

Signs of the Times.

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

VOLUME 19.

OAKLAND, CALIFORNIA, MONDAY, JULY 31, 1893.

NUMBER 33.

Signs of the Times

PUBLISHED WEEKLY, AT OAKLAND, CALIFORNIA.

M. C. WILCOX, EDITOR.

TERMS:

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

Address,

SIGNS OF THE TIMES,

Twelfth and Castro Sts., OAKLAND, CAL., U. S. A.
(Entered at the Post Office in Oakland.)

Editorial.

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

MANY persons suppose that there were two very different arrangements for developing character and saving man before he fell and afterward; that before he fell he was to develop character and be saved by obedience, but since the fall, by faith. But God's plan has been and ever will be the same in principle.

THIS principle of salvation is stated in Heb. 10:38, "The just shall live by faith," and in Heb. 11:6, "Without faith it is impossible to please Him." If, therefore, it is by faith that one lives, and if to have no faith is displeasing to God, it follows that there is no other way or means of living, or salvation, except that of faith. And this was true of Adam. He did not know of himself that disobedience would bring death. He only knew it because God told him that if he ate of the forbidden fruit, he would die. He even then did not know unless he believed God. But this he did not do. He believed the tempter instead of God, and therefore fell because of unbelief, even as the Israelites failed to enter into the promised land for the same reason. See Heb. 3:19.

THAT obedience entered into the matter of Adam's character is true. God would ever and always have obedient children. But obedience is not primary; it is only the necessary result of faith, faith's legitimate fruit, faith in exercise. If Adam had believed God, he would never have partaken of the fruit of the tree of knowledge. He would have said that the Creator knows, and I will believe him, and will leave it all in his hands. Not for one moment would Eve have considered the temptation of the enemy if she had believed God. She would have seen, not the outward beauty of the forbidden fruit, but the fruit of death. True, she did not know what death was as it has since been known, but she knew if she believed God that it was

the opposite of the bright and blessed life she then enjoyed. Faith would have resisted the temptation; faith would have obeyed God.

THIS faith, without which it was and is impossible to please God, was and is for man's best and highest good, for his broadest development and richest enjoyment. If man could have been saved by obedience, he could have boasted of his work, have felt that his salvation was owing to his own exertions. His whole thought would thus have been centered on self. Jealousy and envy would have risen between him and his fellows over the degree of respective merits and awards, and Paradise would have soon become a scene of strife, confusion, and desolation. Man would have had self for his center and circumference, and his character would have remained forever dwarfed. But the blessedness of faith as a means of salvation came in in order to save man from disaster. Faith in God's wisdom, power, and love would have led him to place no degree of merits on his own works, and would also lead him to reach out to grasp more of the infinite perfections. He would thus continually have been led out of the narrow sphere of self to the greater, limitlessly greater, sphere of the infinite; and in that continual development would he have found forever increasing love, wisdom, and power, opening new fields of forever increasing happiness, and consequent upspringing songs of ceaseless praise to the Giver of all good.

CHRIST'S COMMISSION TO HIS CHURCH.

THE church of Jesus Christ received her commission from him. Meeting his disciples according to appointment after his resurrection, he gave to them the following charge:—

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

1. The obvious meaning of the above scripture is that all the authority and power of the church comes from Jesus Christ, and to him alone is she to look for power, and from him alone expect power. The gospel prophet had hundreds of years before pronounced a woe upon the people of God who sought to Egypt for help (Isa. 31:1), and the Lord through another prophet had declared a curse upon those who made flesh their arm, and whose heart departed from God (Jer. 17:5). Christ and his power alone is the only source from which power may be obtained by the church.

2. Notice further that it is because he has this power that Christ sends his servants forth, implying that he could not—would have no right to—give such a commission if he did not have this power. It is by virtue of his having the power that he gives the commission. This is shown by the word "therefore." I have the power, go ye *therefore*.

3. Note the power he has—all in *heaven* and earth—and can therefore supply all that his church needs. Do they need divine power? he will send it. Shall earthly powers be overruled that the church may better keep his charge? he has power there. And the power is to come from him and through him. The church is not to usurp his place; she is not to plan or devise the ways and means to do his work. Her duty is to learn the plan, the way, the means, which had already been devised by him before the commission was given. The church is not the head to plan, but the body to execute. In that body Christ has placed every gift—divine and spiritual—necessary to the carrying out of the gospel commission. (See 1 Corinthians 12.) But the headship to plan and direct rests with him. God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of Him that filleth all in all." Eph. 1:22, 23.

4. The work of the church is to *teach*, not to rule, not to coerce, not to compel conscience. It is to *persuade* men, in view of the coming judgment and the love of God. Says the apostle, "Knowing therefore the terror of the Lord, we *persuade* men." 2 Cor. 5:11. In the same chapter the apostle says that as "ambassadors for Christ, as though God did *beseech* you by us; we *pray* you in Christ's stead, be ye reconciled to God." Verse 20. The only compelling power is love. The weapons, the armor, which the church was to use, were not carnal, yet mighty through God to the pulling down of strongholds. 2 Cor. 10:4. It was "the armor of God" (Eph. 6:13-17), "the armor of righteousness on the right hand and on the left" (2 Cor. 6:7). Christ's was the power; Christ's was the armor; and the victory was of Christ. The only weapon of offense, or of defense save the armor, was the sword of the Spirit, the word of God.

5. The church was to teach the word, or all things which Christ commanded by prophet (1 Peter 1:10, 11; 2 Peter 1:21), by apostle (1 Cor. 2:13), by himself, and through all the Scriptures (Eph. 2:20; 2 Tim. 3:16). For as Christ is the Incarnate Word, so all the word of God, the "Scriptures of truth," came through him, partaking of his life and

nature. Teaching all things which Christ has commanded is therefore teaching the whole word of God, which is also the word of his gospel. Hearts were to be won, and that word could reach hearts. Heb. 4:12. Souls were to be begotten; that word could beget. James 1:18. Hearts were to be fed; that word could feed them. 1 Peter 2:2. Characters were to be built up; God's word could build them. Acts 20:28. Men dead in sin were to be given life; that word is spirit and life to everyone who believes. John 6:63. All that was needed was found in that word.

6. And then the promise, "Lo, I am with you all the days, even unto the consummation of the age." (Revised Version, margin.) Christ, by the Spirit of God, which is the power of God, would be with his disciples. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. But this Spirit, as it must be obvious to all, teaches the church nothing contrary to what it has taught through prophet, apostle, or the Christ. God's word is truth (John 17:17); it is a complete storehouse of truth (2 Tim. 3:16); and when the representative of Christ, "the Spirit of truth," came, he came to guide into all truth; "for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me [Christ]; for he shall receive of mine, and shall show it unto you." John 16:13, 14.

This is the Power, the Presence, which is promised to the church of Jesus Christ in the fulfillment of her lawful mission. This was the Power that was to glorify Christ in Christ's way. The Scripture does not admit for one moment that the church could trust to earthly power or influence and still claim the Spirit of God; for the Lord expressly says, "My glory will I not give to another." Isa. 42:8. God will not divide honors with earthly powers.

7. What was the result when the church went forward in the full faith of the promise, in full accord with the commission? Let Pentecost witness to the results. No attraction was needed to draw the multitude. When the Spirit was poured out, at the very time "when this voice was made," which the disciples in the house heard, "the multitude came together." Acts 2:6, margin. The Spirit which had prepared the apostles to preach Christ, constrained the people to come and hear, and thousands were converted. As a result of this preaching the apostles were imprisoned; but when God wanted them to preach, the prison doors were opened and his word proclaimed. And thus it continued. The teachers were flogged, stoned, imprisoned, and slain, but the gospel went on, graven images fell, idol shrines melted before the awful power of the simple word of God. One died bearing the cross of Christ; ten caught up the message from his lips and carried it in every direction. With all civil power against it, with all superstition and bigotry of an apostate church against it, with all the wisdom of the world against it, it lived, it fought, it conquered, with the weapons not carnal.

Uniting with the world, the decay of the church began, and Christ's power departed. The armor of righteousness, the weapons not carnal, dropped from form and hand, and the State was appealed to to defend the professed spouse of Him who possessed all power and who had promised his constant Presence. She who had once been the chaste virgin bride of Christ, committed fornication with the world; and when the true children of God protested against the unlawful union, the false mother through the secular power put them to death by the millions. But the church which did this was not the church of Christ, nor was her work done under the authority of the commission of Christ. She was the apocalyptic harlot, "drunken with the blood of the saints and with the blood of the witnesses of Jesus." And that church, whatever her name or profession, which departs from the commission of Christ and lays hold of the secular power, is committing fornication and is the daughter of the old mother of harlots.

We have spoken of the commission of Christ and all which appertained to it as in the past, as it existed at the beginning. But it is a living commission now. If an angel from heaven preach any other gospel, the curse of God is upon him. Gal. 1:8. Jesus Christ is the same yesterday, to-day, and all the days to come. His power in heaven and earth is the same. His commission is the same. His word is the same. His promised power and presence is the same, waiting to be poured out in abundant measure upon all who are wholly his. The true church of Christ will heed that commission, will claim that promise as at the first. She will not appeal to, nor will she heed the appeal of, secular powers for union or help. She will not array herself against secular governments. She will not endeavor to do through politics what can only truly be done by the Spirit of God. She will not work by political power in any way. Policy or expediency will have no part in her motives or plans. She will not ask for Sabbath laws or Sunday laws, knowing that it is not in the power of man to compel true Sabbath keeping, and that God's law and gospel are all-sufficient. In short, she will preach Christ, the way, the truth, the life. The latter rain has come. She has drunk of the first showers. She hears the voice of the risen Lord: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." She may be persecuted, but in Christ she will not be discouraged and she cannot fail.

WHAT COULD BE EXPECTED OF SUCH MEN?

THE very essence of Sunday laws is intolerance and persecution. He who holds to Sunday despite the abundant proof that the day has no support in Scripture will become a persecutor. If he is sincere and devoted, the worse persecutor will he be; for his devotion will cause him to be the more zealous to enforce Sunday observance. The prophecy of God's word points out the fact that through Sunday laws there will be persecution for conscience' sake in this country. The fast ripening events of the last few years are sufficient to show to the careful observer that the prediction is soon

to be fulfilled. The Congress of these United States has already committed itself to the Sunday sabbath, and though its will has been defeated by the directors of the World's Fair, it is only temporarily. Already the utterances of church people show conclusively what spirit they are of toward those who have dared to oppose their wishes. The Rev. Mr. Little, of Denison, Texas, is one of these. But while the religious press generally, so far as we have seen, does not denounce such utterances as unchristian, we are glad to see secular papers so outspoken as the Denison *Sunday Gazette* is in its issue of June 25:—

Rev. Little is catching it all round for the intemperate language he indulged in in a sermon preached at the Presbyterian Church in this city last Sunday. At the morning service, in speaking of the sacredness of the first day of the week, he declared that he would sooner see the cholera sweep over this fair land than to have read the decision of the United States court that the World's Fair could be opened on Sunday. That Mr. Little meant exactly what he said is evident, because he reiterated it in the same place at the evening service. Such a sentiment is shocking, and one can hardly realize that there are men in this day, who claim to be educated, that would prefer to see a deadly plague destroy the innocent, orphanize children, rob parents of prattling babes, and spread a pall over the land simply because a federal court decided that the greatest educational exhibition the world ever saw may be thrown open to the public every day in the week.

The religious observance or non-observance of Sunday is something with which the government has nothing to do. It does not even rest upon any divine command. The only authority for its religious observance is the Roman Catholic Church, and this Mr. Little ought to know if he doesn't. Consequently his language simply means that he would sooner see the cholera rage in this country than that a church edict should not be enforced by civil authority. . . . Fortunately men of Mr. Little's way of thinking are not yet in the majority in this boasted land of religious liberty, and it will be fortunate for some of us if they never are.

It is not, however, majorities which always or generally rule. An ignorant and indifferent number, who hold the balance of power, often become the tools of an aggressive minority.

HE SPEAKS TRULY.

SAID Archbishop Riordan at the dedication of the Church of St. Francis de Sales in this city, July 9:—

To-day you are worshiping according to the rites of a creed that existed when nothing else existed.

This is true so far as Rome's purpose was concerned, and came very near being true in absolute fact. The time when this was, was during the Dark Ages. The reason of it was that Rome destroyed every doctrine which she deemed heresy, and if she could not destroy the doctrine, she destroyed by sword and famine, by rack and dungeon, by fire and fagot, the devotee of the doctrine, till she well-nigh destroyed all, and would have done so had not God in his mercy shortened the persecution of the days of her triumph (Matt. 24:22), and opened an asylum for the oppressed in the savage wilds of America. And from a human standpoint, as the archbishop says again:—

It is wonderful that after so many hundred years this church, that is always about to perish, as our enemies tell us, flourishes and lives.

Yes, it is wonderful that the world has not risen up and blotted the great system of iniquity from the earth. And yet when it is

regarded from another view point it is not wonderful. All men want some kind of religion, and Rome has the very religion which is most satisfactory to the selfish heart of the great mass of men who can persuade themselves to believe her sophistries. The religion of Rome is essentially selfish, based deep in the various forms of selfishness of the natural human heart. Making men slaves in thought and will, so far as essential dogma is concerned, she tolerates the freest license in deeds and morals. She is an anomaly, or, as expressed in the Scriptures of truth, "the mystery of iniquity," the great opposing system of the mystery of God.

It is not the devotees of that church who are so much at fault. Their condemnation or approval we leave with God. It is the system, the essential doctrines of the church, the foundation principles of her structure, which are condemned by the word of God, and against which we warn and entreat all, even her devotees. Principles are greater than men, for they make men what they are. It is impossible for a body of men to adopt the principles of Rome, and follow their insincerity, and not do just what Rome has done, if they have the power. What Rome was during the Dark Ages she confessedly is to-day. Then she was a persecutor, for she had control of the civil power. Now she does not persecute, because she cannot; she would if she could. It is an essential of her very existence. She cannot be otherwise than a persecutor. That power which assumes and usurps the place of God as regards matters of conscience, will, if it cannot persuade conscience, endeavor to coerce or compel it. It takes all opposition to itself as affronts to God, which must be summarily punished. The saddest thing of to-day is that those who were once enlightened are now doing homage to Rome, and following in her footsteps. But in this we are not disappointed, for thus saith the prophet: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." That day draweth on apace.

THE children of Abraham are those who do the works of Abraham. This is what our blessed Lord told the Jews who said that Abraham was their father. See John 8:33-39. The same thought is expressed by John the Baptist, who told the Jews: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 3:9, 10. No ancestry, no church affiliations, no carnal connection with divine ordinances or plans, will suffice to save a single soul. The fruit is the test of the tree. The works is the test of the character.

