immutable word.

But one more consideration demands our attention, and then will we draw this article, and with it this series of articles, to a close: For how long will the proclamation of Christ's return be sounding to the world? How long after the signs are witnessed before Christ will come? As to the exact number of days and months and years to be employed in the giving of the message, we cannot tell. The day or month or year of Christ's coming we cannot determine, and should we attempt it, it would manifest in us but presumptive curiosity. "Of that day and hour knoweth no man." We do know this, however, and we know it because God's word says it, that the same generation that witnesses the signs, and consequently that hears the message based on the signs, will live to witness the appearing of Christ in the clouds of heaven.

The proof of this we find in the 21st chapter of the Gospel of Luke. Beginning with the 25th verse, Christ speaks of the signs to be seen in the heavens, in the earth, and in the sea. He then introduces the parable of the fig tree. When we see the trees putting forth their leaves, we know that summer is nigh. Foolish indeed would we count the one who

would attempt to prove to us that the opening buds denoted the approach of winter. "So likewise ye," continues Christ, "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, *This generation shall not pass away, till all be fulfilled.* Heaven and earth shall pass away; but my words shall not pass away." Verses 31-33.

How solemn to us is the thought herein contained! We are the generation that have witnessed the signs. Every one of the signs enumerated have we in some way, either with our own eyes, or through the eyes of others, on history's page, been witnesses to. Then to us the message comes. To us God sends the warning. We who are alive to-day shall witness that transcendent event, before which all the glories of the universe shall pale, the coming of the Son of man in the clouds of heaven.

Yes, Christ will come the second time. He will come now soon, within the day and generation of those who read these lines. There is no question about this, no mysticism, no doubt or uncertainty. And some will be waiting to receive him. Some there will be who shall look up when he appears, and say: "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." But the great question with us, dear readers, is, Will we be among that happy throng? Will you be one who shall sing hosannas to the Son of David at that great day? Will I be one of that glad company?

These questions are for us to settle for ourselves. We may be saved in that happy throng if we will. It is for us to say what we will do. It is for us to decide, for us to choose, and it is for God to strengthen that decision with his mighty power. The decision will cost sacrifice. It will cost the loss of worldly pleasure, the endurance of scoffing, of ridicule, of persecution. It will cost the denial of sinful indulgence, and the utter crucifixion of self. But, oh, it will pay, a hundred-fold will it pay with interest compounded in the kingdom of God! We leave with you this question, Will you prepare to meet Jesus Christ in peace when he returns to claim his own? May God enable you in his strength, not your own, to make a wise decision. The battle is the Lord's, and victory will turn on the side of truth and righteousness. Through faith in Christ the victory may be ours.

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone as he prays with God. Abraham leaves Sarah behind when he pleads with him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when Christ comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in, while the prophet alone with God asks and receives. So of Ezekiel, so of Daniel.

Although others are present, Saul journeying to Damascus is alone with Christ after that he breaks upon him. Cornelius is praying by himself when the angel flashes upon

his solitude; nor is anyone with Peter upon the house top when he prepared to go to the Gentiles for the first time. One John alone in the wilderness, another John is by himself in Patmos when nearest God. It is when under his fig tree in prayer that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means when, as if it were the only way to pray, he says: "And thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." —*Rev. Wm. M. Baker.*

THE ORIGIN OF THE SABBATH IN CREATION.

BY ELDER WILLIAM COVERT.

In our article last week it was clearly shown that Christ created all things; that not a thing exists in heaven or in the earth that he did not make, by the word of the Father. It was also learned that Christ created it all in six days. In this article we wish to notice that He who created all things in six days also rested on the seventh day, from the work of creation; and as Christ created all things, he rested from the work of creating them. It follows, therefore, that the Sabbath rest from creation is the Sabbath of Christ and should be observed as much with reference to Christ as it is with reference to the Father. In referring to this thought, Christ said, "The Son of Man is Lord also of the Sabbath." Mark 2:28.

But physical rest alone does not meet the requirement of Sabbatic observance. There is something more precious in it than refraining from labor on that day. The Maker of the Sabbath day "blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. The day was made holy by the blessing which Christ connected with it or placed upon it. To bless primarily signifies to make happy.

There was special happiness put in the day for man to enjoy. The reader should notice that the blessing and the sanctification of the day are separate acts which relate to the same day, and that both things are done to the day *because* of the enjoyment experienced by the Creator on the rest day. But wherein was the joy of the Creator experienced? That we may better understand the matter, we will refer to another statement relating to the same thing. In Ex. 31:17 we read, "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Of course the Creator was not physically tired; he did not cease work that he might recuperate expended vitality. But the thought is that he was delighted in his works, and because of the delight that comes to the senses when contemplating the works of God, the Saviour made the day to be a delight for man upon which he *delighted* in his own works.

It is the especial presence of Christ in the day that makes it holy. To show that God's presence does make holy, we will cite a few incidents in which the proposition is illustrated. Notice Ex. 3:2-5. Moses saw the burning bush, and was drawn near to behold it. Then the Lord told him to take off his shoes, because the ground upon which he was standing was holy ground. Certainly God's presence had made the place holy.

Again, when Joshua was called to stand before the Captain of the Lord's host, he also was told that the ground was holy upon which he stood. Josh. 5:15. In both instances it seems to have been the presence of Jesus that made the place holy. Continuing the thought still, we cite the reader to Isa. 58:13, where the Sabbath is called by the Lord "my holy day" and "the holy of the Lord." It was made holy by the blessing put upon it by the Creator, because of the delight taken in contemplating his works in a finished creation. But in the scripture quoted above that holiness is recognized three thousand four hundred years later than creation; we therefore conclude that it is yet the Lord's holy day. Thus we see that the blessing was made permanent in the day.

But it was necessary that, as man was to use the day made holy for him (for the Sabbath was made for man, Mark 2:27), he should be instructed as to how he should keep it holy; therefore the day was set apart for a holy or religious use. The setting apart of the day for that purpose is what is meant where it is said that the Lord sanctified it. In order to sanctify it, it was necessary to teach man concerning its sacredness, and to appoint its observance as a Sabbath for him.

The sanctification of the Sabbath enabled man to understand its signification, nature, and obligation. This could not be done without enjoining its observance upon him. It will be seen that man was blessed before the Sabbath was blessed. Gen. 1:28. To bless a man is to make him happy. Man was made happy in possessing the good things that were given him in creation. The blessing in this matter is something that is quite real; so also must the blessing in the Sabbath day be something real.

Notice also that the Sabbath is a sign of a finished creation. It was not given until creation was complete, and man was made happy in the enjoyment of these blessings. Then the Sabbath was given to man as a memorial of these blessings. His Creator desires him to especially remember what the Lord is to him, and therefore he gives to man the Sabbath as a memorial of himself. When he was asked by Moses at the burning bush what he should call his name, the reply was, "I AM THAT I AM."

Christ is to man, Creator. So the Sabbath was given to man with Christ's own presence in it, that man might know that his Maker is what he is. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Also the reason assigned for the existence of the Sabbath, as stated in the commandment, is, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Thus it is seen that the Sabbath was given to man as a memorial of what the Lord is to man. This precious thought is made exceedingly precious to the one who observes the Sabbath because he finds the sacred presence of the Lord in the day. By this presence the Lord blends the delight that he takes in his own works with the delight that man takes in what the Lord has done for him. For this reason man can call the Sabbath a delight, the holy of the Lord. He will not find his own pleasure on this day, but he finds the pleasure of the Lord instead of his own, which is far better.

We have seen in this paper that the Sabbath was made out of the seventh day of the week; that upon this day the Creator rested from his work of creation; that, as Christ made all things, he rested upon the day in the beginning; that he took especial delight in a finished creation, and that because he was thus delighted he therefore blessed the day, and then set it apart for man to use as a memorial of what the Creator is to him; that because of this blessing the presence of Him who created all things is in the day, and therefore man can call it a delight.

All this is true of the Sabbath because of creation; but what effect, if any, has the work of redemption upon the subject and facts of the Sabbath? This subject will be considered next week.

Burlington, Vermont.

"WHAT SHALL WE HAVE THEREFORE?" MATT. 19:27.

BY T. B. SNOW.

THIS question was asked our Lord by Peter. Before asking it, he had asserted that they had left all to follow him. This being the case, it was quite natural that he should inquire what the result would be. He might have doubted as to the result, since Christ had previously declared that while the "foxes have holes, and the birds of the air have nests" (Matt. 8:20), the Son of God had not where to lay his head. No wonder, then, that he asked what they were to have for the sacrifice they had made. They had left their boats, nets, and occupation to follow One who had been rich, but for our sakes had become poor. To this question Christ returned a brief yet comprehensive answer. His answer was: "Ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. They were to receive this reward "in the regeneration," or what is the same thing, when "all things are made new." Rev. 21:5. It was to be when Christ should "sit in the throne of his glory."

The answer to Peter's question was brief, as recorded in Matthew 19, but we can trace the answer through in detail by bringing to our aid other scriptures bearing on the same subject. Going back to the creation of man, we find that he was placed in a beautiful garden which God had planted, and in it had caused to grow every tree that is pleasant to the sight and good for food. Gen. 2:8, 9. In it was also the tree of life, and of knowledge, the latter of which must not be eaten, under penalty of death. Verse 17.

In this verse is plainly set forth the idea that as long as man refrained from eating of the forbidden tree, he should live. This garden of God's own planting served for a sample of how the earth was to be subdued, for he had been commanded not only to "subdue" it, but to "multiply and replenish" it, *i. e.*, fill it with inhabitants. From this we see it was God's design that man should live forever on the earth and have dominion (*i. e.*, supreme authority, control) over every living thing. Gen. 1:28. Man sinned, and by sin came death. Rom. 5:12. He lost his life, his dominion, everything, by one act of disobedience. His possessions passed into the hands of one who pretended to be a friend (Gen. 3:1-5; Matt. 4:8, 9), but who was the inveterate enemy of God, Christ, and man.

Will God's original purpose be carried out? Will the earth be inhabited by such persons as Adam and Eve would have been had they remained obedient? Will it be wrested from the hands of the usurper and again restored to its Edenic beauty? In Isa. 45:18 we read: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else."

The Lord has "established" the earth, that is, he made it "stable and firm."—*Webster*. He created it for a purpose, "not in vain." What was his purpose?—"He formed it to be inhabited." That was his purpose, and no one can hinder it. Isa. 14:27. He gave the earth to the children of men, but man forfeited his right to it. He has, therefore, no claim upon it; he lost his title to it, and is utterly unable to regain his lost possession, being "wretched, miserable, poor, blind, and naked," bankrupt. The first intimation that God designs to carry out his original purpose, we find in Gen. 12:1-3. Here Abram was instructed to go into a land that the Lord would show him. Not only this, but he was also promised that he should become a great nation, and that in him all families of the earth should be blessed. After he had departed from his own land and kindred, the Lord informed him that the land to which he had come would be given to his seed. Gen. 12:7. Some time after this the Lord gave him further instruction concerning it. He told him how much land was included in the promise (Gen. 13:14-17), how numerous the inhabitants were to be, and how long they were to possess it (Gen. 17:8).