"I AM not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." Rom. 1:16, 17.

Doctrinal.

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

ALL THINGS FOR GOOD.

BY ELIZA H. MORTON.

[Rom. 8:28.]

ALL things together work
For my best good.
What now seems strange and dark
If understood
Would make my heart strings throb
With joy and praise,
For God's own hand of love
Marks out my ways.

He sees what my dull eyes
Cannot discern.
He knows what I with pain,
Perchance, must learn.
He guides, and all things work
By his own will.
Though disappointments come,
I'll praise him still.

And praising him my faith
Will soon increase.
Thank God, from anxious care
There is release.
I gave my all to Christ
Long, long ago;
'Tis he who works, not I,
Come weal or woe.

Though all my plans should fail,
And I not see
One step ahead, yet God
Is leading me,
And where he saith, I'll go
With willing feet,
Yea, go by faith, to find
A blessing sweet.

THE POWER OF THE SPIRIT.

BY ELDER J. O. CORLISS.

THE signs which followed the early believers in Christ, as the evidence of the presence of the Spirit with them, were those promised by the Saviour when still personally with his disciples. Thus he said: "These signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

And it was so. When Philip was at Samaria, the people there had great joy because through him the lame and palsied were healed, and unclean spirits were freely cast out. Acts 8:7. At Jerusalem, multitudes of sick folk were brought to Peter and healed through his touch. Acts 5:15, 16. The same was also accomplished through Paul. Acts 16:18; 19:11, 12. When the Gentiles believed through the preaching of Peter, they spoke with new tongues. Acts 10:45, 46. Others prophesied upon the reception of the Spirit. Acts 19:6. The lame were made to walk (Acts 3:7, 8), the dead were brought to life (Acts 9:40), and in one instance Philip was caught away by the Spirit from the side of the eunuch, with whom he was conversing (Acts 8:38-40).

It was absolutely necessary for these signs to appear among the followers of Christ. After his death, the first great question to be settled throughout the world was, Is Christ

dead or alive? If he is dead, he is no better than other men. If he is alive, by what means or power does he live? The disciples knew he was alive, for they had been with him forty days since his resurrection. But how could others be made to believe it; for their faith, and the faith of all who should follow them, depended entirely on their ability to establish as a fact the resurrection of Christ. As his followers, it became necessary for them to demonstrate his power over death. This could be done only by the manifestation of a supernatural power in themselves as evidence that Christ lived in them by his Spirit. And this was done, not merely by a single individual, but by all who testified to the fact.

The last words of the Saviour before being finally parted from his disciples were, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Their power to witness for him must depend on the reception of the Holy Spirit. After that came upon them, then, and not till then, could they begin their work; hence the command for them to tarry at Jerusalem till they were endued with power from on high.

No better evidence than this is needed to show that they could not properly witness for Christ without manifesting his power. Yet this evidence is strengthened by another reference. After Peter and John were released from prison, where they had been placed for preaching Christ, they met with the other disciples, and in a praying season the whole thing was rehearsed before the Lord, and he was appealed to, to vindicate them before the people. In answer to their petition, the place where they were assembled was shaken, and they themselves were "filled with the Holy Ghost." Then they went forth, and with great power gave witness of the resurrection of the Lord Jesus. Acts 4:23-32.

Referring again to the promise of the Saviour, "These signs shall follow them that believe." For how long a time? Is it not true that men may still believe on the Lord? But the promise is, "These signs shall follow them that believe." Again, when the Saviour said that men should witness for him, he stipulated that it must be done "unto the uttermost part of the earth." But more, this was to be done by the power of the Holy Spirit which was to descend upon them. Why, then, should not the same power attend the preaching of the gospel now that was then seen? Is not the gospel the power of God now, as much as in the days of Paul? See Rom. 1:16. If this be not so, we have another gospel than that which was so potent in the early days of the church.

The early power attending the preaching of the gospel was not designed to stay at Jerusalem, but only to begin there. So when it was witnessed at Pentecost, and its influence led so many to inquire what they must do, Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." What, the same as was exhibited there and then through the apostles? Why not? That was the only Holy Spirit; there was no other for them to have. More than that, it was given as a sample of what God had promised those

very people, bad as they were. The apostle said so. "For the promise is *unto you*, and to your children, and to all that are afar off, *even as many as the Lord our God shall call.*" It therefore logically follows that even now those who shall truly witness for Christ must do so by the *power of his Spirit*, in order to properly represent him. Otherwise they do but manifest human power to the world, and that is absolutely powerless to save.

This is not saying that everyone now must have exactly the same demonstrations that were then needed to give witness to the power of Christ's resurrection. God is able to temper his testimony, and accompany it to the hearts of others as he sees is best adapted to the circumstances. Neither is anyone to fix up in his mind just *how* God ought to manifest himself through man to man. God knows better what is needed, and how it ought to be done, than any mortal can know. But still there is a fullness and power which ought to accompany every witness for Christ in this world that is more potent than what is usually seen.

What God wants is for men to yield entirely to him, and He will see that His power is manifested through them in the best way. He does not operate with all alike. The gifts of his power were designed to be exhibited in various forms. All things are possible with God (Matt. 19:26), and so the promise is that nothing shall be impossible to those who believe in his power (Matt. 17:20). Stated in another way, faith in the word of God brings the Spirit, the representative of Christ, to dwell in the heart. This is the power of God in man. "They shall call his name Emmanuel, which being interpreted is, *God with us.*" Matt. 1:23.

This is the sense of the apostle's words when he says that he prays to God for us to be "strengthened with *might by his Spirit* in the inner man; that Christ may dwell in your hearts by faith." Eph. 3:16, 17. Thus the living Christ may continually dwell within us, manifesting himself by his light and love and power shining out through us, as was done through the early disciples.

THE SECOND COMING OF CHRIST. NO. 3.

In past numbers we have shown that there are two events in the closing work of Christ which are mentioned in the Scriptures as his coming. The first of these is when he goes in before the Father, or comes to the Ancient of Days, to receive for himself a kingdom. This took place in 1844. Then Jesus went in to the marriage. The other event is when he closes his work as priest and presents himself before the world in another aspect, as the executor of judgment. This is the time alluded to by the prophet:—

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isa. 28:21, 22.

By referring to Josh. 10:10, 11 it will be seen how God visited his wrath upon his enemies by his own supernatural power. Great hailstones were cast upon them, such as will be under the last plague when all the wicked perish. Rev. 16:21; Job 38:22, 23. It will be indeed God's *strange* work and *strange* act. Heretofore wrath has been re-

strained; but when that event takes place, and Christ comes forth from the heavenly sanctuary to punish the wicked, it will be doing his strange work. Sin must of necessity be destroyed, and men have so identified themselves with sin that they must perish with it. God's mercy is manifest in their destruction. The garment of the righteousness of God and the shield and buckler of truth alone will save man then. That day will come as a thief, but it will not overtake the faithful as a thief. He who watches not will have his house spoiled by the thief, but he who watches will not be taken unawares. Even so it will be when the day of the Lord comes, and Christ comes forth from his work as priest.

As before stated, the coming or going of the two events above mentioned is indicated by the Greek words *erchomai* or *hēkō*, or their derivatives. The above words may also relate to that coming of Christ which is surpassingly glorious and visible; but these words of themselves would not indicate the manner of the event. Other words are also used to show what the *manner* of the real advent of Christ to this world is; this event is commonly called the second advent or second coming of Christ. It is the

SECOND PERSONAL COMING TO THIS EARTH.

The words used to show what this coming will be are *parousia*, *apokalupsis*, and *epiphaneia*. The first of these words denotes presence. Christ was present at his first advent; he will be at his second. He is now absent, and the Holy Spirit is his representative during this time. John 16:7. This presence, some claim, is invisible to the world, but it is a sufficient reply to this to show (a) that this is not the obvious use of the word (see 1 Cor. 16:17; 2 Cor. 7:6, 7, where the word *parousia* is used); and (b) the connection where the word is used of Christ's coming absolutely forbids a secret coming, or secret rapture. Let us notice some of these texts.

In Matt. 24:3 the disciples ask our Saviour, "What shall be the sign of thy coming [*parousia*, presence]?" Jesus gives them the signs which would indicate that his coming was near. He implies that there would arise classes who would teach local and secret comings of Christ. Some would say, Christ is here; others would say, He is there. Some would say he is in the secret chamber; some that he was in the desert; but no credence must be given them. His *presence* [*parousia*] is not to be revealed in that way. No one knoweth the day or the hour when it will burst upon the world, but when it does occur, it will be "as the lightning cometh out of the east and shineth even unto the west, so shall the coming [*parousia*] of the Son of Man be." Verse 27.

Another passage will be sufficient to indicate the manner of this coming. In 1 Thess. 4:15 the apostle speaks of some who will remain "unto the coming [*parousia*] of the Lord." The next verse gives the manner of that coming: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." The very opposite idea of a "secret rapture" is revealed in this text. The expression "the Lord himself" shows that he does not come by a representative. It is in his own person. And "the voice of the Archangel," the "shout," and "the trump of God" clearly show that this is not a coming in the stillness of spirit to only a few. "Every

eye shall see him, and they also which pierced him." Rev. 1:7.

The word *apokalupsis* (revelation, manifestation) also applies to his second coming. It is rendered "coming" only once, and that is in 1 Cor. 1:7. It is rendered "revelation" in 2 Thess. 1:7 (see Revised Version); 1 Peter 1:13; and "appearing" in 1 Peter 1:7. At the time when Christ will be revealed in his awful glory, then also will come the "manifestation" (Greek, *apokalupsis*, Rom. 8:19) of the "sons of God," made like Christ and sharing his glory. 1 John 3:1-3; Phil. 3:21. The word means a complete showing forth. When the Son of God was first upon earth, it was a "coming" to earth, but it was not his "revelation" or "disclosure." His divinity was veiled by humanity. He had no form nor comeliness that men should desire him. Isa. 53:2. He was to many only a prophet, to many more, the son of Joseph and Mary. But he will come again, and that coming will be a revelation of all that his people have believed by faith. He will be the blessed Redeemer, the Life Giver, the King of kings. Every knee shall then bow, and every tongue shall then confess that Jesus Christ is Lord. Phil. 2:11.

The word *epiphaneia*, rendered "appearing" and "brightness," refers, when used of Christ, to his appearing, shining forth, or glory, which will be revealed when he comes. See 1 Tim. 6:14; 2 Tim. 1:10; 4:1, 8; Titus 2:13, where it is rendered "appearing," and in 2 Thess. 2:8, where it is rendered "brightness." "That wicked" will be destroyed "with the brightness [*epiphaneia*, shining forth] of his coming [*parousia*, presence]."

The word *erchomai* also refers to the same event as well as to others. That simply denotes his coming, as in Luke 21:27. *Parousia* applied to the same event as in Matt. 24:27 and 1 Thess. 4:15, shows that this coming will bring the veritable, literal *presence* of Christ. *Epiphaneia* shows, as in 2 Thess. 2:8, that that coming, or *parousia*, is overwhelmingly glorious. This is also taught by Luke 21:27. And *apokalupsis* shows that all this *coming* and *glory* and *presence* of the Son of God are the revelation of his divine majesty and complete fullness. What the people of God have believed by faith, that glorious coming and presence of Christ will then reveal to all.

From the foregoing evidences, therefore, we can come to no other conclusion than this: The Scriptures reveal but one second coming to this earth of our Lord Jesus Christ; that this coming will not be invisible and secret, or spiritual, but personal, literal, visible, with the shout of triumph and the trump of God; and that those events which are spoken of so as to indicate secrecy, or stillness, are shown by a study of the sanctuary and priesthood of Christ to be events which precede the visible coming of Christ in the clouds of heaven, that glorious coming being the culminating event of the series. Of this we will have more to say in the future.

"WHAT do ye more than others?" Matt. 5:47. If "to do as others do" be the pattern of right, what is the meaning of all such phrases as "peculiar people"? Peculiar in taking God's law for our rule, God's Son for our pattern, God's love for our motive, and God's glory for our end and aim.—A. W. Hare.

THE BINDING OF SATAN.

BY GEORGE E. PRICE.

[Rev. 20:1-5. "Great Controversy," pp. 659, 660.]

AND has it come to this--the Lord of Light
Fixed to this desolate and ruined world!
Around me wheel the stars; the orb of day
Seems with his wonted luster still to shine;
And yet I'm pinioned here who used to be
The monarch of all these my eyes behold!
'Twould seem as if God's power were supreme.
My rule in heaven when lost I still retained
Unfettered freedom through the realm of space,
And finally usurped supreme command
Of this, the home of man. I have beheld
The word of God fulfilling all these years,
Yet I have found delight in playing here
This awful game before the saints of God,
Although I knew I thus fulfilled His word.
As each turn came it seemed the only thing
That I could do and carry out my plans;
And could I let Him see, and all the worlds,
That I was baffled in the course I took?
I know, of course, all has been true thus far,
But does that prove that all the rest will come?
How can this being cease? How can I die?
Mortals have perished, crumbled into dust,
Yes, and I've seen them come to life again
And taken up to reign with Him on high.
He says His power raised them. This I doubt.
Why, here are bones of some who chose to die
Rather than yield to low, debasing vice,
And are these left, while others worse than they
Are taken up to reign with Him above?
These all will live some day. A thousand years
It says. Well, yes, perhaps; but what their end?
Has ever yet an angel suffered death?
And do they not come forth much like to us?
Surely, some law of being this bespeaks.
Ah! here's old Rome; and here are Marcus' bones,
And this is Cæsar. He will be the man,
When all these millions rise, to lead them on
Against our foes. Oh, how I wish 'twere here!
I long to try the final chance of arms
And stake the universe on one last fight.
Yes, here's that arch that tells of Milvian Bridge
And how I thus controlled the world again.
Ah, 'twas a proud, grand day when I beheld
The church thus leave her Lord for temporal power
And follow at my bidding to put down
The few who still were faithful to his law.
Yes, how I flung the taunt in Gabriel's face,
Yea, fling it yet! I ruled mankind at will!
That scheme would always thus seduce the church!
Yes, here's Bartholdi's statue in the sea
Where that great earthquake hurled it from its base.
Here was the last of earth's great drama played;
And did I not rule here? Did not the church,
In this most glorious and enlightened land,
Enforce her precepts at the pain of death?
Yea, I can fling the taunt to highest heaven
That I have ruled the world and ruled the church,
And made them all bow down and worship me!
Well, that is past. Yes, but I'll bide my time.
If I must die, those angels now in heaven,
Who occupy the places that we held,
Shall see that I'm a warrior ere I die.
But 'tis a hard, hard lot. Why was I made?
But was I made at all? Who knows my birth?
And what can prove I will not always be?
But still, 'tis ever downward in my case.
I first could fight with heaven's King alone,
Then Christ was victor, when of woman born,
And now an angel, miserable and weak,
Confines me to this planetary void!
Oh, curse the day in which sin entered heaven!
Nay, why was it permitted to come in?
He left us free to choose the good or ill.
I did not choose to bring in all this woe;
I only chose to vindicate my rights.
'Tis true that this is different from His way:
And His is righteousness and mine is sin!
His law is love, and leaves all nature free;
My law is force, and makes all creatures bound.
So it would seem; but where the sin in this?
Sin is in being different from His way,
The being, not the doing, is the sin.
'Twas suffered thus to be that all the worlds
May know what sin is by its dire results.
Away! Away! 'Tis awful thus to think,
And ponder over what has brought me here.
I brought myself here, and I'm lord of all.
No one can drive me hence, or break my power.
Lo, there's Columbia's towers in ruins!

This was the last great triumph of it all.
Columbia's towers the world's perfection show,
And show how even this obeyed my power.
The proudest decade of the proudest age!
And this grand celebration was the means
Through which I gathered all beneath my sway.
The church once more had drunk the fatal cup
That was presented first through Constantine,
And once more trod Christ's precepts in the dust.
Once more, and yet more truly, I beheld
Myself received as lord of all mankind,
When, lo, the doom blast of His coming came!
'Tis true the company preserved for this
Were proof against my arts as ne'er before;
But was there e'er such triumph as this showed?
How proudly I can fling the taunt again,
And higher yet in face of heaven's King,
That I have ruled the world from first to last!
But, then again, it comes up as before,
That even this was foretold in His word.
And will not that last scene as surely come?
Ah, well, it may! What silly fools men were
To throw away such offers to forgive!
Would I had now such promise! Yet, no, no,
It ne'er could be but by a subject will,
And should this mind, that has wrought out such
schemes

Of craft and cunning 'gainst Omnipotence
Until his victory can scarce appear,
Shall this mind bow in base humility?
Yet he did empty all his Godhead out,
And was made man, that he might thus redeem.
'Tis passing strange, I cannot understand.
And yet I once did know the perfect joy,
The peace and happiness that Heaven gives.
Oh! how can I escape these torturing thoughts;
I ne'er have thought on this since Adam fell.
No time for such amid the ceaseless round
Of desperate war against the will of God.
But now, what shall I do? Oh, what a scene!
How paltry were all ruins of the earth,
Compared with this, the ruin of it all!
A world in ruins, and a race extinct!
Oh, what a picture for a universe!
Nay, nay, I'll join my legions and will plan,
To find some occupation for my mind.

THE MILLENNIAL REIGN. NO. 3.

BY ELDER J. H. DURLAND.

Condition of the Earth.

LOOKING forward to the great day of the
Lord, the prophet declares, "I beheld the
earth, and, lo, it was without form, and
void; and the heavens, and they had no
light. I beheld the mountains, and, lo, they
trembled, and all the hills moved lightly.
I beheld, and, lo, there was no man, and all
the birds of the heavens were fled. I be-
held, and, lo, the fruitful place was a wilder-
ness, and all the cities thereof were broken
down." Jer. 4:23-26. When is this to take
place?—"At the presence of the Lord, and by his
fierce anger." Never but once since God spake
the world into existence has it been utterly
desolated. At the flood the earth was drowned.
The foundations of the deep were broken up,
and desolation reigned. Of this time the
apostle says, "Whereby the world that then
was, being overflowed with water, perished."
2 Peter 3:6. But he who spake to the earth
in the beginning, when it was void and with-
out form, and brought it into an organized
state, will speak again, and it will be again
without form and void. When he drowned
it, he left the few that trusted him upon the
face of the deep until he brought it forth
again. But when he again destroys it, he will
remove his people to the mansions prepared
for them. Then will the earth be like a des-
olate wilderness. The trees will be uprooted,
cities and villages destroyed by great earth-
quakes, great rugged rocks are thrown out of
the sea, or hurled from the mountains, leav-
ing vast caverns to mark the spot where once
was order and beauty. Instead of light, dark-

ness reigns. The "strong man" has marred
the work of God by sin, and has boasted that
he will possess it forever as his kingdom.
The long-suffering of God has waited for six
thousand years, but now he ariseth and gird-
eth himself for the battle. The faithful High
priest now does his last work in the heavenly
sanctuary.

He has uttered the decree, "He that is un-
just, let him be unjust still; and he that is
holy, let him be holy still." He who has borne
the sins of his people so long, now throws
down the censor, and casts aside the priestly
robe, ready to cast the sins he has so long
borne back upon the head of the antitypical
scapegoat, Satan. He who has brought sin
into the world must bear it in the wilderness.
The strong man must be bound and his house
spoiled.

Satan Bound.

"And he laid hold on the dragon, that old serpent,
which is the devil, and Satan, and bound him a thou-
sand years, and cast him into the bottomless pit,
and shut him up, and set a seal upon him." Rev.
20:2, 3.

"Bottomless pit" in this passage is synony-
mous with the expression "without form and
void" in Gen. 1:2. This earth in its desolate
condition becomes the home of Satan for one
thousand years. He cannot tempt the right-
eous, for they are with Jesus in the New Je-
rusalem. He cannot deceive the wicked, for
they are all dead. Thus he is bound. He
cannot appear at the gates of the city of God,
for he is shut up and a seal is set upon his
prison house. When he had Christ in his
prison house, he had a seal set upon him that
no man might steal his body. Now Jesus,
who has come to destroy the mighty one,
casts him into his own prison house and sets
a seal that no power but his own can break.
He must remain a prisoner for one thousand
years. Here he will have the privilege of
counseling with those angels that joined him
in his rebellion, and were cast out of heaven.
They are wholly cut off from the work of de-
ception and ruin, which for so many centuries
has been their delight.

To this time the prophet looked and ex-
claimed, "How art thou fallen from heaven,
O Lucifer, son of the morning! how art thou
cut down to the ground, which didst weaken
the nations! . . . Thou hast said in thine
heart, I will ascend into heaven, I will exalt my
throne above the stars of God. . . . I
will be like the Most High. Yet thou shalt be
brought down to hell, to the sides of the pit.
They that see thee shall narrowly look upon
thee, and consider thee, saying, Is this the
man that made the earth to tremble, that did
shake kingdoms; that made the world as a
wilderness, and destroyed the cities thereof;
that opened not the house of his prisoners?"
Isa. 14:12-17.

For six thousand years Satan's power
"made the earth to tremble." He it is that
brought death into the world, and was glad
when he could hold God's creatures in his
prison house. For six thousand years his
prison house has received God's people, and
it was his will to hold them forever, but
Christ has broken his bonds, unlocked the
prison house, and set the captives free. Even
the wicked are beyond his power. "The
kings of the nations, even all of them, lie in
glory, everyone in his own house [the grave].
But thou art cast out of the grave like an
abominable branch. . . . Thou shalt not
be joined with them in burial, because thou

hast destroyed thy land and slain thy people." Isa. 14: 18-20.

During the thousand years Satan will bear the sins of the righteous in the wilderness. Here he will suffer intense anguish and suffering, on account of being deprived of his power and activity. It will be wandering, wandering, with nothing to think of but the terrible wickedness of the past and the awful doom of the future.

THE SABBATH A SEAL TO GOD'S LAW.

BY ELDER WILLIAM COVERT.

THE United States soldier who has borne arms in the service of his country, need not be told the signification of the two letters which marked his accouterments. He knew that the U. S. which he wore clearly defined the power that he represented. He will continue to remember the American Eagle, the shield, the Seal of Arms. He does not forget the feelings which bounded up in the loyal heart when he marched after the banner of his country. The stars and stripes meant something to him then.

Now, if earthly powers have their banners, their badges, their signs, and their seals, and these are worn by those who are employed in their service, will it not be a pleasing thought for them to know that He who rules the universe has prepared a significant emblem of his power by which those who serve him can show themselves loyal to his throne? It is significant that just as soon as he had created the world he ordained, dedicated, and sanctified the Sabbath day to be the sign and seal of his power.

"And God 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 fact that the one who worships truly, worships Him who made heaven and earth and all things therein, is constantly kept before the mind of him who studies the Scriptures. We give a few references.

"The Lord is the true God, he is the living God, and an everlasting king. . . . The gods that have not made the heavens and earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power." Jer. 10: 10-12.

The conclusion drawn from the two scriptures above quoted is that no power save the God that made the world can make a sabbath for the world. The Sabbath for the world must be the rest from creation of the God that created the world. Therefore to attempt to make a sabbath apart from the Sabbath of the Lord is to set up an idol to worship instead of worshipping the God that made the heavens and the earth.

"For all the gods of the nations are idols: but the Lord made the heavens." Ps. 96: 5. "Worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 7. "God that made the world and all things therein . . . is Lord of heaven and earth." Acts 17: 24.

The God in these scriptures described, is the only power to be worshiped. That person who sacredly regards the Sabbath which God made and blessed thereby shows his loyalty and reverence for the Creator of all things.

In harmony with these propositions the Lord through his prophet inspired the following words: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

"I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 20, 12.

The commandment recognized the same truth in regard to the significance of the Sabbath. It tells who the author of the law is, what his power is, and how far his jurisdiction extends. He is the Creator of the heavens and the earth. He made all in six days. He rested from the work of creation on the seventh day. Because he did this, he blessed the rest day and set it apart for man. It was therefore to be a badge of the authority of the power that did all this.

He also makes it to be a seal of the law that embodies it. No other point in the whole law defines who the author is. The Lord says, "It [the Sabbath] is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." Ex. 31: 17.

The declaration in the above text is equivalent to saying that God made the Sabbath to be a sign, or seal, to be worn by his people, as an emblem of their loyalty to him. It is a sign that marks them as the worshipers of Him who made heaven and earth.

It constantly points to Him who made man in the beginning and sanctifies him in redemption. If the Sabbath commandment were taken from the law, the seal of that law would be gone. Then the authority by which it was enacted and by which it was to be administered would be nullified.

As far as the law itself is concerned, if the Sabbath commandment were not in it, it might be claimed by the worshipers of the sun to have emanated from their God. If any other than the seventh day were inserted in the commandment it would tell a falsehood instead of the truth. It is therefore no wonder then that Satan tries to have the Sabbath changed, or else stricken from the law altogether.

If he could succeed in having the badge of Baalism inserted in the law in place of the badge and seal of God's authority, having it take the place of the Sabbath that God placed in the law, and could then have the change respected, who then would thereby be worshiped?

The reputed change of the Sabbath, from the day that God sanctified and blest to the day that was dedicated through the influence of Baalism to the worship of the sun, is an effort on the part of the enemy of all righteousness to have himself worshiped instead of the God that made the world. His success for the present is measured by what is seen among the inhabitants of the earth, yet the change is not real. God's law is neither changed nor abrogated, and until Satan can annul or change the statutes of Jehovah the Sabbath will not be changed.

Yet as some honestly think it has been done and are therefore acting as though it were accomplished, it becomes necessary to set them right.

It is for the purpose of helping those disciples of Christ who are trying to obey the law while they are wearing the enemy's badge, that the following admonition was written: "Bind up the testimony, seal the law among my disciples." Isa. 8: 16. The speaker is Christ, because Paul applies verse 18 to the Saviour. See Heb. 2: 3. The speaker in both verses is the same. The expression "my disciples" must therefore refer to those who

are learning from Christ. The connection and especially the subject discussed in verses 19, 20, shows that the instruction to bind up the testimony and seal the law among Christians applies especially at this time. It is when many professed Christians are seeking after those who have familiar spirits, and at the same time are rejecting the law.

Nevertheless there are those who are ready to wear the seal of loyalty to God as soon as they can be made to see that Sunday is the adopted badge of another power. With this class the testimony may be bound up and the law sealed. Their hearts are loyal and they want the true ensign of the God that they worship.

The original word for seal has the sense of finishing and sealing up authoritatively. See the following: "And she wrote letters in Ahab's name, and sealed them with his seal." 1 Kings 21: 8. "Because of all this we make a sure covenant, and write it; and our princes, Levites, and priests, seal unto it." Neh. 9: 38. "Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse." Esther 8: 8.

God has written his own law and combined his seal in the writing, and no power in the universe less than himself can reverse it. He has told what that seal is, and why it was chosen among all the other commandments to be his seal.

The thing to be bound up or gathered together is the *testimony*, the evidence, which seals the engagement. The sealing of the law among the disciples of Christ will bind up the testimony for them, so that it will not condemn them in the judgment. Christ must present the testimony for them in the judgment. Paul testifies that the law does not justify; but he says that it is used as a witness in favor of those who have been justified by faith in Christ. Rom. 3: 20-22. The righteousness which is to pass the justified through the judgment is in Christ. Christ fulfills all the requirements of the law. Those who surrender all to Christ that they may harmonize with all the requirements of the law in him, will be so related to the judgment that the law will witness to their righteousness. With the seal and ensign of God they can properly be said to be keepers of the commandments of God and the faith of Jesus. Such will have a strait testimony in the judgment. Every one of the ten witnesses will testify to their loyalty, and in the name of their God they can set up their banners. Ps. 20: 5.

But what can a witness whose testimony is always truth, do for him who has a crooked case to present in court? Let loyalty to the kingdom of God be seen upon the banner of all who ask the Lord to defend their case in the judgment.

WHEN once the soul, by contemplation, is raised to any right appreciation of the divine perfections and foretastes of celestial bliss, the glitter of the world will no more dazzle his eyes than the faint luster of a glowworm will trouble the eagle after it hath been beholding the sun.—*Scougal*.

WITH meekness, humility, and diligence apply yourself to the duties of your condition. They are the seemingly little things which make no noise that do the business.—*Henry More*.

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.

A SONG OF LOVE.

BY ROBERTSON TROWBRIDGE.

THE love of the Great for the Less
Is the Sun's free way;
The love of the Like for the Like
Is the day's glad love of the Day.
But atom and mote can tell
Of a nobler love,
In glory and beauty beyond,
In blessedness far above.

'Tis the love of the Less for the Great,
The yearning desire
Of the Poor to attain the Complete,
Of the Low to embrace the Higher;
The longing and love of the year
For the Spring unborn;
The love of the Brook for the Sea,
The love of the Night for the Morn.

—Selected.

OUR ETERNAL DESTINY DECIDED BY OUR COURSE HERE.

BY MRS. E. G. WHITE.