Then, in order that we might have "a strong consolation" (Heb. 6:13-18), the Lord made oath to Abraham that the promise to multiply his seed, and that his seed should possess the gate of his enemies (Gen. 22:16, 17), *i. e.*, possess the land where his enemies lived, should surely be fulfilled to him. To still further impress these promises upon the minds of his people, God repeats the same promise to Isaac, at the same time referring to the oath he had made to Abraham. Gen. 26:3-5. More than seventy years after this God, speaking to Jacob (Gen. 35:10-12), referred to the promise to Abraham and Isaac, and told him he would give this land to him. It is now time to inquire who is referred to by the "seed" in Gen. 13:15. In an inspired comment on this text by the apostle Paul, we learn that the "seed" was Christ. Gal. 3:16. The land which was included in the promises to Abraham, Isaac, and Jacob, was to be given to Christ. The next query is, How much land? Was it only the land of Canaan? If this is all that Christ is to have out of the "purchased possession," what is to become of the rest of the earth?

Christ came to "seek and to save that which was lost." Luke 19:10. Man's life was lost; he came to save that, to redeem him. Rom. 8:23. Man's possession was lost too; he came to save, to redeem that. Eph. 1:14. It is all bought and paid for with a price, even the blood of Christ. 1 Peter 1:18, 19; 1 Cor. 6:19, 20. Then if Christ has bought us, and paid the price, we belong to him; and if he has redeemed the purchased possession, it also belongs to him. But how much of it is he to have? The promise to Abraham and his seed (Christ) was that he should be heir of the world (Rom. 4:13). These promises were not made to the natural descendants of

Abraham to the exclusion of all others, for the blessing promised to Abraham was to come on the Gentiles through Christ (Gal. 3:14); and if we who were Gentiles are Christ's, we become heirs, through him, of the promise which was confirmed by an oath to Abraham (Gal. 3:29).

To be the true children of Abraham is to have the faith of Abraham; then he will be our father (Rom. 4:16), and we will be heirs of the promise made to him. But to have the faith of Abraham is to be Christ's, to believe in him, and if we do this, he will give us a place in the inheritance which he has purchased by his own blood. Now, since God's purpose was to have the earth inhabited, and this purpose was manifested in his act of placing man in the Garden of Eden with instruction to subdue the earth and fill it with inhabitants, we can but conclude that when this purpose is consummated, the earth will then be like the sample furnished by the Creator—like the Garden of Eden. In harmony with this thought we will cite a few texts. The tree of life was in the garden (Gen. 2:9), but man, by sinning, forfeited his right to it and was driven from the garden, lest he should partake of the life-giving tree and thus have his life perpetuated, while the right to live was no longer his. Man's right to this tree of life will be restored (Rev. 22:14), but this will be in the earth after it is made new, for the promise is that God will make all things new (Rev. 21:5). The earth is included in "all things," for the Lord says he will create a "new earth." Isa. 65:17. In harmony with this we read (2 Peter 3:5-7, 13), Peter looked for "a new heavens and a new earth according to his promise," in Isa. 65:17; above quoted.

(Concluded next week.)

GOD'S WORK.

EVERY sincere laborer in God's vineyard has a sense of responsibility in gathering the spiritual harvest. Jesus, when upon earth, never relieved his true followers of the burden. He said, "Go work to-day in my vineyard." If the early Christians had disregarded this command, holding that the salvation of the world was not a human task, but was exclusively a divine work, the kingdom of Christ would have been a failure; God's plan for the recovery of the world through regenerated souls would then have been set aside through man's obduracy and disobedience.

But there may come an hour in the believer's history when he can say: "After all, this is God's work, not mine;" "I have wholly followed the Lord my God;" "Now, therefore, give me this mountain." When the conditions have been all fulfilled on the human side, as they were in the case of believing Caleb, then the soul may rest in the divine promise, in the blessed assurance that God will bring results to pass in his own time and way.—*Christian Advocate*.

"In Iceland, a nation of 73,000 people, men and women are in every respect political equals, governed by representatives elected by men and women. The mothers teach the future citizens, and in all Iceland there is not an illiterate after the age of seven; there are no prisons, no police, no thieves, no plutocrats, no miserably poor; but a plain, temperate, chaste, educated, and intelligent people."

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*.

ASPIRATION.

BY ELLA A. GILES.

BANISH all random thoughts that are not white;
Let dreams and fancies be so clean and pure
That, leaving the mind's shade, they can endure
The test of instantaneous searching light.

Mend thou thy broken speech, and make it whole;
Let thy words be so worthy that if death
Come suddenly, shall be thy latest breath
A benediction to some listening soul.

Before thy task is finished, thou mayst tire;
Let thy plans be so noble and so high
That deeds undone shall be thy legacy
To toilers whom thy life has helped inspire.

Hold cheerful views. Rest ever in content.
But think, speak, act, and live as if to die
This moment were thy body's destiny—
Immortal thou in life's accomplishment.

—Unity.

OBEDIENCE THE FRUIT OF LOVE.

BY MRS. E. G. WHITE.

WE should contemplate the love of Jesus, his mission and his work in reference to us as individuals. We are to say, Jesus so loved me that he gave his own life to save me. The Father loves me, "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." It becomes us to ascertain upon what terms Christ promises the gift of eternal life. I answer, It is upon our faith. We must have faith in the promises. Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye [who love me] know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:12-17, 21.

"He that hath my commandments" means he that hath light upon what constitutes the commandments of God, and will not disobey his commandments, although it might seem an advantage to do so. "If a man love me, he will keep my words [my commandments]; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." If it were not possible for us to keep the commandments of God, we should all be lost. But under the Abrahamic covenant, the covenant of grace, every provision for salvation has been made. "By grace ye are saved."

"For as many as received him, to them gave he power to become the sons of God."

John writes to the children of God, "My little children, these things write I unto you, that ye sin not." And what is sin?—"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." And if any man sin, he need not give up his hope in Christ. He need not say it is of no use longer to attempt to keep the commandments of God; for this would be placing himself wholly on Satan's ground. Satan follows you with his temptations, in order that he may persuade you to yield and sin; and when you sin, then he tells you it is of no use for you to try, and you might just as well announce yourself an open transgressor of the law of God, for you cannot keep his commandments. In the name and strength given of God we may be obedient to all his commandments, and his commandments are not grievous. We are happy in doing them. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

The Lord would not leave the enemy any opportunity to perplex the soul or to becloud the mind as to the commandments of which he is speaking. It is the commandments which he made when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy." Away back in the world's history, before there were any people distinguished as Jews, he laid the foundations of his law, when he laid the foundations of the world. "The old commandment is the word which ye heard from the beginning." John, the beloved disciple, as mouthpiece for God, gives the inspired message, and it comes echoing down the lines, from age to age, to our time. Thank God, we are not left in mist and confusion in regard to the commandments.

We are required to keep the commandments of God, and to demonstrate before the heavenly worlds that we are obedient children, loyal and true to the government of God. We may not expect the world, which is under the power and dominion of Satan, to obey God and keep his commandments. There are but two classes in our world, the obedient and the disobedient, the holy and the unholy. When our transgressions were laid upon Jesus, he was numbered among the unholy on the sinner's account. He became our substitute, our surety, before the Father and all the heavenly angels. By imputing the sins of the world to Jesus, he became the sinner in our stead, and the curse due to our sins came upon him. It becomes us to contemplate Christ's life of humiliation and his agonizing death; for he was treated as the sinner deserves to be treated. He came to our world, clothing his divinity with humanity, to bear the test and proving of God. By his example of perfect obedience in his

human nature, he teaches us that men may be obedient.

And the apostle writes, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; 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." It is here plainly revealed that whosoever believeth in Jesus Christ becomes a partaker of the divine nature. Let divinity and humanity cooperate, and fallen man may be more than conqueror through Christ Jesus.

FAITH AND PRAYER AND "SCIENCE" HEALING.

BY E. W. WEBSTER.

(Concluded.)

THE relation of these three, faith and prayer and science, and their order, is this,—(1) the science, which is the fact, what God says as he says it; (2) the faith, which is to believe what God says as he says it; (3) the prayer, which is to ask God to perform for us what he has already said he would do, to express to him that we are now ready to receive it. The relation of these three to healing is simply the application of the relation of these to James 5:14, 15, and other similar texts.

The mistake so often made—and this is why I said at the beginning that the caption was a misnomer—is to think, it may be unconsciously sometimes, that the power of healing lies in the faith, the prayer, the science; whereas, the truth is that the faith and the prayers only open the way for God to apply his own science in his own way.

Certainly there is a true "Christian science," which is this that I have stated. Certain it is also that there is a false science taking the same name. To distinguish it from the true we have but to go "to the law and to the testimony," for "if they speak not according to this word, it is because there is no light in them." Isa. 8:20. We are to "prove all things," and that by the Bible. If their ways and fruits lead away from, instead of to, that word, it is because something is wrong.

There are many tests which, if applied, would clearly show that what passed to-day as "Christian science," or "faith cure," is a damnable heresy accompanied by a powerful infatuation that is Satanic. Three or four of these will be sufficient: First, their fruit. It is not enough that they do actually heal. There may be such cases. What is the object of the healing, and its fruit? There seems to be no further object than merely the healing and the self-glory arising therefrom; and its fruit is selfishness and robbery—robbing God of the glory of doing it. (The Saviour always manifested his power in this matter, not for his own, but for God's glory.)

This is further proved by the second test. They take money for the exercise of a power they claim is of God, and a gift at that. This of itself is enough to condemn it, placing it with the case of Simon, who offered money for the gift of God and was told, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." See Acts 8:18-23.

Third test: Their teachings are at variance

with God's word,—(1) in denying the atonement, thus teaching Unitarianism; (2) in the nature of man, that he is a god and will finally develop into an infinite being; (3) that there is no death, no sickness, suffering, nor deformity; that what is called so is simply a condition of the sinful mind; (4) that there is no material substance whatever; that everything is spirit, and that materialism is the sinful mind; (5) that the power manifested in their work is of God, whereas all these things prove that it is not of God, for it teaches and does many things contrary to his word.

The fourth test is that of the power itself. That there is a power there no one can successfully deny. But if it is not of God, of whom is it? We know that the Scriptures say that in the last days, which we have now reached, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (2 Thess. 2:8-12); that he will work miracles to deceive (Rev. 16:14); and that he will deceive (Rev. 13:13, 14). His object is to turn men away from God and his truth and eternal life; and the more completely he can cover himself with the garb of Christianity, the more successful will be his deceptions.

Though much more might be added, this is sufficient to put us on the line of thought to prove ourselves and everything we and others teach by the Bible, man's only guide and safety. To do that we must know the word, which we can only do by laying aside our own and other men's ideas of that word, and study it with prayer and the aid of the Spirit of truth, believing the promise that he will guide us into all truth, which is his word. John 17:17.

But there is such a thing as the manifestation of the power of God to heal in answer to the prayer of faith, even in this age of the world, concerning which the Saviour asked if he should find any faith. I know this from personal experience and observation, having seen remarkable cases of instant healing, and having been completely healed instantly of catarrh of fifteen years' standing. It was not the prayer that did it, nor the faith, but the power of God through his mercy. I cannot rob God of the glory of doing it, by saying it was faith cure, prayer cure, or science cure, and thus prove that it was of the other power. Nor could I announce that I could do healing, making myself the power of God, for fear I would fall under the same curse with Simon.

But what should concern us not a little is, Why do we not see God's power manifest more in healing? and what can we do to open the way for God to work thus? My answer to these questions may not set well upon us as ministers of Christ, who is the Power of God and the Wisdom of God; but I will venture it, nevertheless, for I am convinced from my knowledge of the Bible that he would not have it as it now is, and my answer is the only reason I can see at present. It is this: We are out of harmony with God in *faith* and *practice*; we have not that simple faith that will allow God to work, and our lives are not what they should be. We are too slow to receive and act upon such texts as Mark 16:17, 18; Acts 2:17, 18; 1 Cor. 12:28; Eph. 4:11-13, and James 5:13-15. We are also too slow to act upon the light of reform started by the Reformers, and which was to have continued until the whole church

of God was brought back from the Romish apostasy to its apostolic purity in faith and practice, and thus stand ready to receive their blessed Lord with joy as he comes to gather his waiting people.