WE have but one probation in which to form character, and our destiny depends upon the manner of character we form. Those who on earth have formed characters that through the grace of Christ bear the heavenly mould, will be ripened through the gracious influence of the Holy Spirit for the eternal reward. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. It is a realization of the fact that our characters are Christlike, that calls forth the song of praise and thanksgiving to God and to the Lamb. Those who appreciate the goodness, mercy, and love of Christ, and by beholding him become changed into his image, will be partakers of eternal life. The attributes of their character are like those of Christ, and they cannot fail of the rest that remains for the people of God.

But those who have developed a character after the Satanic order would not be at home in heaven. The sinful, selfish, passionate accuser and criticiser would be miserable in heaven; and even in the counsels of the court of God, because of his lack of wisdom, he would reveal his uncourteous, unsympathizing, harsh disposition. If he were placed upon the very loftiest pinnacle, and held supremacy in angelic councils, he would still want to be in a higher position, and even covet the throne of God. There would be no happiness for such a man in heaven. He could not practice evil thinking, evil speaking, be boisterous, critical, and condemnatory, amid the peaceful hosts of the redeemed. Could such a one enter heaven, he would find that he had brought his untamable, unmanageable self along, and heaven itself could not afford him relief from his innate disposition. Heaven begins in the soul, and as heavenly-mindedness increases, Christ is more and more appreciated, and finally becomes the Chiefest among ten thousand, the One altogether lovely. But as Satan is allowed to control the mind, his attributes become a part of the character of the one whom he controls, and the sinner exercises himself unto more and more ungodliness.

If we would see heaven, we must have

heaven below. We must have a heaven to go to heaven in. We must have heaven in our families, through Christ continually approaching unto God. Christ is the great center of attraction, and the child of God hid in Christ, meets with God, and is lost in the divine being. Prayer is the life of the soul; it is feeding on Christ; it is turning our faces fully toward the Sun of Righteousness. As we turn our faces toward Him, He turns his face toward us. He longs to give us divine grace; and as we draw nigh to God with full assurance of faith, our spiritual conceptions are quickened. We do not then walk in blindness, bemoaning our spiritual barrenness; for by diligent, prayerful searching of the word of God, we apply his rich promises unto our souls. Angels draw close to our side, and the enemy with his manifold devices is driven back.

Prayer is the strength of the soul, and yet this exercise has been sadly neglected. By simple, earnest, contrite prayer, heavenly mindedness is greatly increased. No other means of grace can be substituted and healthiness of the soul be preserved. Prayer brings the soul into immediate contact with the well-spring of life, and strengthens the spiritual sinew and muscle of our religious experience; for we live by faith, seeing Him who is invisible. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as it is deemed convenient, and you lose your connection with God. The Christian life becomes dry, and the spiritual faculties have no vitality. The religious experience lacks health and vigor. There is a growing tendency to substitute the writings and sayings of men for the word of God.

It is because of a neglect of prayer and of searching the Bible that the multitudes accept men-made theories, vain philosophies, or the flashing speculations of the human mind. God never designed that the soul should be nourished with the traditions and speculations of human invention. The imagination must plume for a higher flight than human ability can originate; for the mind must ascend to the Source of all wisdom. Souls all about us are starving for the bread of life, famishing for the living water, clear as crystal, that flows from the throne of God and of the Lamb. But the bread of life is denied these poor souls, and even from the pulpits discourses on science and vain philosophy are substituted for the word of God. It is the word of God that is as pure provender, thoroughly winnowed from all the chaff of human uncertainties and suppositions.

It is the grace of God alone which can vitalize and refresh the soul. The precious sure word of prophecy reveals to him who is a searcher for truth, the riches of the grace of Christ. The word of God is a spiritual granary from whence the soul may receive that which will nourish its life. In perusing the word of God we find doctrines, precepts, promises, admonitions, exhortations, and words of encouragement, that will meet the case of emergency in every human mind. Here the man of God may be thoroughly furnished unto all good works; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." "For whatsoever things were written aforetime were written for our learning, that we through patience and com-

fort of the Scriptures might have hope." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith." "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and a faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." "And without controversy, great is the mystery of godliness."

This instruction is vital, and may be considered with profit. We are to rely upon the word of God, and not upon the assertion or speculation of human philosophy. The soul is to be nourished by the pure, undiluted word of God; and by persevering search the Bible student will find a "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." Then the language of the heart will be, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."

DAVID AND THE KING OF GATH.

BY ELDER S. N. HASKELL.

"AND David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me in any coast of Israel: so shall I escape out of his hands. And David arose, and he passed over with the six hundred men that were with him unto Achish, the son of Moach, king of Gath." 1 Sam. 27:1, 2. David had become discouraged, though he should not have been. Had not God promised that he should be king of Israel? Had he not been anointed king? But he had seen the treachery of Saul repeatedly, and often had nearly fallen into his hands, but God had delivered him. This should have encouraged him to still have trusted in God, that he would do it to the end. But David felt that it was of no use to continue as he was going on. When he had previously fled from Saul he had gone to the king of Gath. But at this time he was afraid of Achish, and played the madman before him, and the king said, "Have I need of madmen, that ye have brought this fellow to play the madman in my presence? shall this fellow come into my house?" 1 Sam. 21:12-15. But now he goes in a different manner than before. He had now despaired of any reconciliation with Saul; and it did seem that he would fall a victim to the king of Israel. He therefore goes again to him whom God had devoted to destruction—one of Israel's bitterest enemies. So with six hundred men under his charge he passed over to the king of Gath.

This move was not in the counsel of God. Even while Saul was seeking David's life, God was working to establish the throne of David,

He was working by his providence to give David the hearts of Israel. Many souls throw themselves into the hands of Satan, because they cannot wait God's time, when God is working for them as rapidly as circumstances will permit. But they do not see how he is working, therefore they cannot trust. God compels none, but deals with all in tender mercy. He offers all the same opportunity of repentance. He works out his plans, although to human eyes they may be veiled in mystery. Finite wisdom cannot comprehend the ways of God. "God moves in a mysterious way his wonders to perform." David looked to outward appearances and not to the promises of God. He doubted that he would ever come to the throne.

God took over four thousand years to convince unfallen beings of the full nature of the rebellion in heaven that was inaugurated by Satan. It will take seven thousand years to convince the universe that the government of God is just and that Satan should be finally destroyed. But when thus settled it will be settled forever and ever. The law of God will be in the hearts of all his created intelligences. God's government will be vindicated, and rebellion will be forever wiped out of the universe of God. Man is on trial. Eternal principles are involved in every trial that comes upon us, and happy are those who without a murmur can implicitly trust the promises of God.

This very nation to which David had fled was among the worst enemies to Israel and would be to the last. The whole movement was a scheme of Satan to involve David when he would be established king over Israel. He had forsaken his post without a command from the Lord. He did not inquire of the Lord when he was about to take this step, as he had formerly done when driven from place to place by Saul. If he had done this, he never would have gone to the enemies of God for protection. God was dishonored by this step. The Philistines feared David more than they feared Saul and his armies. This move encouraged these relentless foes to oppress Israel. Israel received the impression that he had gone to worship other gods. But this was not true. His motives were misjudged. It was his unwise course that caused them to do it. How much this had to do with the delay of his being king over the twelve tribes during the coming seven years the record does not inform us. But David had not forsaken his God. He did not want to dwell in the royal city, but desired the country place, where he and his friends could worship God unmolested.

Many persons have shown their weakness and tarnished their Christian experience by some foul blot because in the hour of trial they could not await God's time, and even if recovered from the snare of Satan they delayed the blessings which God had in reserve for them. "It is good to trust in the Lord," and put not "trust in princes, nor in the son of man, in whom there is no help." Better to say with Job, "Though he slay me, yet will I trust him."

But God did not leave David in the snare Satan had set for him. The time came when David found himself in a great strait. He could not make war upon one from whom he had sought and received protection, without bringing upon himself eternal infamy. The time finally came when Achish and Saul were to go to battle against each other. Should David

refuse to fight for him who had given him shelter in time of adversity in his dominion, it would bring disgrace upon his name in the sight of all nations, and a dishonor to the principles he professed. Neither could he fight his own people, over whom the Lord had anointed him king. This would be destruction to him, soul and body. His own feelings at this time can better be imagined than described. He was involved, as thousands of souls are when entrapped by Satan. His own planning and scheming were useless. He now reached a point where his military tactics failed. While he chose the living and true God as his God and would worship him, the crisis came:—

"Now the Philistines gathered together all their armies to Aphek; and the Israelites pitched by a fountain which is in Jezreel. And the lords of the Philistines passed on by hundreds, and by thousands; but David and his men passed on in the rearward with Achish. Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which has been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day? And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men? Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?" 1 Sam. 29:1-5. David was compelled to return.

But while absent his wives and children were taken captives, and those strong warriors "lifted up their voices and wept, until they had no more power to weep." Even David's chosen few turned upon him as the cause of their calamities. "David seemed to be cut off from every human support, all that he held dear upon earth had been swept from him. Saul had driven him from his country; the Philistines had driven him from the camp; the Amalekites had plundered his city; his wives and children had been made prisoners; his own familiar friends had banded against him and threatened him even with death."

He now reviewed his past life. He saw his mistake and "encouraged himself in the Lord." Calling for the priest, he inquired of the Lord, and was heard, and deliverance was again promised.

But who was it that stirred up the lords of the Philistines to send David back from the army, from the perilous position in which he had placed himself? It certainly was not Satan, for that was not his business; that would be working directly against himself. No, it was the angels of God who were at work to open a door of escape for God's servant. Their eyes had been upon David in all of his ways. They saw the desire of his heart to worship God and him alone. They well knew all the influences that had brought him in the position where he was. This in a most striking manner reveals to us the character of the God that we serve. He does not turn and retaliate when his chosen see their folly and would return to him. He is the same yesterday, to-day, and forever.

It is sin that has plunged the human race into their hopeless condition. It is Christ that has opened a way of escape. It is nothing that we can do to lift ourselves out of our lost condition. We are utterly helpless as to strength and wisdom to help ourselves. Then where is our hope?—In our Lord Jesus Christ and in him alone. Two things are essential on our part. First, we must have a willingness and desire to be helped. Second, we must coöperate with the Lord in the open door he has prepared for our deliverance. The pardon has been purchased, freely purchased. The price has been paid. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." He freely offers his pardon and his grace. It, like the atmosphere we breathe, encircles the earth. His eye is watching every hand of faith which is uplifted for deliverance. To realize our utter helplessness is the first step in our accepting the pardon offered. But, oh, what love, what amazing love! Contemplating the goodness of God in making such provision, should melt the stoutest heart. It should soften the most stubborn spirit. But this is God the Father, and our Lord Jesus Christ. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." Every circumstance recorded in the Scripture, every line of inspiration, contains treasures of gems, precious gems of knowledge, in showing the character of God, and should it be more critically studied we would see in God more to admire in his dealing with the human family.

BOYCOTTING THE FAIR.

UNDER the above heading the *Gospel News* has the following, which, though the Fair has been closed, reveals a Christian spirit, something not manifested on the part of many, on this subject:—

There should be no uncertain sound about the question of boycotting the Exposition. However we may be disappointed as Christians and believers in the gates being closed on Sunday, we have no right to encourage any such practice as the boycott. It is a word Christians ought never to use. We cannot afford to. It is not in our line. If we do not think we can conscientiously attend the Fair because it is opened on Sunday, we have a perfect right not to do so; or if, on the contrary, we think we can conscientiously attend it, we have a right to do that, if we do not attend it on Sunday. If we were to draw the line as closely as we are tempted to in regard to the Sunday opening, we should not be able to do our ordinary business, with any degree of consistency. We could not use the street cars on the six days of the week, because they run on Sunday, nor could we use the railroad trains, for the very same reason. With all our anxiety and earnestness for the Sunday closing of the gates, we must be Christ-like and charitable. While we denounce the ways and plan of those who have done so much to break down the sabbath, we must still love them as Christ does.

"BEAT A CHARGE."

WHEN Napoleon ordered his drummer boy to beat a retreat, he received the reply: "Oh, sire! Desaix never taught me that; but I can beat a charge—I can beat a charge that would make the dead fall into line!"

We want less talk about "retrenching," "discouragement," "failure," and more of something that is like the drummer boy's "charge," that will stir every heart, making the dead within the church and the dead without fall into line.—*Selected.*

Home and Health.

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

A BIT OF EXPERIENCE.

I HAVE met with a good many people,
In jogging o'er life's varied way—
I've encountered the clever, the simple,
The crabbed, the grave, and the gay;
I have traveled with beauty, with virtue,
I have been with the ugly and bad,
I have laughed with the ones that were merry,
And wept with the ones that were sad.

One thing I have learned in my journey,—
Ne'er to judge one by what he appears,—
The eyes that seem sparkling with laughter
Off' battle to keep back the tears.
And long, sanctimonious faces
Hide often the souls that are vile,
While the heart that is merry and cheerful
Is often the freest from guile.

And I've learned not to look for perfection
In one of our frail humankind;
In hearts the most gentle and loving
Some blemish or fault we can find.
But yet I have ne'er found the creature
So low, so depraved, or so mean
But had some good impulse, some virtue,
That 'mong his bad traits might be seen.

And, too, I have learned that most friendships
We make are as brittle as glass—
Just let a reverse overtake us,
Our "friends" on the other side pass.
But, ah! I have found some few loyal,
Some hearts ever loving and true,
And the joy and peace they have brought me
Will cheer me my whole journey through.
—*Selected.*

THE OTHER SIDE OF THINGS.

BY SYDNEY DAYRE.

"WELL, Herbert, I've got everything fixed exactly to suit me through the summer."

"Have you, dear?" Ethel's brother spoke with his usual tone of kindly indulgence, but with a manner which showed that his thoughts were far away.

"Yes," she went on, "it just lets me out having Aunt Anna take a fancy to spend the summer among some of her own friends. If she had remained with us, I should, of course, have felt it my duty to go out to the farm—nice and wholesome and all that, but poky. The next thing which offered to me was cousin Helen's invitation to go there—far better, pleasant place, boating, and some good, staid, proper, old-family country society. But now this invitation from Alice Phillips meets my need in every way. Don't you think so, Herbert?"

"Certainly, dear," with an evident effort at recalling what his sister had been saying.

"A delightful round—up the St. Lawrence, with a stay at the Thousand Islands and somewhere up the Saguenay, into the Adirondacks, camping, and wind up with the White Mountains as long as we please; you, as you say you can't be gone very long, to join us at the Adirondacks."

"Oh, I certainly didn't agree to that, Ethel!"

"No, you didn't. But I agreed for you, and that means just the same, you know—doesn't it? You have been looking so doleful lately, and that would put some spirit into you."

He smiled at her coaxing tone.

"No doubt of that. But there won't be much summering for me."

"Why?"

"Difficulties and complications in business which you could not understand, employes clamoring for higher wages, while prices are

going down and profits shrinking. No, dear, I must try to keep down expenses instead of incurring new ones."