One more point in closing: the power to heal is not in man, but in God, and we know it by the fact that the same power used in creation is used in redemption, which, as we have said, is but creation, the same original object gained in another way. We would see more of this power if we had not failed to teach this power and the *sign* of this power and had not put another sign of another power in its place. The Catholic Church claims the power to bless or curse, to damn the soul or save it alive, and says that "all christendom acknowledges this power of the Catholic Church by the observance of Sunday," which they have set up by both church and civil laws as a *sign* of their power. But the sign to us of God's power is *his* Sabbath (Ex. 20:8-11; 31:13; Eze. 20:12, 25, etc.); and as redemption is only a continuation of creation, we necessarily have the same sign still and no other; and as it is the power of God as seen in creation and redemption which is seen in true faith and prayer and science healing, when we as churches go to teaching and practicing this fact, we will see more of that work done, and less of the deceptive work which passes nowadays for the genuine, but is Satanic. And we will see a new life and light and power descending from on high and taking possession of all God's people who are not dead in trespasses and sins, as many now are.

SHOULD CIVIL LAWS BE OBEYED WHEN IN CONFLICT WITH THE LAW OF GOD?

BY ALFRED MALLET.

THE Congress of the United States has declared Sunday, or the first day of the week, to be the Sabbath. What is the next step for it to take? It is to compel everyone to observe that day; that is, make a national law—send forth a decree saying that because Sunday is the sabbath, and this is a "Christian nation," every person, "both small and great, rich and poor, free and bond," must keep that day,— "receive a mark in their right hand, or in their forehead." Rev. 13:16. This was the result in the days of Constantine. When Sunday was declared to be the sabbath, the next thing was to compel everyone to rest on that day. Human nature is the same now as then, therefore the same results will follow.

In view of these things, what is the loyal Christian to do? Must he ignore the Sabbath of the Bible, which the Lord declares to be the seventh day, and keep this sabbath that man has made, or shall he stand true to his Maker and ignore this man-made sabbath? He cannot be a Christian and knowingly break the Sabbath of the Lord. Why?—Because it would be breaking the law of God, and "sin is the transgression of the law" (1 John 3:4), and "the wages of sin is death" (Rom. 6:23). He cannot be a Christian and knowingly break the law of God, for Christ says, "If ye love me, keep my commandments" (John 14:15); and again, "This is the love of God, that we keep his commandments" (1 John 5:3).

In Rev. 14:9-11 we are told that if we keep this false sabbath,—receive the "mark" of the beast or his image,—we shall suffer the worst punishment described in the whole Bible. It reads thus:—

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

What is the Christian to do? Shall he keep the seventh or the first day of the week as the Sabbath? Shall he keep the Sabbath of the Lord and receive the reward of the saints? or shall he keep the first day of the week as the Sabbath, and suffer the awful punishment described in the foregoing scripture?

As the seventh-day Sabbath is a "sign," or "mark" (Ex. 31:13), that we serve the Lord, so the first-day sabbath is a "sign," or "mark," that we serve the power that set apart that day. And that power was the Church of Rome.

It has been said that the Christian can keep both days. But if he does this he is subject to the same punishment as though he kept only the spurious sabbath, for he would have the "mark" in his right hand. We must be whole-hearted Christians, for we cannot serve God and mammon. There is the case of the three Hebrews, when they would not worship the image that Nebuchadnezzar had set up; also the case of Daniel when he ignored the decree of the king, that none should serve any God but him only. God showed them in a most remarkable manner that he approved of their action. He delivered them from the punishment to which their persecutors had subjected them; and so he will deliver those who are loyal to him now. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

We find a promise made to those who keep the Sabbath, in Isa. 56:2-7, which reads thus:—

"Blessed is the man . . . that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree, for thus saith the Lord unto the eunuchs that keep my sabbaths, . . . even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, . . . everyone that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

Also in Isa. 58:13, 14 we find this:—

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

Is the Lord here referring to the first or the seventh day of the week? There is only one Sabbath spoken of throughout the Bible, and that is the seventh day, which the Lord blessed and sanctified; that is, he set it apart for a holy purpose. There is not a reference in the Old or New Testament to show that the Sabbath was changed from the seventh to the first day of the week by divine authority. The Catholic Church is the only authority for the

Sunday sabbath, and when professed Protestants observe Sunday, they are that far serving the Catholic power. If we keep the Sunday and ignore the Bible Sabbath, we transgress the law of God, and therefore are under condemnation.

Now Congress takes the Bible and reads the fourth commandment, which states that the seventh day (Saturday) is the Sabbath, and deliberately ignores that divine command, and says the first day (Sunday) is the Sabbath. So the Christian is in a strait. If he obeys the State in this matter, he forfeits the reward promised to the children of God; if he obeys God, he is subject to punishment by the law of the land; if he tries to obey both, he will be attempting to serve God and mammon, and that is something he cannot do, and the attempt would be hypocrisy. Does not this very fact show the injustice of Sunday laws, and that they are an infringement on the rights of conscience? Does it not show that Sunday laws, and all other religious laws, are evil, and only evil? America has forfeited that glorious title, "Free America." It has given itself over to the church power, a religious combination, and persecution must result. Peace cannot longer reign here, but religious war will be waged, as in other ages when the State joined hands with the church.

The church has taken the first step in persuading Congress to close the gates of the World's Fair on Sunday, and it will not stop there. To prove this, we have these words spoken by Rev. J. D. Sands, in Pittsburg, some time ago:—

This grand, good fact [the closing of the World's Fair on Sunday] suggests to the Christian's mind that if this may be done, so may other equally needful measures. The church is gaining power continually, and its voice will be heard in the future much oftener than in the past.

Yes, "its voice will be heard in the future much oftener than in the past." She has left her divine Husband, and has joined herself to the State, and all her demands will be granted by the State, no matter how unrighteous they are. They will be unholy and unrighteous, because they come from an unholy source. From henceforth the church will not receive her power and strength from the Lord, but from the State; and when the time comes that all her demands are granted, how much better will this "free America" be than was ancient Rome? There will be the same unholy deeds, the same persecution, as then; and all this in the name and under the guise of Christianity, done by professed followers of Christ. Can they be followers of Christ and persecute? Jesus says: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

But although the church has left her Lord, yet he still calls for those who will be loyal to him, and who will use only his gospel as a means of converting sinners. This invitation is, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. There are thousands in the churches who know that this action of the church in joining hands with the unholy State is wrong. The Lord is calling them. Will they obey his voice, and come out and serve him? or will they, with the majority, serve the State, and keep its laws in the place of God's? Will they obey the command of God that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," or will they obey the

command of the State, that "the first day of the week, commonly called Sunday," is the Sabbath? "We ought to obey God rather than men." Acts 5:29.

Brooklyn, N. Y.

"FOR IN SUCH AN HOUR AS YE THINK NOT."

In spite of the warning voice of the prophetic word, in spite of the ominous voice of the signs of the times, the world is slumbering on the brink of one of the greatest events that shall ever transpire in the history of this planet. The governments of the world are unconsciously preparing for a momentous change; the deep mutterings of the coming tempest of war, which shall sweep over the nations, are already heard, and the heart of man is filled with fear lest the pent-up billows of jealousy and wrath shall suddenly burst forth with resistless fury, sweeping nations and kingdoms into the dark abyss of anarchy and destruction. The maudlin cry of "peace and safety," that "the world is growing better," and that "all things continue as they were from the creation," is sternly contradicted by the rapid fulfillment of the prophetic word, while the voice of true science repeats the solemn truth and casts the shadow of great and eventful change over all the earth.

That some great event is near at hand is patent to the minds of all thinking men, but of what shall be involved in that event, either in the natural or moral world, the world at large seems to be in utter ignorance. As it was in the days of Noah, the world is rushing on in its mad rush for wealth and sensual pleasure, while the siren song of Satanic delusion acts as a deadly narcotic to close the senses to all knowledge of impending evil.

As it was in the days of Sodom, the cities of the present age are filled with unbridled lust, while "evil men and seducers are waxing worse and worse, deceiving and being deceived," while the church at large has sadly apostatized from the teachings of Holy Writ, "heaping to themselves teachers having itching ears." "An evil and adulterous generation seek after a sign," and this present evil age, so polluted with God-defying crimes, is eager to grasp any delusion that the powers of darkness may present, and so we hear the scoffer saying, "Where is the promise of his coming?" We hear his mocking jeer as he reminds us that we have looked for the Lord for the past forty years, and that we are a set of fanatics, whose hopes will never be realized in this our day; and thus the world derides the patient watching ones, while the star of hope shines brighter with the luster of redemption drawing nigh.

We often inquire of the prophetic word, "Watchman, what of the night?" and as often we hear the cheering reply, "The morning cometh, and also the night"—the glad morning of redemption, when the watching, believing Israel shall enter "the secret chambers, until the indignation be over and past," a morning dawn of unspeakable glory for God's *peculiar* people, and a night of Egyptian darkness and despair for an ungodly world.

The record of Holy Writ shows that a merciful God has never sent a calamity upon any people ere he had faithfully warned them of impending danger. The people who were before the flood were not without warning, but they chose to mock the message of the

Almighty, and defy his authority, "and *knew* not until the flood came, and took them all away; so shall also the coming of the Son of Man be." Matt. 24:39. The cities of the plain were not without a message of mercy ere they sank beneath the flood of fiery retribution. Jerusalem was earnestly entreated by the Son of God to come to the shelter of his protecting love, but, alas! their doom was sealed in the heartbroken cry, "And ye would not;" and thus we are admonished that it is a fearful thing to fall into the hands of the living God, after having trampled his admonitions of warning and mercy beneath unholy feet.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise." 2 Peter 1:19.

We have also the "signs of the times" that Christ gave us, whereby we might *know* that he is nigh, "even at the door;" and now that the signs are appearing upon the horizon of the political world in all their significant import, we need consult no other authority regarding the fact that the cry, "Behold, he cometh," will soon startle the wicked world, and raise the sleeping virgins from their careless lethargy. They who have watched and are ready will enter in, while the careless and foolish attempt with trembling hands to trim their lamps and beg the oil of prophetic truth—alas, too late! "Watch, therefore, for ye know not what hour your Lord doth come."

Now is the time to heed the warning of the prophetic word, "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction." Micah 2:10. Now is the time to repent and do the first works, ere the trumpet summons to a final reckoning. Ye who are gay and in the giddy dance of carnal pleasure, and banqueting at the table of sin, pause in your revelry and note the finger of God as it traces in letters of prophetic light the doom of the ungodly and forewarns you of the terrors that shall befall the "fearful and unbelieving." "Come unto me, and be ye saved." "Whosoever will, let him come and take of the water of life freely." Will you come and engage in righteous conflict with the powers of darkness that are soon to fall beneath the avenging stroke of Jehovah? Come; while the fiery vials of God's wrath are poured upon the hosts of sin, you shall walk by the side of the river of life in peace. Come, bringing the sacrifice of an humble and contrite heart, and God's word for it, you "shall in *no wise* be cast out."—*Herald of Life*.

DIVINELY GUIDED.