He left the table before Ethel had time to offer her protest.

"It is too bad," said the young lady to herself impatiently the next morning on finding that her brother had taken an early breakfast and gone down to the factory. "Here's a letter from Alice, and she wants an immediate answer to it. I'm sure that Herbert, when he sees how she depends on just the number to make up the party, will consent to shake off business onto his partner for a while. I do believe I'll go down to the factory and have a talk with him."

Accustomed, since the death of her parents years before had left her to the indulgent care of her older brother, to act on her impulses, Ethel took her way, for the first time in her life, to the factory, bent on carrying her point in the matter of the summer pleasuring.

It was a long way from the portion of the city in which she lived. One or two friends met her by the way, and noon was striking before she had penetrated into the precinct given up to the city toilers.

She had never realized before that there were such places as she passed through. She would have given up her purpose had she not been very anxious to send prompt answer to her friend's letter.

Did people live in such places? How could they? How could such sights and smells as these, among which she saw poverty-stricken women and squalid, uncared-for children, be borne for a day or a night?

Farther down still were the factories, just letting out their crowd of operatives. She saw girls of her own age, but like her in nothing else—girls upon whom life had turned its dark side; who, far from thought of pleasure in the opening summer, bore only a weight of concern as to whether strength would last through it to win by unceasing toil a poor support for their wasted bodies.

Curious eyes gazed at her as she hurried by. She was glad when at last, through a maze of drays and heaps of merchandise, she gained the huge, dingy building in which she was led to her brother's office.

It was plain that the junior partner in the concern did not share the leisure hour enjoyed by the operatives. Unseen by him, Ethel caught sight of his face as he sat leaning his head on his hand, and she stopped short at his careworn expression. Once or twice she had seen something like it before, but always modified by the smile with which he had forced himself to listen to her gay, rattling talk.

For a few minutes Ethel stood, taking in with keen eyes all the surroundings. This was the place where her brother spent his days making the money which she spent so freely and with so little thought. Slowly at length she turned away, feeling years older than when that morning she had read Alice Phillips' letter.

She did not stop for a dainty lunch down town and a round of shopping, but made her way home at once. Seated alone in her own room, a host of new thoughts crowded upon her.

"Why am I so unlike those girls? Ought I to be? Ought I to have so much and they so little? And Herbert! Why have I never stopped to think what a hard-worked life he has had, while I am of no more use than a butterfly? Oh, what a vain, trifling thing I have been! I profess the name of Jesus, but I have never for one moment thought of denying myself anything that I might share with those who have so little. If mother had lived, I believe I should have been different. But I can be different now—if I will."

It took hours of thought and prayer to settle the "if." The summer full of delightful self-seeking was hard for a young girl to give

up. But the thought of those other young girls brought continually before her awakened heart the question:—

"Who maketh thee to differ?"

The letter which went to Alice Phillips bore a message very dissimilar from that which had been intended in the morning.

"Herbert," said Ethel in the evening, "what are your own plans for outing this summer?"

"Why, little girl, I haven't formed any yet. In fact, I do not see any time or money for me to spend on outings."

"Let me plan for you," she said. "You will come out to the farm and stay over Sunday with me; and in August you will stay there two or three weeks. How will that do?"

"But what would become of your fine journey with your fine friends?"

"That's given up. O Bert, I know you think me the most silly, selfish trifler in the world—and you're about right. But I took a peep at you when you didn't know it, and at some of those poor work girls, this morning. I guess it does one good to look at the other side of things once in a while. Bert, would my trip have cost much?"

"A good deal, dear."

"And do you think it might be spent in giving some of those girls a bit of the country?"

"It would go a long way among poor girls, Ethel, if you lay your plans well."

Ethel's plans were carefully considered. Would any of you girls, thoughtless, yet well meaning, like to know to how many were brought a taste of the Lord's gracious gifts through her self-denial? It is an experiment, absorbing in its carrying out, delightful in its results, which many may try.—*Selected.*

THE USES OF LEMONS.

EVERY part of the lemon tree is valuable in medicine, though we rarely employ any of it but its fruit—that is, of the lemon itself. Lemonade is one of the best and safest drinks for a person, whether in health or not. It is suitable to all stomach diseases, and is excellent in sickness. It is a specific against worm and skin complaints. The pippins crushed may also be used with water and sugar and taken as a drink. Lemon juice is the best anti-scorbutic remedy known. It not only cures the disease, but prevents it. Sailors make a daily use of it for this purpose. Rubbing the gums with lemon juice daily will keep them in perfect health. The hands and nails are also kept clean, white, soft, and supple by the daily use of lemons instead of soap. It also prevents chilblains. Neuralgia may be cured by rubbing the part affected with a cut lemon. It is valuable also to cure warts and to destroy dandruff on the head by rubbing the roots of the hair with it.—*Selected.*

HAPPY HOMES.

HOME life ought to be the happiest part of living, and yet it seems to me with many people it is the most miserable.

Many men who are pleasant and affable at their places of business, grow cross and irritable as soon as they cross the threshold of their homes and shut the world outside.

Many women who are gay and good humored to all the world beside, are peevish and disagreeable to everybody at home.

Many boys and girls who play merrily and happily with other children and at other places, have never a pleasant word for brother or sister or parents at home. This is exactly the reverse of what it should be.

If you must be cross and peevish and irritable and unpleasant, let it be with the world at large. There, if people find you disagreeable, they can get away from you. If you can be pleasant only a part of the time, let it be

that part which you spend at home, for the members of your family must endure your presence; there is no escape.

Husband, if business is bad and things at the store do not go to please you, shake off the bad humor at the gate and enter your home with a smile.

Wife, if the cook is stupid and everything goes wrong in the kitchen, and you lose your temper and scold and cry, get over it, if possible, before your husband comes home, and meet him with unwrinkled brow and eyes not red with weeping.

Children, make it a rule, as soon as you are old enough to make a rule, never to go home angry or ill tempered, and you will find it easy to keep home happy and beautiful, and to dwell there in content.—*The Southland*.

THE JOURNEYING OF A POEM.

RECENTLY the New Orleans *Times-Democrat* published as original, without giving credit to Mr. Dodge, a type picture poem entitled "A New Argument against Corsets." Its merit was recognized, and it was reprinted by *The Sun*, and is as follows:—

This
is the
shape of
a woman's waist
on which a corset tight
is laced. The ribs, deformed
by being squeezed, press
on the lungs, till they're
diseased. The heart
is jammed and
cannot pump;
the liver
is a
tor-
pid lump;
the stomach,
crushed, cannot
digest; and in a mess
are all compressed. There-
fore, this silly woman grows to
be a beautiful mass of woes,
but thinks she has a lovely
shape, though hideous
as a crippled ape.

This is
a woman's
natural waist,
which corset never
yet disgraced. Inside it
is a mine of health. Outside,
of charms it has a wealth.
It is a thing of beauty
true, and a sweet joy
forever new. It
needs no artful
padding vile
or bustle big to
give it "style."
It is strong and solid,
plump and sound, and
hard to get one arm around.
Alas! if women only knew
the mischief that these corsets
do, they'd let Dame Nature
have her way, and never
try her waist to "stay."

Now it appears that the piece was written by Mr. Dodge eight years ago for the *Sun*, and was originally published in these columns. It has evidently been the rounds of the press for nearly a decade, and had lost its identity. Probably it is still traveling.—*N. Y. Sun*.

THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*R. W. Emerson*.

Mission Fields.

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

THE FLOWER OF DUTY.

BY VIRGINIA BIORN HARRISON.

In silence, and with progress all unseen,
Throughout the cycle of a hundred years,
The century plant attains its daily growth,
Until at last the gorgeous bloom appears.

So, when some glorious deed for duty done
The world with admiration stirs, we know
That through a life of little tasks fulfilled
Was formed the bud whose bursting thrilled us so.
—*S. S. Times*.

NORTH CHINA MISSION.

MR. CHAPIN, writing from Lin Ching, April 8, reports a visit made by himself and his medical assistant, Mr. Chou, at two villages to which they went for the purpose of looking after some patients who had been in the Lin Ching Hospital, and who had manifested some special religious interest. At one of the villages they met two of their former patients who now manifested no special interest, but at Wang-kuang-Tun they were surprised and delighted at the attitude of some of the patients who had been treated and also at the hundreds and even thousands who came to see and hear and be cured. Mr. Chapin says:—

"In many respects this tour was the most remarkable that I ever made. Mr. Chou, a keen, shrewd young Chinaman, who usually takes in the situation at a glance, here failed to show his wonted sagacity by predicting that we would remain there at the longest not more than two days, whereas we stayed nine days, and then came away only because we had an engagement to fill elsewhere. It should be said here that many from this region have come to our hospital for treatment and consequently these were prepared to give a welcome. But not these alone; everywhere I went, in place of the reviling sure to be heard in a new place where foreigners have been but seldom, there were shown the utmost kindness and courtesy. The villages around Pang Chuang, where the missionaries are held in such high estimation, are not wont to display more good feeling than I received on this occasion.

"Owing to this attitude of the people we were able to do more than the usual amount of preaching. Services were held every evening at the inn, and our room was crowded with listeners. Mr. Chi, who joined us the second week and who remained to carry on the work after we left, soon preached himself hoarse. Tracts sold readily. Many knew something of the gospel before we went there, having heard it from those who had been at the hospital. One of the latter devoted the entire time while we were there to hunting up those who were interested and persuading them to accept the truth.

"As a result of this visit, upward of forty men have expressed a wish to join the church. That, however, must come later. Most of these inquirers are unable to read, and with our limited force of workers it will be a matter of great difficulty to give them the necessary instruction; but in one way or another it must be done. Another feature of the work was the number of patients, more than double the number treated at Chung Meng in the same time."

"On this trip I learned for the first time that there are in this part of China a number of 'counterfeit' foreigners. I was myself taken

to be one of that class, because of an ability to make myself understood in Chinese. It seems that one or more enterprising Celestials have gone into the work of dispensing medicines, after the manner of the American physician. Usually two or three men go together. One of these dresses in foreign costume and talks a gibberish which is not understood by the natives and so passes for a foreign language. In imitation of American physicians all medicine is given away, but unlike that fraternity the bogus representative of America is quite willing to receive contributions of grain to feed the animal which helps convey him from village to village. In consequence grain pours in upon him by the quantity. This is disposed of by a confederate at the nearest fair, and then Ah Sin departs 'for fresh fields and pastures new.'—*Missionary Herald*.

DOING ALL SHE CAN.

TWENTY-TWO years ago a German moved up the Ohio River, and had only seven hundred dollars and an interest in a superannuated sawmill. That man has been so blessed of God for his generous giving that to-day he is worth thirty millions of dollars. He has a beautiful young daughter, who is a graduate of the best woman's college in this country, a master of Latin, Greek, German, French, Italian, as well as being very proficient in music and art. What is she doing? Is she dawdling about in fashionable society, or running from resort to resort, crossing the water every summer to pick up some dude or some sickly foreign count or some pseudo prince, that she may bestow her fortune on him and share the disgrace of his name? Hear what she is doing. If her father should die to-day, her check would be worth at least ten millions of dollars. She is the unpaid missionary of the Presbyterian Church in the city of New York, down in the lowest and most neglected part—climbing up the stairs of tenement houses, three, four, five, six stories, to minister comfort and salvation to those who are in want and sickness and sin. She is searching there for jewels for her Master's crown. She is a lineal descendent of the Son of Man, who left his glorious home on high to come down on earth and win men to God.—*Dr. W. A. Spencer*.

BATTLE CREEK SANITARIUM HEALTH FOODS.

THE unequalled health foods manufactured by the Sanitarium Health Food Company are neither made nor sold by others than their authorized agents. The Rural Health Retreat, St. Helena, Cal., is authorized to manufacture our granola and most of our other health foods for the Pacific Coast. The Union College is authorized to manufacture granola in Lincoln, Nebraska, and to supply members of the Seventh-day Adventist Conference living in that State. Our granola and other special health foods are not manufactured by any other parties.

SANITARIUM HEALTH FOOD CO.,
BATTLE CREEK, MICH.

THE MEDICAL MISSIONARY.

(J. H. KELLOGG, M. D., EDITOR.)

A TWENTY-FOUR page monthly journal, devoted to the various phases of medical missionary and benevolent work. It contains each month also articles of general interest on mission fields, and items of missionary intelligence. Each number is illustrated.

Published by S. D. A. Medical Missionary and Benevolent Association.

Price, 25 cents per year. Address *Medical Missionary*, Battle Creek, Mich.

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.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

Our Work and Workers.

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

TO-MORROW.

I HAVE nothing to do with to-morrow;
My Saviour will make that his care;
Should he fill it with trouble or sorrow,
He will help me to suffer and bear.

I have nothing to do with to-morrow;
Its burdens, then, why should I share?
Its grace and its strength I can't borrow,
Then why should I borrow its care?

—Orphan's Friend.

Lose this day loitering, 'twill be the same story
To-morrow, and the rest more dilatory.
Thus indecision brings its own delays,
And days are lost tormenting over days.
Are you in earnest? Seize this very minute;
What you can do, or dream you can, begin it;
Boldness has genius, power, and magic in it;
Only engage, and then the mind grows heated;
Begin, and then the work will be completed.

—Goethe.

ACROSS THE PACIFIC.

AS THE Australasian mission field is the subject under consideration in the missionary societies in August, I thought that a brief sketch of my trip from San Francisco and arrival in Australia might be of interest. In accordance with the action of the late General Conference, I sailed for my new field of labor on the steamship *Mariposa*, April 27. Brother A. S. Hickox, one of the laborers designated for the opening of the work in Queensland, Australia, also sailed on this boat. A number of the dear friends with whom we had been so long and so pleasantly associated in the work in the years that are past, accompanied us to the boat. Soon the sad leave-taking began, and the last good-by was said to relatives and friends, whom we never again expected to see in the flesh, and we were loosed from our moorings and passed out into the great deep. Never before, I am sure, in all our lives, did the shores of our native land look half so dear as on this occasion, as, with straining eyes, we watched them receding from us, until the distance and the shades of night hid them from our view. I thank God that he has implanted within the human heart this love of home, even though the broad ocean, or the great continent, separates us from it; else how could we look with glad anticipation to the home beyond, that blest haven of rest, to which our feet are tending.

We soon directed our attention to the land to which we were going, and even in that sad hour, and at so great a cost, it seemed an exalted privilege to go on such a mission for Him who left His home in glory to come to this dark world for us. All regrets for the past, and all anxiety for the future, were laid at the feet of Him who "upholdeth all things by the word of His power," and who is mightier "than the mighty waves of the sea."

During the greater part of our voyage we were favored by wind and wave, and our passage was a smooth and most prosperous one. A week from the day we sailed we reached Honolulu, and remained over one day. Brother Burgess and his son were waiting at the wharf to meet us, and took us to their pleasant home, where we spent the day enjoying their kind hospitality, and seeing some of the points of interest in Honolulu and vicinity. This beautiful isle seems to be well termed the "Paradise of the Pacific." The luxuriant tropical vegetation that grew in such profusion everywhere was of great interest to us. Almost everything we saw in this line was different from what we were accustomed to at home.

As is well known, the government of these islands is at the present time in a very unsettled state. We were shown the private residence of the queen, Liliuokalani, who there awaits her uncertain future. American flags could be seen floating from many of the houses, indicating that their inmates were in favor of annexation to the United States.

Soon after we arrived, a number of the Sabbath keepers gathered at the home of Brother Burgess, and we enjoyed a most precious season together. It seemed to us, as well as to them, a privilege to be again permitted to join with the children of God in thanksgiving for his unspeakable love, and in supplicating his blessing. In the evening Brother Hickox spoke to this little company on the love of God, and the privilege of being collaborators with him. A Norwegian brother who had accepted the truth but a few weeks before, as the result of Brother Burgess' ship work, listened for the first time to a Seventh-day Adventist sermon, which he seemed greatly to appreciate. He was contemplating going to Battle Creek to prepare himself for some part in the work.

Another week brought us to Samoa. As we reached here late in the evening of a dark, rainy night, we were deterred from going ashore, which we had greatly hoped to be able to do. Many of the natives came out in their rowboats and remained alongside of our ship for hours. Many of them presented an intelligent appearance, and some were of fine physique. A goodly number were able to speak the English language to some extent. They seemed to be a good-natured people. They were of a rich copper color. Some wore but little clothing, while others were dressed, as are many of the white inhabitants of these tropical regions, in white. Some of the passengers of our ship were rowed ashore by the natives, and returned under the influence of liquor. We felt for the missionaries, who have to battle against all these adverse influences brought to bear upon the natives by the more enlightened nations. In the day of final reckoning, when all shall be called to give an account for "the deeds done in the body," surely these things will be seen in their true light.

At the end of the third week out we reached Auckland, New Zealand. We entered this port in the early morning. The city is built upon rolling hills and can be seen to good advantage from the harbor. Large, fine houses are built right down to the water's edge, and the beautiful foliage towering above them and waving to the breeze presents a most pleasing picture to one who, for days, has had nothing to rest the eyes upon but sky and ocean. Here we again enjoyed the hospitality and association of Sabbath keepers, who did much to make it pleasant for us during our stay of a few hours. Up to the time we reached Auckland we had an exceptionally smooth passage, but between this port and our destination we encountered head winds and a heavy swell. Many of our fellow voyagers were prostrated with seasickness during this part of our trip, and, in fact, some were ill almost constantly from the day we sailed. But neither Brother Hickox nor myself suffered in the least from this dread visitant of the sea. We felt to praise the Lord continually for his prospering hand, that was ever over us, and that during this long, and otherwise tedious, voyage we were able to concentrate our minds to read and study. We suffered but little inconvenience from heat in the tropics, and as the sea was smooth during this part of our trip, we were privileged to have our windows open, and enjoy an abundance of fresh air. Within two days of our arrival at New Zealand, on Monday night, May 15, we crossed the day line, the next day being Wednesday, the 17th. This was a novel experience, but would have seemed more strange had not all the days on shipboard been so very similar. But

little occurred to break the monotony. We saw a great many flying fish in the torrid zone. Some were no larger than butterflies, while others were a foot in length. We also saw great balls of sparkling phosphorus in the water as it was stirred by our ship's prow, or glistened in its wake. Some of the sunsets were most beautiful. Almost did it appear that the glories of heaven were shining through, so dazzling was the brightness, while at other times the shades and tints were exquisitely soft and delicate, presenting a great variety of hues. As I witnessed these scenes, and beheld the myriads of stars shining in all their splendor, I was led to realize as never before that "the heavens declare the glory of God, and the firmament sheweth his handiwork."

Most of our fellow voyagers were of a worldly class and were much given to wine drinking and to novel reading. Some opportunity was afforded to sow seeds of truth. We were especially interested in an elderly gentleman, who was a freethinker, and with whom we had frequent conversations upon the subject of religion. He had been reared a Catholic, and having been led to see the inconsistencies of their belief, and their evil practices, and supposing other adherents to Christianity to be as false as they, he had renounced all. A few days before we landed, he asked, with the tears coursing down his cheeks, how he might come to Christ. He was directed to that word which is able to build him up and to give him an inheritance among all them which are sanctified. "Step to Christ" was loaned to him, and used in other instances to good advantage. I thank God for this little work. It seems to me that too much could not be said in its praise. It is so admirably adapted for use in missionary work, and contains rich gems of thought for all.

On the evening of May 22, having been twenty-four days out, we steamed into the magnificent harbor of Port Jackson, and landed upon Australian soil, in the city of Sydney. We were met at the boat by Elder Daniells and wife, and Brother and Sister Reekie, from whom we received a most cordial welcome, and who have spared no pains in contributing to our comfort, and causing us to feel at home in our new field of labor.

Sydney, the oldest settlement in Australia, has a population of about 400,000. Owing to the numerous coves and bays formed by the harbor, the city seems built upon a number of peninsulas, and the large amount of water frontage thus afforded constitutes one of the greatest advantages of its position. The city is built upon the English plan, and many of the customs and characteristics are patterned after the mother country. Its streets are not as wide as in more modern towns, and many of them are quite irregularly formed. The houses are of stone or brick, and well constructed, although, generally speaking, of plain appearance. The city is adorned by some beautiful and stately buildings, among which are the town hall and the general post office. Sydney does a very large shipping business, and has steamship communication with various countries of the world. Excellent opportunity is thus afforded for ship missionary work. The greater part of its trade, however, is carried on with London.

We are just entering upon the winter season, and are having considerable rain at the present time, although during the first week of our arrival the sun shone out as warm and bright as in our finest summer weather in Oakland. New South Wales, the colony of which Sydney is the capital, is noted for its few gray days and its abundance of sunshine. The newly appointed governor of New South Wales arrived from England May 29, and was received with great demonstration. Thousands of people thronged the streets to do him homage. He was escorted from the boat by the members of Parliament, and other govern-

ment officials and men of rank, and attended by the militia.

My impressions of this country as a missionary field are most favorable. Of the middle classes, of which a large proportion of these cities are composed, there are large numbers of intelligent, temperate-looking people, who seem ready for the Third Angel's Message. Individuals are accepting the truth here from time to time under the most interesting circumstances. Although there has never been a series of meetings held in this city, we have a church organization, with a membership of sixty-seven. There are wide-open doors for missionary work in its various phases as carried on in the home field, and, as far as I am able to judge, efforts put forth here are attended with greater results. The canvassing work has been greatly prospered. Many have become interested in the truth, and a goodly number have taken their stand for it, through this means alone. A large field has been opened by the canvasser for missionary correspondence with those living in localities far removed from the centers of our work, and who cannot be reached, at the present time, in any other way. What little has been done in this line has met with most encouraging results. I feel truly thankful, and account it the greatest privilege, to be permitted to labor in this country. To this field the words of our Saviour are most applicable, "The harvest truly is plenteous, but the laborers are few." ANNA L. INGELS.

Sydney, Australia, June 17, 1893.

AN APPEAL FROM TAHITI.

PAPEETE, Tahiti, June 5, 1893.

DEAR BRETHREN AND SISTERS: While the Lord is blessing all over his wide harvest field and is calling the millions of the great nations of this world to look and live, he has not forgotten the dark-skinned natives of the islands of the sea. Additional evidences are continually occurring to show us that a Master hand is ruling and shaping the destiny of this people, and leading out a company to stand at last complete before God's throne.

The Tahitians are a bright, intelligent looking people, and are not held in superstitious bondage to the Papacy nor in the fear of the wrath of some idol, as they once were. The Bible is quite generally circulated and is looked upon with reverence by many of the natives. As one observes the faces of the restless natives in the market place, who are journeying through life without any special object, the same traces of sin are manifest as exist all the world over. Many have sown tares in their youth, which have borne a harvest of pain and suffering, while others, whose days are well-nigh spent, continue to serve the enemy of all righteousness. Satan is busy at work, and is doing a large business in the liquor traffic, and sending many a poor native down to a drunkard's grave. He also has many agents to ensnare the young, and lead the boys and girls to destruction. We feel thankful for the glorious promise in the Scriptures connected with that statement that "darkness shall cover the earth and gross darkness the people," and it really seems as though we can see some of the droppings of those showers of blessing that betoken the latter rain.

The company at Arue, where Brother Paul Dean preaches, are busy at work building a church. They have continued to increase in numbers until his congregation often numbers seventy or eighty. Since they have been turned out of their old church, they have been meeting in Brother Dean's house, which, fortunately, is quite roomy. Chairs are not a necessity with the native people, for they will often sit for two hours on the hard floor in Turkish style without any apparent discomfort. It is a real encouragement to see how they drink in the truths which Brother Dean

gives them from the word of God. We always attend their Sabbath service and also the district meeting which they have every Wednesday evening. This evening meeting consists of prayer, singing, reciting verses of Scripture, and a Bible reading by Brother Dean. This approaches the nearest to a social meeting of anything that they ever have. Hand shaking is general before and after meeting, accompanied by *Iorana*, the native word of greeting. Even the little children do not forget to be courteous, and are always ready with a smiling face and outstretched hand to greet us with *Iorana*. Sometimes I think our good people at home, young and old, could learn a lesson from these people in this line.

A real good feeling prevailed among the natives as Brother and Sister Dean went forward in baptism a few weeks ago, and others are anxious to follow. There is on our premises a fine pool in a beautiful stream, where the baptism took place. I have recently printed with a stencil some large law charts in the native language for use in public meetings.

Nearly one month ago the *Pitcairn* sailed from here, with Elder Read and wife on board, to visit Raiatea and Huahine, islands that are out a day's sail from here. Since their safe arrival there we have been cheered by letters that have come from different individuals on Raiatea. It seems that the *Pitcairn* has met with such a reception as should make every lover of truth rejoice and take courage. The people there have been believers in what they supposed to be truth, and have not allowed the Catholics to establish themselves there, as they saw their doctrines to be unsound. But now, as they have seen that the day which they supposed to be the true Sabbath rests upon a wrong foundation, they have become all astir, and when we last heard from there, there was much talk of a general move to let go of the Sunday and come over in a body to the observance of the true Sabbath. One of the leading French missionaries is on the field, and is trying to quiet the natives by telling them that the law of God is abolished. But this they cannot accept as truth, for only a few months ago he taught that the law was good, and had it read every Sunday in church. He is there for the purpose of gathering up donations for mission work, which the people are accustomed to give yearly. Some of the people have told him that they were going to give their donations to the *Pitcairn* this year.

To what extent these reports are true I do not know, and as the mail to San Francisco goes earlier this month than usual, it is not likely that you will hear much direct from there this month. They are calling loudly for a missionary at Raiatea, and can the *Pitcairn* turn a deaf ear to their cry and not leave one? Truly the harvest is great and the laborers are few. The island of Raiatea has had an interesting history, it being the center of John Williams' labors for many years, and it having sent out some of the most successful native workers that the cause of missions has ever seen. There are about 6,000 people on Raiatea and adjoining islands, and how greatly they need the help which they are so anxious to receive! The package of tracts which Brother Read took along were eagerly received. A man from there told Brother Bambridge that there were lots of natives on board the *Pitcairn*, and that each one went away with one of the leaflets in his hand.

We are very anxious for a printing press, as things are widening out so all around us, and the demand for literature is so increasing, that we realize more and more the need of a printing plant. A new missionary has just been appointed to Raiatea, and is already at the island. He has a small printing outfit. Shall we have to be silent while he scatters literature telling that the law of God is abolished? No, brethren, the cause of God is

onward, and its messengers must be at the front. We want to let this people know what truth is, and now, while there is an interest, is the best time to do it. A letter from Sister Read, written May 24, says: "The work here is progressing; we have meetings two or three times each week on the ship. This morning Mr. Read and I go in the open boat to Huahine. Oh, how I dread it, I shall be so sick! We hope to be home in about two weeks."

One thing is certain, that the Lord is working for this people, and we trust that the brethren at home will remember the work here in their prayers, that the truth may triumph, and many of those who now sit in darkness may walk in the light of life.

ELLIOT C. CHAPMAN.

TESTIMONY OF AN ARCTIC BROTHER.

At the recent camp meeting of Seventh-day Adventists at Moss, Norway, Brother Jon Eisen, a Lapp from the northern part of Norway, gave a very interesting testimony. His remarks were translated into English by Brother Knud Brorsen, whose death was noted last week, and by favor of Elder S. N. Haskell we are enabled to present the matter to our readers:—

"I feel thankful that I can speak in behalf of my people. We have no government or country of our own, but are wanderers like Abraham, pilgrims and strangers, having no abiding city. Neither have we an independent language. In this too we represent Abraham, for he mingled with the Egyptians, Chaldeans, and Canaanites. We live principally in the northern parts of Sweden and Norway. Our language is in three dialects,—one is a mixture of the Finnish, another of the Norwegian, and a third of the Swedish. There are about 28,000 in Norway and Sweden, of which about 16,000 are in Norway. Those living in the mountains live somewhat differently from the others. In the summer we eat the flesh of the reindeer and a kind of grass cooked in reindeer milk. In the winter we use some flour instead of grass. As the feed for the reindeer varies in different parts, we go where the reindeer go, and thus are with them.

"We wear a peaked-top hat, and our women wear a short tunic that comes a little below the knees. The women usually wear brass buttons as ornaments, while the wealthy wear gold and silver. We live in tents. They are round, with a hole in the top, and we build our fires in the center. In the winter we put deerskins on the outside of the tents, and sometimes on the inside also. If the ground be wet, we cover it with brush or grass. We have no sickness such as the civilized Christians have, unless we come in contact with them. We drink the blood of the reindeer, and eat their flesh. In severe snowstorms the deer lay under the snow for days. Once I did this, and stayed with the deer under the snow three days. As I finally grew very hungry, I took my lasso rope and drew a deer near to me, cut his throat, drank his blood, and ate his flesh.

"In the winter the children are protected from the cold by young deerskins. Most of our clothing is made of deerskins. We have no chairs or tables. Our people are very superstitious, and believe that there are people living under the ground or somewhere where we cannot see them. These we are afraid of. The Bible is in each of the three dialects, and some of us can read it and some cannot. Of late most of us can read. There is a mission in Northern Sweden free for Lapps, but they do not encourage their children to go, and the children do not like to go, because they are not encouraged.