FAITH travels in an unseen track to honor and glory, neither shall anything turn her aside. Her way may not be plain at this moment, but it shall be made so. God is with those who trust in him; and what or whom shall we fear when God is with us? In due time the hand of the Lord shall be seen.

Sometimes the way of the Lord is mysterious and perplexing. I have known the best of men to say, "I long to do right, and by God's grace I will not stoop to do anything which is evil; but which out of the two ways now before me is the right way? Each of them seems to be both hopeful and doubtful; which way shall I turn?"

This is a condition which causes great

anxiety to one who is deeply earnest to be right. Oh, for an oracle which could plainly indicate the path! Superstition and fanaticism shall not be gratified by either voice or dream, but yet "the way of the righteous shall be made plain." Brother, when you do not know your way, ask your Guide. Stand still and pray. If you cannot find the way upon the chart, commit yourself to the divine guidance by prayer. Down upon your knees and cry to the Lord. Few go wrong when they pray over their movements, and use the judgment which God has given them. The last is not to be omitted, for I have known persons to pray about a matter which was perfectly clear to anyone with half a grain of sense. In order to escape from an evident but an unpleasant duty, they have talked about praying over it. Where a plain command is given, an unmistakable finger points out the way, hesitation is rebellion. Sluggards make prayer an excuse for doing nothing; on the other hand, willful people make up their mind, and then pray; and this is sheer hypocrisy.

Oh, to be right with God; yea, to be right with him in our daily life and private walk! Let that be the case and our way shall be judged of by the Lord as his own royal highway, and upon it the light of his love shall shine, so that it shall become brighter and brighter unto the perfect day.—*Spurgeon*.

CHARITY TOWARD ALL.

It has been observed that many professing believers become so zealous for the course they advocate, that they find an opposer to the glorious experience in every Christian who cannot adopt the same views and modes of work that they have adopted. It has even transpired that young persons have reproved old and stable Christians, and severely criticised ministers and teachers of acknowledged ability and high reputation, simply because they could not see modes of work, and forms of expression, in the same light that they saw them; they were at once put on the list of opponents to the doctrine and experience of holiness. This should not be so. If holiness does anything for one, it certainly takes away a spirit of fault-finding, censoriousness, and dictation; it rather gives a spirit of sweetness, even temper, and forbearance. If one is in the possession of the true spirit of holiness, he would rather cover the faults of others than his own; he will feel like crediting every Christian brother with honesty and sincerity, however much he may differ in forms of expression and modes of work; he will not see so much opposition to the experience of holiness as he does to the measures used in its promotion. Should he at times see professing Christians antagonizing the experience of holiness, it will arouse pity in his heart, and a prayer of sympathy will flow out to God in their behalf.

"Charity toward all" should be the motto of every professor of holiness. And then the practice of this motto will add a wonderful sweetness to the life.—*Christian Worker*.

"THEY are not building any mansions in heaven for people who are neither hot nor cold in religious matters."

"JUDAS was not the only man who made a practice of professing sympathy for the poor to hide his own meanness."

Home and Health.

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

HABIT MAKING AND HABIT BREAKING.

BY JOHN BOYLE O'REILLY.

"How SHALL I a habit break?"

As you did that habit make.
As you gathered, you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us, neck and wrist;
Thread by thread the patient hand
Must entwine, ere free we stand;
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown.

But remember, as we try,
Lighter every test goes by;
Wading in, the stream grows deep
Toward the center's downward sweep;
Backward turn, each step ashore
Shallower is than that before.

Ah, the precious years we waste
Leveling what we raised in haste,
Doing what must be undone,
Ere content or love be won!
First, across the gulf we cast
Kite-borne threads, till lines are passed,
And habit builds the bridge at last.

—*Wide Awake.*

A SERMON IN CROSS-STITCH.

BY ANNA F. BURNHAM.

THE Mission Circle was at its merriest. It was held in the little parlor of the little minister's wife in—well, in "way, 'way out West;" so you needn't think I mean any of the mission circles in *your* church, if it does sound like it.

"Hand that basting cotton over here, Sallie Bryan!" cried Lilly Saunders gaily, giving her end of the quilt a shake that nearly took it out of its frame. "Going to the fair tonight? Oh! we'll have lovely times, and there's a five-hundred-dollar prize for somebody. I've got twenty-five tickets already. Don't you want one?"

"My mother won't let me," said the Sallie addressed, tossing over the spool of cotton petulantly.

"Well, I should like to know why!"

"Oh! she says it isn't proper anyway for little girls like us to be out late and sitting up nights, and besides she says it isn't Christian or decent to countenance these lottery things."

"I'm not a Christian."

Lilly made the solemn statement pertly, with a little perk of the head and shake of her shoulders, as if she thereby shook off all responsibility of Christian behavior. "Oh, well, your mother is a 'B. B.'—that explains it!" she added scornfully.

"What's a 'B. B.?' " asked Sallie, flushing a little as the girls giggled, and wondering if it had anything to do with her grandfather's being a D.D.

"'B. B.' is Born in Boston! They're the strait-lacedest set ever I got hold of—can't dance, can't play cards, can't look at a grab bag! I hope I'll live to go to Boston sometime, and see if they ever do anything besides singing psalm tunes through their noses."

Spite was so evidently the animus of Lilly's speech that even the girls laughed at her comical exaggeration. Sallie meekly accepted the imputation of being born in Boston (though, as it happened, she had never been nearer the State House than the little corner of Cape Ann, whose "ancient, fishy smell" she

often longed for), and answered softly, with her head bent a little lower over the quilt corner:—

"Well, Lilly, I'm a Christian, you know, and I'm sure I don't want to go if it isn't—nice!"

Sallie meant fit, proper, becoming—"becoming the gospel of Christ." At the same time she wondered silently if her mother *wasn't* a little strait-laced, and if "Boston" hadn't had a pernicious influence on her, and if the same moral laws were really as binding on church members in the Territories as in the States. But she loyally kept her thoughts to herself. Nella Mills spoke up sharply. Nella was a Christian. Christians do sometimes speak sharply, more's the pity.

"I don't think there's any need of setting yourself up above everybody because you're a Christian. I never pretended to be better than all the deacons and old church members. I know *they* go to lottery fairs, and Deacon Wiley lets his children play whist or any other game they want to. As for dancing, you won't find a girl in *this* church that doesn't do it. I guess if we do as near right as other folks, it will be near enough."

"The minister's little wife looked up from the basket of fancywork she was busily allotting to the older girls, and gazed at the group around the album quilt nervously. Sally was looking perplexed and troubled. There was a soul in danger.

"Who wants to do some fancywork?" she cried eagerly, gathering all the bright worsted and canvas into her work apron. The *little* girls can do that. I want somebody on these sofa cushions."

The girls jumped up joyfully. They had envied the senior girls in their Berlin work for a long time. The prudent directress had always been afraid these younger ones would spoil it.

"But I'd rather spoil cross-stitch than some other things," said the minister's wife to herself, earnestly.

"Oh, aren't these pansies just sweet?"

"Oh! look at my lilies."

"Do let's have some needles and wool and get to work," cried half a dozen at once.

"You haven't given me any pattern," said Lillie Saunders, presently, while the rest threaded needles expectantly.

"Nor me," said Sallie, stepping up.

"Never mind about the pattern," said Mrs. Bell, carelessly. "I don't seem to see it just this minute. Here is one that Carrie Myers did. You can look at that for a pattern."

"But, Mrs. Bell," cried the three girls in perplexity, "there are mistakes in hers!"

"Oh, yes! some mistakes, probably. But it will be near enough."

"We don't want to copy *mistakes!*" cried Nella Mills. She spoke sharply—very sharply for a Christian.

"No-o?"

Mrs. Bell drawled out the word sweetly, with a rising inflection. There was meaning in the steady brows she bent on Nella, but she said nothing beyond that exasperating little monosyllable.

"Why, of course not!" they cried in chorus. "What's a pattern for but to follow? What makes you talk so funny—when you're always so strict about doing things exactly?"

"Oh, well," said Mrs. Bell, mildly, "maybe I've been a little *too* strict! I don't suppose it's well to be too strait-laced about anything. Aim to do about as near right as other folks—that will do well enough."

"Nice-looking sofa cushions we'd have on that principle!" cried the girls in amazement. "We shouldn't get any *too* near if we looked at the real, right pattern, but when it comes to following Carrie Myers' work, or anybody else's, I don't care whose it is, why, Mrs. Bell, you know yourself we shouldn't get it half as near right as *theirs* was."

"Well, I always thought so, too, girls, till

to-day," said Mrs. Bell, frankly, folding her hands and looking at them in an earnest little way she had. "But when I heard you talking over there in the corner this afternoon—"

"Oh!" cried Lilly, with dawning intelligence, "about lotteries—"

"Mrs. Bell!" said Carrie, explosively, "and dancing."

"We didn't think," said all the girls together.

"I didn't know but you thought being a Christian was easier than doing fancywork."

"You can't get along without looking at the pattern in cross-stitch," said Nella thoughtfully.

"Nor cross bearing either, Nella," said Mrs. Bell, softly, drawing the flushed cheek down to hers.

"Nor cross bearing either," repeated Nella, slowly.

Mrs. Bell went back to her work and the girls to theirs. This thing was done in a corner, and the mission circle was no wiser for the little object lesson.

But Nella and Sallie will be better Christians all their days for learning to look at Jesus, the true Pattern, instead of his imperfect followers.

Worcester, Mass.

EXAMPLE AND INFLUENCE.

THE first thing a child attempts to do is almost invariably something it has seen someone else do; and all the way up from earliest infancy, human beings are creatures of imitation. Hence the truth of the oft-repeated assertion that children become just what their parents see fit to make them. Consciously or unconsciously, an example is constantly being enacted, sure to be followed by the little folks, and a bad or pernicious example will be copied quite as readily as a good and beneficial one. Temperance speakers are fond of repeating the little incident of a boy who, on sitting down with his father to dinner at a hotel, was asked by the waiter what he would have to drink, and replied, "Whatever father has." Any suspicion that his father could order anything harmful never entered the boy's mind. But the power of example is by no means confined to children or young people. Men and women are constantly influencing one another in various and countless ways. An amusing story has been told in print of a lady who, taking tea with a neighbor one night, remarked:—

"How nice your gingerbread looks and tastes; I used to have it for supper quite regularly, but at last decided that it was a useless expense with my large family, so as a matter of economy I stopped making it."

"Well," replied her hostess, "I've often thought of that, for our family is quite as large as yours, but as all seemed to enjoy the gingerbread so much when supper time came, I have kept on making it."

The next night when the family of the lady who had visited, gathered about the tea table, there was a plate of beautiful, tempting gingerbread. To the remarks of satisfaction which were expressed, she replied:—

"Well, I find our neighbor over the way thinks she can afford to have gingerbread for supper, and if she can, I don't see why we can't also."

But at the neighbor's over the way there was no gingerbread on the table when the family assembled for the evening meal. To the dissatisfied looks and words to which the lack gave rise, the mother replied:—

"Well, Mrs. So-and-so, across the street, has no gingerbread for supper, as she thinks it a needless expense, and if it is such for her, I am sure it must be for us also."

There are myriads of like cases transpiring every day. Our words and deeds are indeed like the pebble dropped into the pond; their

influence is felt to the outermost bound of the sensitive surface, until there can be no estimate of the amount of influence wielded either for good or ill, neither can there be any recall.

As to personal responsibility in the matter of influence, that query has been met and answered away back in the early chapters of the Bible. When one man dared to ask, "Am I my brother's keeper?" the stern voice of God replied that that brother's blood was crying to him from the ground. Elude and evade the question now as to the importance of our example over others, as we may, the solemn fact of there having been a great responsibility in this respect, of which we ought at least to have been aware, will face each one sooner or later. Many a conscientious man and woman has refrained from participation in pleasures or engagements they felt convinced would be powerless to harm them, for fear of the influence they might exert over others, were their example followed. How many thousands have been led to the Saviour and into church through the example of others, only the judgment day will reveal. Alas! that there must be a reverse side to this consideration, that there must be those who will have to realize then that, through their lax, indifferent example, there were those who regarded religion as an unimportant, meaningless thing! It often needs but a word spoken in season to open the eyes wide, and to stir the heart to a sense of the deep realities and responsibilities resting upon each one of the Lord's true followers. In following the best and highest example ever known, that of our Pattern and Redeemer, our own example will become worthy of imitation, and the influence we exert will be for good.—*Christian at Work.*

GOD'S CHURCH.

How Two Humble Strangers Were Made to Feel at Home.

DOT HUNT was as sweet a child as you ever saw. She was beautiful, too, and everybody loved her because she was lovely. She was an only child of a wealthy widow, and her home was one of elegance and culture. There never was a kinder or more generous child, or one more compassionate. If, while driving in the grand carriage beside her mamma, she saw a child grieved or injured, she was not happy until something was done to comfort or help it. If a beggar child came to the door, she turned beggar, too, begging Ann, the cook, to feed the hungry.

But Dot was only five years old. I tell you this so that you will not wonder at what I am about to relate.

Dot went to church for the first time one bright summer day. She was a perfect blossom in her snowy white dress, with a bunch of rosebuds fastened in the broad sash.

At the church door stood a plainly-dressed woman with a very sad face, and beside her a little girl of perhaps ten years of age, the latter wearing a calico dress and a very common-looking brown straw hat. People were going into the church very fast, but no one seemed to notice the sad-looking woman and her daughter. Presently a sunshiny voice broke the icy coldness of the church-goers; it was Dot's.

"Isn't you doin' to church?" asked Dot of the little girl.

"It isn't our church; we're strangers; we don't know where to go," answered the girl.

"It's God's church," Dot said, reverently. "Come with mamma an' me; there's lot's of room in God's church."

The weary mother looked into Mrs. Hunt's face questioningly, and, although the latter's face flushed, she seconded her daughter's hearty invitation.

"Yes, do come with us, please," she said; "we will be glad to have you." And presently,

seated side by side in "God's church," were the children of wealth and poverty. There had been a number of witnesses to the pretty scene, and more than one face flushed with shame as the minister, during his reading, gave this passage, "I was a stranger and ye took Me in."

Was it Jesus looking through that sad woman's eyes? Jesus looking through her little daughter's eyes?

"Inasmuch as ye have done it unto the least of these, ye have done it unto Me."

And after the service more than one richly-dressed lady shook hands kindly with the "strangers," and made them welcome.

Dot never knew how forlorn, how homesick, how desolate those two strangers had been before her gentle welcome reached their souls, but her first Sunday at church had taught some "children of older growth" a lesson sadly needed.

And, lo! how great a tree grows from a little acorn. The "strangers" who had come to the city from a bereaved home, from which death had taken beloved ones, and money had taken wings, found friends and pleasant and profitable employment. How far a little candle throws its beams!—*Ernest Gilmore, in Morning Star.*

TIGHT LACING.

REV. H. R. HAWES, of England, must have startled some of his fashionable hearers by the following denunciation of unwholesome fashions in dress:—

"When the door," he exclaimed, "closes on the light and splendor of the revel, the veil is drawn quickly across—the public are shut out; but the true physician, of souls as well as of bodies, will invite you to enter that gloomier apartment, and hear the stern verdict upon another which to-morrow may be pronounced on you—'Death from natural causes!' Lay no such flattering unction to your soul. 'Death from rot in the liver and corn on the heart, produced by tight lacing!' These are the very words of a leading physician of the day, to me. I plead for nothing impossible—for nothing which cannot be, and which is not accomplished every day by sensible women in the best circles. Many plead for the mitigation of a public eyesore, against which our present fashion of following the natural lines of the body, instead of creating false ones, protests as loudly as do the doctors themselves. I want you to be reasonable, and, knowing the terrors of the violated laws of nature, I pray to be persuasive; and this is the spirit in which I plead with you this morning against the evils of excessive compression in tight lacing—that systematic outrage upon the human skeleton, that fatal attack upon the sacred organs of circulation, respiration, and nutrition." Almost every disease of the human body may be either occasioned or augmented by the wearing of corsets.

THE VALUE OF APPLES.

SPEAKING of apples, Professor Faraday says: "There is scarcely any article of vegetable food more widely useful and more universally liked than the apple. Let every family in autumn lay in from two to ten or more barrels, and it will be to them the most economical investment in the whole range of culinary supplies. A raw, mellow apple is digested in an hour and a half, while boiled cabbage requires five hours. The most healthful dessert that can be placed on the table is baked apples. If taken freely at breakfast, with coarse bread, and without meat or flesh of any kind, they have an admirable effect on the general system, often removing constipation, correcting acidities, and cooling the febrile conditions more effectively than the most approved medicines. If fami-

lies could be induced to substitute the apple—sound, ripe, and luscious—for the pies, cakes, and candies, and other sweetmeats, with which the children are too often stuffed, there would be a diminution of doctor's bills sufficient in one year to lay up a stock of this delicious fruit for a season's use.—*Occident.*

REPUTATION AND CHARACTER.

THERE is a broad difference between reputation and character. Reputation is appearance. Character is reality. Reputation is what men give us. Character is what we are in ourselves. Man looks upon reputation, God sees character. Reputation may be left behind. Character must go with us. Bacon says: "The worthiest persons are frequently attacked by slanderers, as we generally find that to be the best fruit which the birds have been pecking at. The clubs and stones lying thickly around the fruit tree point out with certainty where the best apples grow. Icebergs swim so deep that it is not uncommon to see them moving to the windward, the undercurrent bearing them onward against wind and tide. Get down deep, my brother, into the strong undercurrent of God's love, and the breath of slander can never sweep you before it."

A faith which a man dare not preach for fear of the people before him, and dare not deny for fear of the rabbis behind him, and dare not honestly and thoroughly examine for fear he shall be obliged to preach or deny it, will never move the hearts nor affect the consciences of men.

Do not be troubled because you have not great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests, but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are not a hero.—*Beecher.*

A LITTLE BARREN KINGDOM.

THE little kingdom of Greece embraces a territory of about 25,000 square miles, and has a population of a little more than 2,000,000 Greeks and Albanians. Scotland has about the same territory and almost twice as many people. Switzerland has a third less territory and a third more people. Belgium and Holland taken together have about the same territory as Greece and five times as many people. As for wealth, Greece is proverbially the poorest country in Europe. Her rugged mountains and barren shores are hardly fit in many places for the scantiest vegetation; she has no rivers with fertile banks; her commerce is still undeveloped, and she is cut off from Europe by the treacherous Adriatic and by the inhospitable strip of Turkish territory that promises to keep her for an indefinite future from opening her railway connection with the North.

In Greece to-day it is the universal custom to speak of "going to Europe" just as Americans do with the stormy Atlantic between New York and Liverpool. Add to all this the fact that this little barren kingdom of 2,000,000 souls has a public debt of \$80,000,000, and supports an army as large as that of the United States. The taxes are so high that the island of Crete, now under Turkish rule, would nearly double its ratio of taxation should it enter the kingdom of Greece. But in spite of all this discouragement Athens to-day is a busy hive of educational institutions, and in all the country villages there are thrifty schools, a compulsory law being carried out with more vigor year after year. Ten years ago the statistics for illiteracy in Greece were ahead of those of Italy to-day, and these ten years have revolutionized educational affairs in Greece.—*H. W. H., in New York Post.*

Mission Fields.

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

INDIA. NO. 10.

BY ELDER S. N. HASKELL.

Orphanages.

AS THE saints of God enter the kingdom of glory, the Saviour has told us in plain words why it is that they will be pronounced blessed of his Father, and invited to inherit the kingdom prepared for them from the foundation of the world. The essential characteristic is not what church we belong to, what theory we professed, upon what church book our name was recorded, but the following are the characteristics which are absolutely essential to enter the pearly gates, partake of the tree of life, and live where sin and sorrow can ne'er invade: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Matt. 25:35, 36.

It will be noticed in these two verses there are eleven personal pronouns by which the Saviour directly refers to himself as being fed when hungry, receiving drink when thirsty, being taken in when a stranger, clothed when naked, and visited when sick and in prison. Was it Christ, personally, to whom these deeds were done?—It was, but in the person of his saints; for he identifies himself with the afflicted and sorrowing. "God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. A tender, sympathizing heart for those in affliction, and especially for those who are suffering the greatest oppression and neglect and are the most helpless, is a spirit valued in the courts of heaven. It is current through all the angelic host; it is a condition in which an interest is taken by every unfallen being. It was introduced into this world by our Lord Jesus Christ. He became the author and finisher of such a faith. It is the pith and essence of the Christian religion. One ounce of this is worth more than cart loads of theory of which men may boast and prove themselves Pharisees.

Homes for the homeless, orphanages for the helpless, are directly designed by man to make manifest and illustrate these principles. We call them Christian institutions because of the Christian principles that are embodied in them. They are and should be regarded in this country as institutions planned in God's providence; and he who takes no interest in them or the principles illustrated by them, knows nothing of the Spirit of Christ. These are established in India. And God has witnessed his approval of the work by the conversion of many souls through these instrumentalities in as remarkable a manner as any in the United States of America. Many a little waif has been picked up by them, rescued from a life of shame, and become useful in the cause of Christ.

While visiting one of these orphanages, the following incident was related concerning a girl of about fifteen, who repeated more Scripture upon the various subjects contained in the Bible readings than any other one in the orphans' home. She was a poor blind girl, rescued from sin and probably death by some one of the missionaries, and placed in this asylum when quite young. The lady who has it in charge at the present time said that when she first came into the position of superintendent, she was informed by her predecessor that this girl would have to be dis-

missed, because she was so mischievous; that she had been labored with in every possible way, by punishment and moral suasion, and her unfortunate condition of blindness was the only reason she had been retained. If any trouble existed, which there was almost daily among the children, it was always traced to some plot of hers. If any accident happened, she usually had made some plan by which to bring it about. She was unkind and arbitrary with the children; she would learn nothing, commit nothing to memory; was stubborn, selfish, possessing almost every evil trait without the good. The superintendent said she had found everything that was told her more than true. She had talked with her and had prayed with her, and would have dismissed her had it not been for the fact that should she have done it it would have been her eternal ruin; but then to retain her was poisoning the minds of scores of other children that were in the institution.

Finally, one day, upon examining into the merits of some difficulty that had risen, she found that in that particular case this girl had been misjudged. She therefore gave her an approving look, and spoke of her commendingly. She said that for the first time her countenance brightened. She was sure that she had touched a chord which never before had been touched, that was the secret spring to her heart. From that time she followed the example of Christ in her case,—to never censure but see what there was in every instance that she could approve, and gave her all the commendation that she deserved, without alluding to her wrong course in any denunciatory way whatever. At once she became a changed girl. A short time before I was there, knowing that the lady frequently prayed with the girls, as it was her practice to do whenever they desired it, this girl came to her and said: "You pray with the other girls that they may have strength to resist temptation. Why don't you pray with me?" She did so. The girl's heart melted before God, she became converted, and became the kindest and most affectionate orphan that they had in the institution, the most ready to learn, and, in case of sickness, the most devoted to those under her charge. And not only this, but she was noted as the peacemaker in the institution. The lady mentioned this to illustrate the power there was in carrying out the gospel of Christ, and that she never before had seen so marked a case in all her life. "But," said she, "these institutions are greatly in need of laborers. We have plenty that will connect themselves with them, but they fail in the Spirit of Christ to take these young Hindu minds and train them in a manner that they can appreciate the love of Christ."