"Nearly all boys and girls learn to use to-

bacco when sixteen or seventeen years of age, and even chew and swallow it. They smoke, chew, and snuff tobacco. It is about sixty years since tobacco was first introduced among us. Drunkenness also prevails, and we use much coffee. At the age of 21 I was engaged to be married to a girl of 20. We lived in a place where brandy was kept close by. We drank together till she vomited and it ran down on my clothes.

"Nearly all the Norwegian Lapps can read, and would purchase books, but we wander so the books would have to be delivered at the time the orders are taken. In the summer they are more together than in the winter. They are easily impressed, and would embrace the truth but the Lutheran priests oppose us. We all respect the Bible as sacred. In Norway eleven Lapps have been baptized and twenty are keeping the Sabbath; including the children there are thirty. We want that you should do missionary work among us.

"I was an infidel and opposed to all religion, and after I had read a little of your papers I would not read any more. But it worked on my mind, and finally I said to my wife, 'Well, I will keep the Sabbath; will you do that too?' She said, 'Yes, I will do that, papa.' Then we got down on our knees and began to pray and to keep the Sabbath; but we had many things to contend with. When I was baptized, I drank no more liquor and used no more tobacco. And since I came down here I say I will never drink any more coffee."

FIELD NOTES.

We have just received intelligence that the wife of Elder Ira J. Hankins, missionary to South Africa, died at Claremont, near Cape Town, June 8.

ELDER G. C. TENNEY accompanied Elder Olsen to Europe, being one of the company noted last week as having sailed from New York on the 12th inst.

THE church at Beaverton, Oregon, recently gave letters to eleven of their members in order that they might form a church at Dille, but ten new members were added at Beaverton to take their places.

AT College View, Nebraska, where Union College is located, 100 persons were baptized during the past year, although there was no special revival at any time. During the year three active missionary societies were conducted by students,—English, Scandinavian, and German.

ON the 26th of June two more of our brethren, M. A. Bryan and Geo. W. Marvell, were arrested at Ford's Store, Queen Anne County, Md., for Sunday work. The warrants for both arrests were sworn out by members of other churches, who, like Saul of Tarsus before his conversion, thought they were doing God service in persecuting Christians. The case against Sister Hettie Mansfield, of the same church, who was arrested for using a sewing machine on Sunday, has been dismissed by the court, on account of the prosecuting witness failing to appear.

SISTER HOPE, who recently returned from this city to Belfast, Ireland, where her husband, Elder Francis Hope, and Elder O. O. Farnsworth are holding tent meetings, writes to her friends here as follows: "I went twice to the tent yesterday. The Sabbath subject had been well advertised, and we were encouraged in having the tent filled both times. During my husband's sermon Elder Farnsworth went to hear another minister on the same subject. Questions were invited by this minister, so Elder F. went forward and questioned him for half an hour, and then spoke to the crowd of a thousand people."

ELDER GEORGE I. BUTLER, who was for thirteen years president of the General Conference, and who for the last four years has been obliged to retire from active service on account of ill health, is rallying once more. The following note from him, dated at Bowling Green, Florida, appears in the Des Moines, Iowa, *Bulletin*: "I have begun to preach a little once more. The Campbellites invited me to preach every Sunday in their new church in the village. I have spoken three times already. As I begin again after four years of silence, the old fire kindles in my heart. I am thinking seriously of getting me a tent, and taking mother in my family tent, and holding meetings hereabouts, within a reasonable distance so that we could go back and forth with our team. I don't know as I could stand it to preach all the time, but I shall be glad to labor once more to bring souls to the truth. I really think I shall get to work again on a small scale."

CAMP MEETINGS FOR 1893.

DISTRICT NUMBER ONE.

Virginia, Harrisonburg.....July 26 to Aug. 8.
Atlantic, Newark, Del.....Aug. 17-27
Vermont, Waterbury.....Aug. 24 to Sept. 3
Maine, Bath.....Sept. 1-10
New England, West Lynn, Mass.....Sept. 7-17

DISTRICT NUMBER TWO.

Tennessee, Nashville.....Sept. 5-12

DISTRICT NUMBER THREE.

Indiana, Indianapolis.....Aug. 8-14
Ohio, Mt. Vernon.....Aug. 11-21
Michigan (State), Lansing.....Sept. 21 to Oct. 1
Michigan (northern), Traverse City.....Aug. 21-28
Illinois (State).....Aug. 28 to Sept. 4
Illinois (northern), Streator.....
Illinois (southern), Olney.....Sept. 13-19

DISTRICT NUMBER FOUR.

Nebraska, Seward.....Aug. 22-29

DISTRICT NUMBER FIVE.

Texas.....Aug. 10-20
Arkansas, Clarksville.....Aug. 24 to Sept. 3
Colorado.....Aug. 30 to Sept. 10
Kansas, Phillipsburgh, Phillips Co.....July 20-30
Kansas (southeastern), Thayer, Neosho Co.....Aug. 3-13
Kansas (southwestern), Turon, Reno Co.....Aug. 17-27
Kansas, Herrington.....Sept. 7-17
Missouri, Sedalia.....Sept. 13-24
Oklahoma.....Oct. 3-9

GEN. CONF. COM.

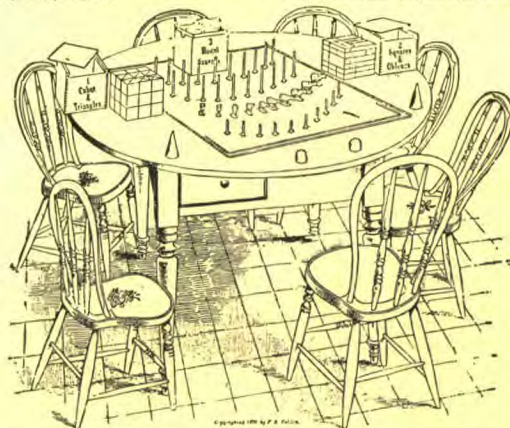
Special Kindergarten Material

TO ACCOMPANY

Bible Object Lessons & Songs for Little Ones,

Book 1.—The Life and Words of Christ.

This material for this book consists of three boxes.—
(1) Cubes and Triangles. (2) Squares and Oblongs. (3) Miscellaneous Supplies. Two boxes and two boxes, ten 1-inch and twenty 2-inch Mounted Orange Sticks, to represent people, thirty-two 2-inch and twenty-four 1-inch Unmounted Green Sticks for Outline and Tree Building, ten Miniature Sheep, and Crumpled Green French Tissue Paper, to represent water.
Boxes 1 and 2 are made of finished cherry, 3 1/2 x 5 1/2 in., with locked corners and sliding top. The blocks are of hard maple. Box 3 is of pasteboard, with double sides.
Price of the Three Boxes, by mail, \$1.75
Delivered by canvasser, \$1.60
In lots of 6 sets or more for Sabbath-Schools, 10 per cent discount. Freight or express, extra.



ROUND TABLES, 30 inches high, felt top, 30 inches in diameter (10 seats from 5 to 10), lock drawer large enough to hold all the material needed for the entire series of books. \$5.75
Drayage and freight or express, extra.
In lots of 6 or more for Sabbath-Schools, 10 per cent discount.
Address, Pacific Press Publishing Co., Oakland, Cal.

Or, 43 Bond St., New York. Sole Agents for California, Oregon, Washington, Montana, Idaho, Utah, Nevada, Arizona, Massachusetts, Rhode Island, Connecticut, New York City, Long Island, New Jersey, and Delaware.
Orders from outside the above-named territory should be addressed to F. E. Belden, 5007 Calumet Avenue, Chicago, Ills.

OUR GENERAL AGENTS.

Arkansas Tract Society—H. Clay Griffin, Van Buren, Ark.
Atlantic Tract Society—T. A. Kilgore, Sec., 43 Bond St., N. Y.
Australia—Echo Publishing House, North Fitzroy, Victoria.
Canada and A. Reekie, 2 Cook Street, Glebe Point, Sydney, N. S. W.
California Tract Society—1059 Castro St., Oakland, Cal.
Canada—Mrs. A. E. Taylor, 97 Plymouth Grove, Montreal, Canada, and G. W. Morse, 20 Melbourne Ave., Toronto, Ontario.
China and Japan—A. Lattue, International Tract Society, Queens Road 219, Hongkong, China.
Colorado Tract Society—Miss Leah Vandermark, Sec., 920 W. Sixth Ave., Denver, Col.
Dakota Tract Society—Mrs. A. H. Robinson, Vilas, S. Dak.
England—International Tract Society, 48 Paternoster Row, and 451 Holloway Road, London.
Illinois Tract Society—125 W. Monroe St., Springfield, Ill.
Indiana Tract Society—J. W. Moore, Sec., 175 Central Ave., Indianapolis, Ind.
Iowa Tract Society—J. V. Willson, Sec., 603 East 12th St., Des Moines, Iowa.
Kansas Tract Society—Lucy M. Olds, Sec., 821 West 5th St., Topeka, Kan.
Maine Tract Society—B. F. Davis, Box 181, Hartland, Me.
Maritime Provinces Tract Society—Mrs. I. H. Cowie, Sec., Box 85, Moncton, N. B.
Michigan Tract Society—J. S. Hall, Sec., *Review and Herald* Office, Battle Creek, Mich.
Minnesota Tract Society—C. N. Woodward, 336 East Lake St., Minneapolis, Minn., P. O. Box 989.
Missouri Tract Society—Vita Morrow, Sec., 2010 East 23d St., Kansas City, Mo.
Montana—Mrs. Emma Emmons, Sec., Box 97, Livingston, Mont.
Nebraska Tract Society—Mary F. Beatty, Sec., 1505 E St., Lincoln, Neb.
Nevada—Cal. Tract Society, 1059 Castro St., Oakland, Cal.
New England—N. E. Tract Society, Mrs. E. T. Palmer, Sec., South Lancaster, Mass.
New Jersey, Del., Md., New York City, and Brooklyn, N. Y., and Dist. Col.—T. A. Kilgore, No. 43 Bond St., New York.
New York State—E. N. Washbond, Sec., N. Y. Tract Society, 317 West Bloomfield St., Rome, N. Y.
New Zealand Tract Society, M. H. Tuxford, Agent, Banks' Terrace, Wellington, N. Z.
North Pacific—Geo. E. Henton, Sec., 727 East Taylor St., East Portland, Oregon.
Ohio Tract Society—L. T. Dysert, Sec., 74 Kinsman St., Cleveland, O.
Pennsylvania Tract Society—W. M. Lee, Sec., Box 644, Williamsport, Penn.
Scandinavian Tract Society—Akersgaden 74, Christiania, Nor.
South Africa—International Tract Society, Somerset House, Roeland St., Cape Town.
Southern District Tract Society—L. Dyo Chambers, 23 Early St., Chattanooga, Tenn.
Switzerland—Imprimerie Polyglotte, 48 Weiherweg, Basel.
Tennessee—Miss M. G. Mason, Sec., Nashville, Tenn.
Texas Tract Society—T. T. Stevenson, Sec., Box 9, Oak Cliff, Dallas Co., Texas.
Upper Columbia—Mrs. M. E. Ford, College Place, Wash.
Utah—J. J. Ireland, 1059 Castro St., Oakland, Cal.
Vancouver Island—B. Robb, 231 Pandora St., Victoria, B. C.
Vermont—Lizzie A. Stone, lock box 237, Essex Junction, Vt.
Virginia—Amy A. Neff, Quickburg, Va.
West Virginia—T. E. Bowen, Newburg, W. Va.
Wisconsin Tract Society—Geo. M. Brown, Sec., 865 Fifth St., Milwaukee, Wis.

"EVERYBODY'S LAW BOOK"

Is the title of the new 768 page work prepared by J. Alexander Koonce, LL.B., member of the New York Bar.

It enables every man and woman to be their own lawyer. It teaches what are your rights and how to maintain them, when to begin a lawsuit and when to shun one. It contains the useful information every business man needs in every State in the Union. It contains business forms of every variety useful to the lawyer as well as to all who have legal business to transact.

Inclose two dollars for a copy, or inclose two-cent postage stamp for a table of contents and terms to agents. Address BENJ. W. HITCHCOCK, Publisher, 385 Sixth Avenue, New York.

HEALDSBURG COLLEGE.

A select boarding school, open to students of both sexes who present testimonials of good moral character. No others need to apply.

Four courses of study: Normal, Biblical, Scientific, and Classical, with a Preparatory course for those who are not qualified to enter upon the regular courses.

Careful attention is given to the manners and morals of the students, that they may develop those traits of character which distinguish the Christian gentleman and lady.

The discipline of the school is strict, but parental and reasonable.

It will enter upon its 12th year Wednesday, August 16, 1893. Length of session, 33 weeks.

Terms: For board, tuition, room, etc., \$142.50 to \$161.50. "tuition only, from \$30.00 to \$47.50.

For further particulars, or catalogue, address W. C. Grainger, M.S., President, Healdsburg, California.

BIBLE SANCTIFICATION: A CONTRAST OF TRUE AND FALSE THEORIES.

BY MRS. E. G. WHITE.

This is a pamphlet of only 84 pages, but its value is not to be judged by its size. It is just what its title indicates: a faithful presentation of Bible truth on this important subject, and an exposure of the false theories prevailing in regard to it. Every believer in Bible truth should read it. Buy it, read it, and lend it to your neighbor. Price, 10 cents.

Address, PACIFIC PRESS, Oakland, Cal.

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 VII.—SUNDAY, AUGUST 13, 1893.

PAUL AT JERUSALEM.

[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, Acts 21: 27-39.

27. And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him.

28. Crying out. Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple, and hath defiled this holy place.

29. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.

30. And all the city was moved, and the people ran together; and they laid hold on Paul, and dragged him out of the temple; and straightway the doors were shut.

31. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion.

32. And forthwith he took soldiers and centurions, and ran down upon them; and they, when they saw the chief captain and the soldiers, left off beating Paul.

33. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done.

34. And some shouted one thing, and some another, among the crowd; and when he could not know the certainty for the uproar, he commanded him to be brought into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd;

36. For the multitude of the people followed after, crying out, Away with him.

37. And as Paul was about to be brought into the castle, he saith unto the chief captains, May I say something unto thee? And he said, Dost thou know Greek?

38. Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the assassins?

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city; and I beseech thee, give me leave to speak unto the people.

Golden Text.—"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1: 29.

SUGGESTIVE QUESTIONS.