Here is an open door for young ladies wishing to connect with God's work in a heathen land. The same argument may be used as in other instances: Is there not work of this nature at home to be done? We answer, Most assuredly there is; but also ask, Shall we neglect the heathen where God's providence has opened the way, and not even offer a prayer for God's blessing to rest upon such efforts? Would it not be well for our hearts to enlarge and realize that God so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved. Oh! that our hearts might be touched with a live coal from off the altar, and we seek more to exemplify the life of our divine Master.

A ROMAN CATHOLIC missionary at Pedong, on the India border of Thibet, is translating the Gospel of John into Thibetan. This he proposes to have printed and sent into Thibet by the traders who pass that way.

Our Work and Workers.

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

A TRUE REFORMER.

THE man who knows his cause is just,
Is armed with forces strong as steel;
No fear disturbs his perfect trust,
Or cools the ardor of his zeal.

His faith is fixed in living laws,
That move the centuries along,
And plant the triumph of a cause
Upon the right and not the strong.

He may be jeered and mocked of men,
And all his words may seem to wait,
The truth be crucified again
Between the forms of lust and hate.

But in his eye no tear appears;
He leans on One to whom alway
A day is as a thousand years,
A thousand years are as a day.
—I. P. Trowbridge.

FIELD NOTES.

THE brethren at Shelton, Nebraska, are contemplating building a new house of worship this summer.

THE church at College View, Nebraska, was accredited with 341 members at the close of the last quarter.

ELDERS W. A. McCUTCHEN and R. S. Owen (late of Canada) are about opening up tent work in Georgia.

AT College View, Nebraska, on the 2d inst., a Scandinavian church was organized, with a membership of 54.

AFTER a year and a half at Battle Creek, Michigan, Elder W. N. Hyatt and family are returning to Nebraska.

THE church at Omaha, Nebraska, occupies the German Presbyterian Church, corner of 18th and Cummings Streets.

CLEAN copies of any of our periodicals will be used in missionary work if sent to Nannie Peterson, Cathay, Mariposa County, Cal., post-paid.

SISTER E. G. WHITE spoke in the opera house at Auckland, N. Z., February 12 and 19, on the subjects of "God's Love for Our World" and "The Mission of Christ to Earth."

AS A result of a two weeks' series of meetings held by Elder L. R. Conradi with the church at Lehigh, Kansas, recently, about sixty persons united with the church. Forty-two were baptized at one time.

DURING the year ending March 31, 1893, the church in this city received 51 members, and 16 were granted letters to other churches, while death removed two. Since that date seven more letters have been granted. Present membership, 427.

THE *Review* says: "Since January 1 of the present year, 47 have been baptized in the Tabernacle and have united with the Battle Creek church. Many others have been baptized here during this time, to unite with churches in other places."

A CLASS of about sixty are attending the canvassers' institute at Healdsburg, Cal., which is being conducted by Brother F. L. Mead, general canvassing agent. It is not expected that all of these will engage in canvassing, but they are profiting by the opportunity to study the books.

THE president of the West Virginia Conference of First-day Adventists has accepted the Sabbath of the Lord, and has invited some Seventh-day Adventist laborers to present the reasons of their faith more fully before the Conference soon to convene.

THE Illinois Tract Society building, 26 and 28 College Place, Chicago, is now in the possession of the Seventh-day Adventist Medical Missionary and Benevolent Association. It will be opened up as a Sanitarium May 1. Board and treatment can be secured, but only a limited number of rooms. The board of managers have appropriated a liberal sum to the erection of a building on the World's Fair grounds in which will be held a school of scientific cookery. In the Liberal Arts building, an exhibit of health foods will be made, and orders taken for our health publications.

THE SENTINEL LIBRARY.

THE Pacific Press Publishing Company has recently made arrangements with the National Religious Liberty Association whereby the Sentinel Library is to be merged into the Religious Liberty Library, this change to take effect just as soon as the old numbers of the Sentinel Library can be disposed of. We have quite a large stock on hand and would therefore urge friends to send in their orders at once.

A new number of the Sentinel Library, entitled "A Christian Nation," has just been issued. This is done in order that we may continue to mail back numbers of the Library at pound rates.

Unexpired subscriptions to the Sentinel Library will be filled with the Religious Liberty Library unless subscribers notify the publishers that they prefer to have their money refunded.

We desire to thank subscribers and our friends generally for their hearty and liberal support, and trust that this contemplated change will result in largely increasing the circulation of this line of literature. C. H. JONES.

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

- Pennsylvania.....June 6-13
New York.....June 15-25
Canada.....June 29 to July 4

DISTRICT NUMBER THREE.

- Indiana.....Aug. 8-14
Ohio.....Aug. 11-21
Michigan (State).....Sept. 21 to Oct. 1
Michigan (northern).....Aug. 21-28
Illinois (State).....Aug. 28 to Sept. 4
Illinois (southern).....Sept. 13-19

DISTRICT NUMBER FOUR.

- Iowa.....May 31 to June 6
Wisconsin.....June 6-13
Minnesota.....June 13-20
South Dakota.....June 21-28
Nebr.ska.....Aug. 22-29

DISTRICT NUMBER SIX.

- California.....May 11-21
Upper Columbia.....May 24-30
North Pacific.....June 1-11
Montana.....June 15-21

GEN. CONF. COM.

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.

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.

CALIFORNIA CONFERENCE.

THE twenty-second annual session of the California Conference of Seventh-day Adventists will be held in connection with the State camp meeting, at Oakland, Cal., May 11-21, 1893.

Delegates should be elected at once, according to the following ratio: Every church is entitled to one delegate without regard to the number of members, and one additional delegate for every ten members. Ministers holding credentials are delegates at large without election, and are proper representatives of unorganized companies. Blanks for credentials have been mailed to the church clerks, and it is desired that a list of the delegates elected should be sent to the Conference secretary as early as possible.

CAL. CONF. COM.

UNION BETWEEN PROTESTANTS AND CATHOLICS. Some prominent points showing the prospects of such a confederacy. 8 pp.; \$1.00 per hundred. Pacific Press Pub Co., Oakland, Cal.

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.

TO THE WORLD'S FAIR.

Weekly Excursions.

ARE you going? If so, it will be to your interest to call on, or write to, the undersigned before arranging for your trip.

The "Santa Fe Route" being the only line under one management from California to Chicago, we can offer you advantages, for a safe and pleasant journey, unsurpassed by other lines.

It is the only line running Pullman Palace and Tourist sleeping cars through to Chicago, every day, without change, on the same train.

Select Overland Excursions leave every Tuesday, with manager in charge through to Boston. Baggage checked to destination. Steamship tickets sold to and from all European points, via all the popular steamship lines. J. J. Warner, Agent, 972 Broadway, Oakland, Cal., or W. A. Bissell, G. P. A., 650 Market Street, Chronicle Building, San Francisco, Cal.

ANGELS; THEIR NATURE AND MINISTRY. Contains also some hints on the origin, history, and destiny of Satan as gleaned from the Scriptures. Bible Students' Library, No. 83. Pacific Press Pub. Co., Oakland, Cal. 140 pp.; 20 cents.

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

THE BATTLE CREEK SANITARIUM

Health Foods

To the Public: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the business name of the Sanitarium Food Co., are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. J. H. KELLOGG, M. D.

Granola, = = The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year MORE THAN 150 TONS of the following-named foods have been manufactured and sold:—

- OATMEAL BISCUIT, MEDIUM OATMEAL CR'KERS, PLAIN OATMEAL CRACKERS, No. 1 GRAHAM CRACKERS, No. 2 GRAHAM CRACKERS, Plain Graham Crackers (Dyspeptic), WHITE CRACKERS, WHOLE WHEAT WAFERS, GLUTEN WAFERS, RYE WAFERS, FRUIT CRACKERS, CARBON CRACKERS, WHEAT GRANOLA, AVENOLA, GRANOLA, GLUTEN FOOD, No. 1, GLUTEN FOOD, No. 2, INFANTS' FOOD.

OUR goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods:

MICHIGAN. I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. C. F. PORTER, D. D. S.

INDIANA. Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent, dyspepsia. I also find the Zwiebach nourishing and toothsome. D. M. KAUFFMAN.

NEW YORK. Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. A. J. BROUGHTON.

CONNECTICUT. We have used your "Health Foods" in our family for three years and cannot get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Ave-

nola, Wheatena, and Gluten are the only foods that I can eat with safety. WM. M. MERWIN.

INDIANA. I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. DR. R. W. BULA.

OHIO. Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. FRED L. ROSEMOND.

MINNESOTA. We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." D. W. McCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen.

FOR THE LATEST DESCRIPTIVE CIRCULAR AND PRICE LIST, ADDRESS

SANITARIUM HEALTH FOOD COMPANY, BATTLE CREEK, - MICHIGAN.

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 VI.—SUNDAY, MAY 7, 1893.

THE VALUE OF WISDOM.

[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. 3: 11-24.

11. My son, despise not the chastening of the Lord; neither be weary of his reproof;
12. For whom the Lord loveth he reproveth; even as a father the son in whom he delighteth.
13. Happy is the man that findeth wisdom, and the man that getteth understanding.
14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
15. She is more precious than rubies; and none of the things thou canst desire are to be compared unto her.
16. Length of days is in her right hand; in her left hand are riches and honor.
17. Her ways are ways of pleasantness, and all her paths are peace.
18. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her.
19. The Lord by wisdom founded the earth; by understanding he established the heavens.
20. By his knowledge the depths were broken up, and the skies drop down the dew.
21. My son, let not them depart from thine eyes; keep sound wisdom and discretion;
22. So shall they be life unto thy soul, and grace to thy neck.
23. Then shalt thou walk in thy way securely, and thy foot shall not stumble.
24. When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet.

Golden Text.—"Trust in the Lord with all thine heart; and lean not upon thine own understanding." Prov. 3: 5.

SUGGESTIVE QUESTIONS.

1. What tender appeal is made to the reader in verse 11 of this lesson?
2. What is meant by "the chastening of the Lord"? See note 1.
3. With what is the Lord's correction compared? Verse 12.
4. In what way are we assured happiness? Verse 13. See note 2.
5. What is said of the value of wisdom? Verses 14, 15; Ps. 19: 10. See note 3.
6. What is wisdom represented as holding in her hands? Verse 16. See note 4.
7. What is said of her ways or paths? Verse 17.
8. What special gifts come to those who lay hold of and retain wisdom? Verse 18. See note 4.
9. What great works has the Lord by wisdom and knowledge accomplished? Verses 19, 20. See note 5.
10. How firmly should we cling to wisdom and discretion? Verse 21.
11. What shall they be to the soul? Verse 22. See note 5.
12. How will these results enable us to walk through the journey of life? Verse 23.
13. And what confidence shall we have by the way? Verse 24. See note 6.

NOTES.

1. THE "chastening" of the children of God is not punishment as of the execution of his wrath upon the incorrigibly wicked. It is correction designed for their reformation, and is the manifestation of love and mercy. The Century Dictionary says it is "to inflict pain, trouble, or affliction for the purpose of reclaiming from evil; to purify by discipline." The idea is made clear in Heb. 12: 11, which says: "No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby."

2. As the "fear of the Lord is the beginning of wisdom" (Ps. 111: 10), that must be the beginning of happiness. And as "all they that do his commandments" have "a good understanding" (*ib.*), then it is clear that the doing of his commandments begets happiness. The proper fear of the Lord is manifested in obedience to his will, and his will is expressed in his word. When our Saviour instituted the ordinance of humility (feet washing), after he had enjoined his disciples to follow his example, he

said, "If ye know these things, happy are ye if ye do them." John 13: 17.

3. THE "merchandise," or the purchase or accumulation of wisdom, is better than that of silver, and the gain by dealing in wisdom is better than to gain gold. The Psalmist says of the "judgments of the Lord," which are "true and righteous altogether," that they are more to be desired than much fine gold. Ps. 19: 9, 10. Job 28: 12, and onward, pays an eloquent tribute to the incalculable value of wisdom, closing with the exclamation, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." As evil, or sin, is the transgression of the law (1 John 3: 4), then to depart from transgressing the law is understanding.

4. WISDOM is represented as possessing length of days, wealth, and honor. These are the things that men most covet in this life. Therefore the surest way to secure what all men most desire is to get the wisdom which is found in God's word. As to wealth, Abraham has promise of the world (Rom. 4: 13), and if we are Christ's, then we are "Abraham's seed, and heirs according to the promise" (Gal. 3: 29). As to length of days, verse 18 of the lesson says of wisdom that she is "a tree of life to them that lay hold upon her." The tree of life is a prominent feature of the New Jerusalem, and Rev. 22: 14 says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The "honor" is summed up in Rev. 3: 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne."

5. "THE Lord by wisdom hath founded the earth; by understanding hath he established the heavens." Lesson verse 19. Comparing this with Ps. 33: 6, "By the word of the Lord were the heavens made," we have wisdom and understanding synonymous with the word of God. Then in all the admonitions to get wisdom, to lay fast hold of it, to let it not depart, etc., we are simply admonished to treasure up the word of God. In the Scriptures of truth is all that we can have of Christ or of the Father, which are one. He is manifested to us in the word, and by it we are to be sanctified (John 17: 17). He reveals his will to us through the word, and we have access to him through the word. "The words which I speak unto you, they are spirit, and they are life." John 6: 63. This explains how wisdom and understanding are life unto the soul, as expressed in verse 22 of the lesson.

6. THROUGH belief of the word we get that confidence which enables us to rely upon the assurance given in verses 23 and 24 of the lesson. Paul tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. He also tells us that the Scriptures "are able to make thee wise unto salvation, through faith which is in Christ Jesus." 2 Tim. 3: 15. The results of such faith, manifested in obedience to the law of God, are elaborately set forth in Lev. 26: 3-13.

LESSON VI.—SABBATH, MAY 6, 1893.

CAN WE KNOW OF THE TIME?

Suggestive Questions and Lesson Scriptures.

1. Review questions:—
 - (a) Explain how Christ can come as a thief in the night and his people be looking for him when he comes.
 - (b) Give four texts that prove that Christ's coming is a literal coming.
 - (c) What difference will there be in the reception of Jesus by the wicked and righteous?
2. To whom is Christ to appear with salvation?

"So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Heb. 9: 28.
3. What are those called who look for him?

"But ye, brethren, are not in darkness, that that day should overtake you as a thief; for ye are all sons of light, and sons of the day; we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.
4. What is their light?

"Thy word is a lamp unto my feet, and light unto my path." Ps. 119: 105.

"Again therefore Jesus spake unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12.
5. What particular portions of the Scripture give light on the coming of the Lord?

"And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

6. What is prophecy? See note 1.

7. How was prophecy written?

"For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." 2 Peter 1: 21.

8. What is said of the interpretation of prophecy?

"Knowing this first, that no prophecy of scripture is of private interpretation." 2 Peter 1: 20. See note 2.

9. If the prophet did not speak according to his own mind, who is responsible for what he says?

"Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you; searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1: 10, 11.

10. Then who instructed all the prophets what to write? See note 3.

11. Does Jesus make known the definite time of his second advent?

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Matt. 24: 36.

12. How near does he come to giving us a definite time?

"Verily I say unto you, This generation shall not pass away, till all these things be accomplished." Matt. 24: 34. See note 4.

13. What expression does the Saviour use which shows that the term "generation" means but a short period in this connection?

"Even so ye also, when ye see all these things, know ye that he is nigh, even at the doors." Matt. 24: 33.

14. What does Jesus expect his people to be doing when he is at the door?

"Watch therefore; for ye know not on what day your Lord cometh." Verse 42.

15. What will the unbelievers be doing in this generation?

"Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts." 2 Peter 3: 3.

16. What do they say?

"Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 4.

17. What is said of their ignorance?

"For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God." 2 Peter 3: 5.

18. How could they have known differently? 2 Peter 3: 5. By the word of God.

19. What should those who know of the time be doing?

"And this, knowing the season, that now it is high time for you to awake out of sleep; for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand; let us therefore cast off the works of darkness; and let us put on the armor of light. Let us walk honestly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. 13: 11-14.

NOTES.

1. PROPHECY is history written before it is made. God, who knows the end from the beginning, speaks through his prophets to the world, that they may know what is coming in the future, and be prepared to meet it. The Saviour often spoke of himself as fulfilling the words of the prophets concerning his work. Had the people given heed to the prophetic Scripture, they would not have rejected him. So in the last days they that study the word of prophecy and believe it, will be in the light, while those who reject this word will be lost.

2. "THAT no prophecy of the Scripture, whether that referred to above, or any other, is of any private interpretation, proceeds from the prophet's own knowledge or invention, or was the offspring of calculation or conjecture. The word 'epilulis' signifies, also, impetus, impulse, and probably this is the best sense here—not by mere private impulse of his own mind."—Clarke.

3. IN 1 Peter 1: 11 we learn that it was the Spirit of Christ that was in the prophets that led them to speak the words they spake. In the opening words of the book of Revelation we are informed that it is a "revelation of Jesus Christ," which he sent through his angel to John. This angel tells John (Rev. 22: 9) that he was the fellow-servant of John and the other prophets before him. Then every prophet was instructed by Christ's angel, and Jesus himself was the authority for all that was spoken.

4. "By some of the ancients a generation was fixed at a hundred years, by others at a hundred and ten years, by others at thirty-three, thirty-five, and even at twenty years. So that there was nothing uniform and settled in this matter."—Cruden. "Genea, birth, race, descent, offspring; it denotes an age, or generation, from the point of view of race."—Bullinger.

News and Notes.

FOR THE WEEK ENDING APRIL 17.

RELIGIOUS.

—The General Assembly of the Presbyterian Church of the United States will meet in Washington City, May 18.

—The American Tract Society intends to have at the World's Fair the portable pulpit used by Whitefield in his open-air preaching.

—Rev. Walter Elliott, who resigned the editorship of the *Catholic World* a few months ago, will next September engage in missionary work among non-Catholics in the West. He begins in Detroit, and will have the cooperation of the bishop of that diocese and the priests of the city.

—After a zealous Sunday-closing campaign in our neighboring city of Alameda, the popular vote was against the measure. Many good temperance people are awaking to the fact that Sunday closing of saloons is not a temperance measure, but is merely a Sunday movement. A vote to stop the traffic for one day virtually expresses a willingness that it shall continue the other six days.

—About a year ago Bishop Wigger, of the Roman Catholic diocese of Newark, N. J., issued an order that all Catholic parents within his diocese should withdraw their children from the public schools, under a threat of excommunication. Now, under the direction of Monsignor Satolli, he has recalled it, although under no circumstances are children to be allowed in schools where there are Protestant services or the reading of the generally accepted versions of the Scriptures.

—A minister in Adair, Iowa, recently made the assertion that the prosperity of England and the United States was due to their recognition of the Christian sabbath. But there are millions of people in both countries to whom the suggestion of "prosperity" comes like irony. And there are other countries where the so-called Christian sabbath is recognized,—Russia, for instance; how about prosperity there? and the almost bankrupt nations of Europe all recognize the counterfeit institution, being under the religious control of the very church whose special mark it is.

—The *Tribune* of this city has this significant editorial item: "The pope is evidently pursuing a fixed policy of supervision of foreign countries. He recently deputed Monsignor Lasagna, the bishop of Tripoli, to proceed to South America, virtually as an apostolic delegate. He has no special designation or title, nor a fixed residence, but is accredited to the various South American governments, to visit and promote the development of the numerous mission stations of the Order of St. Francis of Sales. Great activity pervades the church in every direction, in all countries, and among all peoples, and its impetus is felt even on this coast, where the old missions are being reoccupied by the Benedictine Brotherhood.

SECULAR.

—The government will send seven war ships to Bering Sea this season to protect the seal interests.

—Baron Fava, Italian Minister at Washington, has added to the public gossip by kissing the hand of Mrs. President Cleveland.

—The great banking institution known as the English, Scottish, and Australian Chartered Bank has failed for about \$40,000,000.

—Lightning struck a barn near Gallatin, Tennessee, on the 12th inst., and twenty-five valuable horses were killed. The loss is said to be over \$100,000.

—Secretary of the Treasury Carlisle has revoked the order of the department requiring Chinese who register in this country to also file their photographs.

—Michigan's cyclone came on the night of the 12th inst. There are press reports of great destruction of property at Ypsilanti, Saline, Milan, Clarksville, Rea, Dundee, and in the vicinity of Detroit. Also, several deaths are reported.

—A press dispatch says that a forest fire in Warren County, North Carolina, last week, swept over four miles of country, destroying many farm buildings and much other property. Of the buildings burned, ten were dwellings, two public schools, one church, and one flouring mill. Considerable live stock was also burned to death.

—The complications in Belgium are growing more and more intricate. The demand of the people for universal suffrage has led to labor strikes, riots, conflicts with the police, in fact, to such general disorder that revolution and the overthrow of the government is generally anticipated. Should the government prove unable to cope with the situation, a contest over the spoils between France and Germany is thought to be inevitable.

—Dr. Haffkine has written to the Russian papers that he has conquered cholera in India by his inoculation process. He says he has inoculated hundreds of persons, with positive results, and promises to give his method to the world.

—Baron Houghton, lord lieutenant of Ireland, has issued an order limiting the importation of firearms and ammunition to Ireland. They can be brought in only at certain ports, and all consignees must first obtain permits.

—In Brooklyn, N. Y., internal revenue officers have recently discovered a large and well-equipped illicit distillery in an old and supposed tenanted building. While the officers were breaking in the doors, the operators escaped.

—A Moscow dispatch of the 10th inst. reports that the famine in the European part of the government of Perm is worse than ever before. The poor are dying by hundreds. In some villages many of the dead are not buried, but are left on the roofs of the houses.

—Severe earthquake shocks are reported to have occurred in Servia on the 10th inst. Great fissures were torn in the earth, and hot streams of water and mud flowed out. Thousands of houses were wrecked, and in some districts people were afraid to remain in the villages.

—U. S. Commissioner Blount has ordered the United States flag removed from the State House in Honolulu, and sent the marine guards back to their ship. This withdraws the United States protectorate, and leaves the provisional government on its own resources.

—There arrived in San Francisco last week, by the Australian steamer, a South Sea Island exhibit for the World's Fair at Chicago. There were nineteen men, several native houses, boats, war implements, etc. The next steamer is to bring other natives, including some women.

—Late reports from Chile state that quiet has been restored at Santiago. U. S. Minister Egan has again given refuge to enemies of the government; this time they are escaped political prisoners. He asked safe conduct for them out of the country, which was refused by President Montt.

—The Brazilian Minister to Bolivia has published a letter denying the charge that the Brazilians have captured Indians and sold them into slavery. He charges that Brazilians on the border of Bolivia have been frequently flogged by citizens of that country and that many have been assassinated.

—Henry M. Stanley appeals to the nations of Europe to stop the African traffic in firearms and ammunition. He says these goods are mostly sold to slave traders, and unless the trade is prevented, all efforts to suppress the slave trade will be in vain. Stanley especially inculcates the Germans and the Portuguese.

—The citizens of Sacramento have begun their contest against the removal of the capital of California from that city to San Jose. A petition for a restraining order against the Secretary of State and Public Printer has been filed in the Superior Court. The petition avers various flaws in the proceedings which culminated in the passage of the act for removal.

—The people of the Pacific Coast are coming in for a benefit on account of the freight war between the overland railroads and the Panama railroad and steamship lines. The cuts so far show a reduction of \$20 to \$220 a car load, according to the class of freight, and there is a prospect of even lower rates. These cuts show that former rates were little short of robbery.

—Here is a significant item from a San Francisco paper: "There were six small boys in a tiny room, with a bottle of whisky and a pack of cards. The youngsters were playing poker and having a good time generally with the game and its accompanying cigarettes and glasses. At the sight of the policemen they became panic-stricken. Some pleaded for mercy, and others slipped under a bed to hide."

—There are reports of excessive lawlessness in various parts of Peru. The disturbances are not wholly due to attacks upon the government, because the houses of many private citizens were sacked and robbed. The attack on the Masonic lodge in Mollendo, in which the American Consular Agent was wounded, appears to have been a part of the general lawlessness which now prevails in the country.

—The most extensive and disastrous cyclone yet reported occurred on the 11th inst. Eastern Kansas, Missouri, Southern Illinois, Arkansas, Louisiana, and Mississippi are all included in the reports of damage. Much town and country property was destroyed, and the deaths reported in different places foot up to about sixty, while hundreds were seriously injured. The town of Robinsville, Miss., 400 inhabitants, was utterly demolished by the wind, and the wreckage took fire, causing several deaths and much suffering. At Coudray, Missouri, 300 inhabitants, only three houses were left standing.

—The Pittsburg, Pa., police have discovered and routed a rendezvous of over 100 Russian Anarchists, whose purpose evidently was to make war on the police. The organizers of the band were recently sent to the penitentiary as accomplices in an attempted murder.

—A late Constantinople dispatch says the condition of affairs in Armenia is becoming more serious daily. Constant arrests of Armenians are reported in private letters. It is estimated that between 1,800 and 2,000 Christians are now in Turkish dungeons. The recent announcement that the sultan had proclaimed the general pardon of Armenian prisoners is mere humbug. Only a few will be released, and they only because no pretext to sustain their alleged connection with sedition could be obtained.

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Signs of the Times

OAKLAND, CAL., MONDAY, APRIL 24, 1893.

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ONE of the articles from Japan to be exhibited at the World's Fair is a bronze bell. The inscription on the bell, translated into English, reads, "This bell, cast in the city of Tokyo, December 10, 1892, by Tsuda Sen, is made from the metal of tobacco pipes of more than a thousand men, once slaves, now freemen." This inscription is also to be engraved in English, French, and German.

THERE is a good deal being said by the press about Romish prelates buying up quantities of Winchester rifles and storing them in churches and nunneries. Just what it means we are unable to say, but there seems to be no doubt that many Catholic societies are being armed. One thing is certain, however, such action stamps that church as antichrist, for the weapons of the Christian's warfare "are not carnal" (2 Cor. 10:4). There is no legitimate connection between a Christian and a gun. Our Master "came not to destroy men's lives, but to save them" (Luke 9:56), and the true Christian is like Christ.

THE latest number of the *Religious Liberty Library* (No. 6) is entitled "The Captivity of the Republic." The title is significant, but is fully justified by the facts set forth in the pamphlet. It is by Elder A. T. Jones, and is a full report of the hearing by the House Congressional Committee on the Columbian Exposition, with reference to Sunday closing. This matter is fully set forth in this publication as in no other, and to fully understand the scope of that celebrated action of Congress it is necessary to procure this pamphlet. It contains 110 pages; price, 15 cents. Published by the International Religious Liberty Association, 267 W. Main Street, Battle Creek, Mich. For sale also by Pacific Press Publishing Co., Oakland, Cal., and 43 Bond Street, New York City.

It has been decided to hold the California State camp meeting (May 11-21) on the same ground occupied last year,—Bushrod Park, Oakland. It is a pleasant, healthful location, and much of the preparatory work done last year will be saved. The facilities for reaching the ground are better than before, as the Consolidated Street Railway Co. has greatly extended its lines and connections, so that those who desire to attend the meetings can go from almost any quarter of the city on one fare (five cents). The location is as convenient to Berkeley as to Oakland. The next thing on the program is for our brethren

in the Conference to decide to go, and at once order tents. The directions for this purpose are elsewhere given in this paper. Elders O. A. Olsen, S. N. Haskell, and Prof. W. W. Prescott, as also other well-known and efficient laborers, will be in attendance. Due notice in regard to railroad rates will be given.

THE *Christian at Work* says that at a recent meeting of Baptist ministers in the city of New York, "one speaker gave notice to his clerical brethren that he had begun a war on hoop skirts, and that he had already warned the feminine members of his church not to appear in them." The editor adds that "most ministers leave such matters to the women to regulate for themselves." Yes, and "most ministers" leave many other worldly follies to their people to "regulate for themselves," because it is not popular to give the warning. There is nothing in the lives of women that yields a greater influence upon their sex, or upon their Christian profession if they make such a profession, than the manner of their dress. And it is as much the minister's duty to point out the evils arising from improper dress on the part of his flock as to utter warnings and reproofs in regard to other sinister influences. Both Paul and Peter (1 Tim. 2:9; 1 Peter 3:3), speaking by the Spirit of God, spoke plainly to the sisters in regard to their apparel; and the Spirit having spoken on the subject, no minister can "declare the whole counsel of God" and "leave such matters to the women to regulate for themselves," any more than they can leave any other matter of conduct to such regulation. The women of to-day are just as liable to be led astray and to bring reproach upon the cause of God by extravagances in dress as they were in the time of Paul and Peter. And it is just as much the minister's duty to take cognizance of such evils to-day as it ever was. Whether they fulfill the obligation wisely or not is another question. In this matter their responsibility is the same as in all other duties.

AND Passion Week comes in for a place in the procession of so-called Protestantism toward Rome. Says the *Advance* (Presbyterian):—

Passion Week appears to be growing in the estimation of the churches as one of the most significant of anniversaries and a time peculiarly fitted for holding special services. It is becoming the week of prayer. The vote of the Chicago ministers to make this special use of the week seems to have been justified by events. A most impressive observance of the week has been customary in another city, where a number of churches united, and the pastors in turn commemorated in a sermon each day the events of which it is the anniversary. The services are varied on Thursday evening by the service of the Lord's Supper, at about the time of its first observance. From such simple and appropriate exercises as these there is little fear of ritualism or that they will drift into perfunctory ceremonialism. They are easily taken up and may be discontinued without a jar when, if ever, their usefulness ceases.

This is simply another imitation of Rome. Is it true that "there is little fear of ritualism," or that the exercises "will drift into perfunctory ceremonialism"? The custom originated in "perfunctory ceremonialism," and is it possible for an imitation to rise any higher than the thing imitated? There is no probability of these services ever being "discontinued." When Protestants become so blinded in the pursuit of Roman precedents that they cannot see the "drift" of all such mimicry, and that it never had any "usefulness," they will not soon be convinced that its usefulness has ceased. They will not be likely to come to such a conclusion so long as influential church organs urge them on in the delusion by the assurance that "it is cheering to see the custom growing among the churches."

WHEN there exists in the minds of the people such morbid love for excitement and amusement as is evinced in the following paragraph, it shows a growing depravity of morals and travesty on justice which is truly startling:—

Alfonso Elizondo, a Mexican, was to have been hanged recently at Floresville, Texas. A few hours before the time set for the execution a telegram was received by the sheriff from Governor Hogg, commuting the condemned man's sentence to imprisonment for life. The scaffold had been erected and a new suit of clothes purchased for Elizondo, who looked upon the proposed fatal proceedings as a kind

of a fiesta. The sheriff, the prisoner, and the entire population of the town and surrounding country were sorely disappointed. Something had to be done to amuse the curious throng which had gathered to witness the hanging, so, upon the suggestion of someone, the prisoner was marched to the scaffold and the rope was carefully adjusted. The sheriff took his stand at the trap-door lever, and, upon command of the crowd, Elizondo danced a weird jig with the black cap drawn over his face and the rope around his neck. He kept the crowd amused with his dancing for an hour and was then marched back to his cell.

We could picture without astonishment such scenes in the Dark Ages, where martyrdom, massacre, and bloodshed were incidents of almost daily association; but to find such scenes enacted in the nineteenth century in this professed Christian country, and that, too, at the desire and dictation of a whole community, including the officers of the law, and remembering at the same time that this is but a local manifestation of the national love for similar gruesome sports, we are led to reflect if, after all, our "higher civilization" has given us greater refinement of taste and feelings than had our forefathers. Was not Justice Brewer a little too sanguine when he declared this to be a Christian nation?

LIBERTY OF CONSCIENCE.

A CURRENT press item says that there is considerable excitement in Mexico among the Catholics over the alleged action of the government authorities in forcibly detaining Jesusa Lopez, the daughter of a prominent merchant, who left the City of Mexico for Lafayette, Louisiana, where she was to enter a convent as a nun. The reform laws of Mexico prohibit convents, and no woman is allowed to take the veil. Miss Lopez, however, desired to enter a convent in the United States and her wishes were acceded to by her parents. She was 900 miles from home when the train was boarded by a police officer, who took her back to the City of Mexico. Strange indeed are the efforts made by earthly governments to secure religious liberty for the people—where they make an effort at all. Mexico made a desperate attempt to get rid of Roman domination, and in doing so went to an extreme. It seems from the case in point that, while a citizen of Mexico may come into the United States for all ordinary purposes, his daughter may not come for the purpose of entering a convent.

The history of governmental action to throw off the yoke of religious tyranny shows in nearly every case a jump from one tyranny to another. Hence, it has been demonstrated over and over that the only true theory of religious liberty is for secular government to keep its hands out of religious matters further than to guarantee to every individual absolute freedom of conscience. The framers of the United States Constitution caught the true idea, but under the influence of religious forces both Congress and the Supreme Court have ignored the provisions of the Constitution upon which the people have relied for the exercise of freedom of conscience. So it may now be said that there is not a government on earth that does guarantee such liberty absolutely. This is because the principle of religious liberty is not understood, the prevalent idea being based upon the theory that only those in harmony with the existing powers have any rights. Those who have the power establish their own freedom, and all others must regulate their consciences accordingly or suffer the consequences of being physically in the minority. But while we may not have liberty under governmental attempts to formally regulate our consciences, we can have liberty in Christ. And, knowing that this corrupt world is soon to come to an end, "we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." 2 Peter 3:13.

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