1. Briefly mention the events intervening between this and the last lesson. Note 1.
2. What occurred before the seven days of the purification were completed? Verses 27, 28.
3. What charge did they bring against him? Verse 28.
4. What reason had they for the charge that he had defiled the temple by bringing Gentiles into it? Verse 29. Note 2.
5. What effect had this charge upon the sin-blinded populace? Verse 30.
6. What did they seek to do? and how were they prevented from doing it? Verses 31, 32.
7. What did the chief captain do? Verse 33. Note 3.
8. When he could not find out his crime, what did the captain do with Paul? Verse 34.
9. What difficulties did he have? and what spirit was shown by the mob? Verses 35, 36.
10. What question did Paul ask the chief captain? Verse 37.
11. What reply did he receive? Verses 37, 38.
12. What did Paul say of himself? Verse 39.
13. What truth uttered through Paul was exemplified in these sufferings of his? Golden text.

NOTES.

1. THE events occurring during the time between this lesson and our last are described in Acts 21: 1-26. The apostle Paul and his companions leave Miletus for Jerusalem. They sailed with a fair wind past Co's and Rhodes to Pat'ara, where they changed vessels and embarked on one sailing direct to Syria. On this voyage they sighted the island of Cyprus, sailing south of it, their first stop being Tyre, where the ship discharged her cargo. Here Paul remained seven days, and was warned of brethren not to go to Jerusalem. When he departed, the disciples there accompanied him to the sea, where all knelt on the beach and prayed, and bade each other farewell. The apostle proceeded to Ptolemais (Acre), remaining one day; from thence he sailed to Caesarea, where

he stayed many days with Philip, and where Agabus, a prophet, foretold Paul's imprisonment. From thence, accompanied by Mnason (pronounced Nason), with whom they were to lodge, Paul's party proceeded by land to Jerusalem. There they were received by the brethren gladly, and Paul rehearsed before James and the elders what God had wrought among the Gentiles. The brethren at Jerusalem, on account of the prejudices of Jewish brethren, wrongly persuaded Paul for policy's sake to enter in with several men who had a vow, to perform the ceremonies connected therewith and pay the expenses thereof. Worldly wisdom thought that this would save him from persecution, but it was just what hastened it.

2. **Whom they supposed.**—Most of the suppositions of this world are suggested by the devil. They had seen Trophimus with Paul in the city, and they therefore supposed, forsooth! that Paul must have taken him into the temple. They had no business to suppose any such thing. The only right they had to suppose aught against him was what they knew. But they were blind. The temple was already accursed, because they had driven from it the presence of God. They were accursed, because they had shut his presence from their heart; and now they were as ready to kill Paul on a supposition as they had been to crucify Christ without cause. The same spirit of uncharity exists in religious bigotry to-day.

3. **Bound with two chains.**—He supposed Paul to be a dangerous criminal; see verse 38. He supposed him to be ignorant; see his question in verse 38. But the Roman idolater was more merciful than the bigoted Jews.

LESSON VII.—SABBATH, AUGUST 12, 1893.

PRACTICAL DUTIES. I PETER 3: 1-11.

REVIEW QUESTIONS.—(a) Who suffered on our behalf? (b) What do these sufferings do for us? (c) How should we bear sufferings for his sake? (d) To whom should we commit our cause?

I. Duties of Wives.

Verses 1-6: "In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price. For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye now are, if ye do well, and are not put in fear by any terror."

1. How should the believing wife regard the husband? Note 1.
2. Does this imply that it would be right for her to sin?
3. What should be one object in such faithful conduct?
4. What adornment is forbidden? Note 2.
5. What adornment is approved?
6. What examples are referred to?
7. Whose daughters are those who thus adorn themselves?

II. Duties of Husbands.

Verse 7: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered."

1. According to what knowledge should the husband dwell with the wife?
2. Why should he honor her?
3. What reason is given why both husband and wife should heed these instructions?

III. Duties of All.

Verses 8-11: "Finally, be ye all likeminded, compassionate, loving as brethren, tender hearted, humble minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil, and do good; let him seek peace, and pursue it."

1. What spirit should be manifested among brethren? Note 3.
2. With what spirit should evil and railing be met?
3. What does God design that such opposition shall bring us?

4. What instructions are given him who loves life and good days?

5. How is the only way to seek peace?—Absolute faith in God. Rom. 5: 1. Note 4.

NOTES.

1. **Wives, husbands.**—Such instructions as are here given are frequently laughed at or sneered about even by those who profess the name of Christ. An unwise, overbearing husband has pressed them too far, or an obstinate, self-willed, worldly-minded wife has rebelled against them; but it is well to remember that these words are the words of God, to be listened to or studied with reverence, knowing that we must meet them in the judgment. Subjection to a husband does not mean slavish homage, but the simple respect due to him whom God and nature have placed first as head and protector of the family. The very name husband—house-band—indicates a binding together, not a lording over. Husbands should love their wives as *their own selves* (Eph. 5: 25, 28), and should not be bitter against them (Col. 3: 19), dwelling with them, not as objects of their lust, or slaves to their passions or whims, but according to the knowledge revealed in the word of God and the condition of the wife, giving them honor (1) because they are the weaker sex; (2) because they are heirs together of the grace of life. Wives are to submit to their husbands as is fit in the Lord (Col. 3: 18), to defer to them in matters that do not violate conscience or cause the wife to dishonor God, never disparaging them in the eyes of their children or others. She should be modest, prudent, economical. If these feelings and affections exist, God will be honored, and their united prayers put up to him for their children and various blessings will not be hindered.

2. **Whose adorning.**—Let not this be the object of your life; let not this be the means by which you will be commended to men. This does not imply that the dress should not be neat, neatly made, and appropriate to the wearer. The very spirit of order in the Christian religion demands this. Slovenliness and disorder are not of God any more than are the foibles of fashion. The force of this text is that Christian women should not seek to commend themselves, win their way, appear well to others, by outward adornment. Let the chief attraction be that of character, even the adornment of a meek and quiet spirit, which, if not in the sight of men, is "in the sight of God of great price" or worth. With this compare 1 Tim. 2: 9 and Isaiah 5. Vincent says on this text: "The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal ('Satire,' VI) satirizes these customs. He says: 'The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall as Andromache in front, behind she is shorter. You would think her another person.' The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blonde wigs were worn."

"Our words, our actions, and our dress are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer. Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, enjoying frivolous society, they decide that there can be no wrong in such a course. 'We are,' said the inspired apostle, 'made a spectacle unto the world, and to angels, and to men.' All Heaven is marking the daily influence which the professed followers of Christ exert upon the world. My sisters, your dress is telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember we must all answer to God for the influence we exert."

"There is an ornament that will never perish, that will promote the happiness of all around us in this life, and will shine with undimmed luster in the immortal future. It is the adorning of a meek and lowly spirit. God has bidden us wear the richest dress upon the soul. By every look into the mirror, the worshippers of fashion should be reminded of the neglected soul. Every hour squandered over the toilet should reprove them for leaving the intellect to lie waste. Then there might be a reformation."

mation that would elevate and ennoble all the aims and purposes of life. Instead of seeking golden ornaments for the exterior, an earnest effort would be put forth to secure that wisdom which is of more value than fine gold, yea, which is more precious than rubies."

3. **Of one mind.**—The only way to be of one mind is to have the mind of Christ (Phil. 2:5); this mind will take possession of us when we fully renounce self and let Christ in; this unites us with Christ, and through Christ with one another (John 17:21-23). Union of each soul with God is the only way possible to have union with one another.

4. **Peace.**—The only requisite to peace is faith in God. Faith brings peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. But faith in God means complete submission to God's will. It means repentance of sin, obedience to God. It means the reception of that righteousness which takes the place of all sins and brings the peace of Christ.

WORD THOUGHTS.—**In like manner** (v. 1), in common version "likewise," having reference to the instruction given in chapter 2:18 to servants; likewise as the servants be in subjection, or "submitting yourselves."—**Gained**, common version, "be won." The word is the same translated "gained" in Matt. 18:15, "gained thy brother."—**Behold** (v. 2), giving the idea of an eyewitness, looking upon one's self.—**Plaiting**, the original word occurs only here in the New Testament.—**Putting on**, of apparel; that is, more than is necessary for comfort or propriety.—**Meek** (v. 4), used in classical Greek with reference to men only, having respect to outward acts alone. Christianity has ennobled the word. It is a grace founded in *humility* and self-control, the outgrowth of a regenerate heart. It indicates mildness, gentleness, teachableness.—**Of great price**, the very word used in 1 Tim. 2:9 to describe costly raiment.—**Terror** (v. 6), a scare or nervous excitement, without terror, but loving, trusting submission.—**Hindered** (v. 7), literally, "knocked in;" that your prayers be not knocked in, or hindered, that is, by division and strife.

News and Notes.

FOR THE WEEK ENDING JULY 24.

RELIGIOUS.

—The butchers and bakers of Indianapolis have decided to close their shops on Sunday.

—The pope has issued an encyclical on the subject of a native Catholic clergy in India, exhorting the Catholics of Europe to cooperate with him in the work of founding Indian seminaries.

—A recent London dispatch states that Facham Pasha, the governor of Cesarea, who personally inflicted inhuman tortures on Christian prisoners at Cesarea, has been decorated by the Sultan of Turkey and will soon be promoted.

—The Boston *Pilot*, a Catholic journal, is thus quoted by the *Cynosure*: "No good government can exist without religion, and there can be no religion without an Inquisition, which is wisely designed for the protection and promotion of the true church."

—Prof. Charles A. Briggs, of Union Theological Seminary, recently deposed from the Presbyterian ministry by the General Assembly for heresy, has declined an offer of a testimonial of \$50,000 which Chaplain Parker, of San Diego, Cal., proposed to raise for him.

—The functions of the ministry are constantly widening. The latest appeal to their supposed powers and influence is by the dry goods clerks of this city, who are seeking to induce their employers to close their stores on Sundays. Having obtained the consent of all the merchants but two, the clerks invoked the aid of the ministry, who were asked to preach on the subject in their churches in order to whip the stubborn merchants into the Sunday traces.

—The London *Present Truth* says that on the 29th of June the ceremony of placing England under the patronage of St. Peter and the Virgin Mary was performed by Cardinal Vaughan, assisted by all the Catholic bishops of England but two. It was stated that the ceremony was one of "reconsecration," as it is claimed that Peter was from the earliest times the patron saint of England. The cardinal had previously published a statement to the effect that no slight to St. George was intended in handing the country over to St. Peter. St. George is still to be the military protector, and St. Peter the spiritual protector.

—The Board of Managers of the Missionary Society of the M. E. Church will petition Congress to repeal the Chinese Exclusion Law, on account of the alleged imminent danger to the missionaries and property of the society in China. All the Methodist Conferences are asked to send in petitions.

—Catholic papers claim, with some show of reason, that Lord Beaconsfield, once premier of England, died in the Catholic faith. He was born a Jew, but for the most part reared in the Church of England. At the time of his death it was wondered why there was no religious consolation administered. However, it is now stated that a certain Father Clare, a Jesuit priest and personal friend of the earl, was privately called and administered to him the last rites.

—The churches and religious societies having religious exhibits at the World's Fair were exceedingly illogical in covering up their exhibits on Sundays while the Fair was open. Claiming, as they do, that Sunday is the Christian Sabbath, if their exhibits are of a Christian character, that was the day of all others that they should have been displayed before an irreligious public. Do they not take Sunday to preach their theories of the gospel elsewhere? Why not also on the Fair ground?

—The *Catholic News* says: "Every Catholic should get the principle firmly into his head that the church is the only educator of its children. The State has duties but no rights in the matter except of seeing that its duties are efficiently performed. Its duties are to assist education by the proper persons whose right it is to educate. It has no right to appoint these persons or to dictate what shall or shall not be taught within certain narrow lines." This expression on the part of the *News* indicates the Church and State theory in full,—that the State exists principally as an executive officer of the church, to enforce its dictum. The principle is the same, whether advocated by Catholic or Protestant theorists, and where fully successful the result must be the same.

SECULAR.

—A fire in Susanville, Lassen County, Cal., on the 19th inst., destroyed property to the value of \$250,000.

—The rolling mills and iron mines of the Oxford Iron and Nail Company, Belvidere, N. J., have been closed, which leaves 350 men out of employment.

—Governor Markham has appointed Ex-Governor George C. Perkins U. S. Senator from California to fill the vacancy caused by the death of Senator Leland Stanford.

—At Priceburg, Pennsylvania, on the 23d inst., a race conflict between Hungarian and Polish miners resulted in three deaths and over thirty contestants injured. Whisky was the cause.

—Rumor says that President Hill, of the Great Northern Railroad, is making arrangements in London for steamer connections between his Pacific Coast terminals and all Asiatic points.

—The first financial effect of the new German Army Bill is the resignation of Von Moltzhan, secretary of the imperial treasury. The added load on the treasury seems to have been too heavy for his faith.

—A late decision of the U. S. Supreme Court holds that all shippers must be treated by carriers with absolute equality. It also recognizes the right of law-making bodies to regulate railways through commissions.

—At Wier City, Kansas, on the 20th inst., a number of striking miners, together with their wives, attacked some miners while at work. A fierce fight ensued, in which several persons on both sides were severely injured.

—A fire near Althlone, in Merced County, this State, on the 17th inst., destroyed the grain fields of three ranches, amounting in all to 1,200 acres. The flames jumped the Chowchilla Creek at a point where its banks are 200 feet apart.

—A great fire occurred on the 21st inst. in Long Island City, N. Y. It is said that more than 100 families are left homeless. The property loss is estimated at \$800,000. A new Catholic Church, which cost \$300,000, was destroyed.

—Although there have been 200 national bank failures since January 1, there is no loss to the government, as each national bank that is a government depository has to deposit U. S. bonds to the amount of the government money it is allowed to carry.

—The trial of Heath for the murder of Lawyer McWhirter, which has caused so much excitement in Fresno, Cal., for the past six weeks, ended in a disagreement of the jury,—eleven standing for conviction of murder and one for manslaughter. There will be another trial.

—A Rome dispatch of the 17th inst. says: "It is stated here on good authority that Germany has intimated to the Vatican that no official opposition will be made in the Reichstag to the Centrists' proposals looking to the adoption of a law allowing the return to Germany of the Catholic religious orders."

—Prospectors report the discovery of the ruins of an ancient temple on the Colorado Desert, in San Diego County, Cal. The character of the carved columns and the specimens of pottery found indicate a higher degree of artistic skill than that possessed by any of the aborigines now known in history.

—The government has instructed the collector at New York that the certificates of the Chinese Consul there are not to be any longer received as proof in identifying Chinese merchants who may go away and desire to return. The reason is that so many of such certificates are used for fraudulent purposes.

—U. S. Senator Peffer, the only Populist member of that body, is making a tour of the Pacific States in connection with his duty as a member of the Committee on Agriculture. He is making a personal inspection of the condition and prospects in the Western States. Other members of the committee are inspecting other sections.

—The present status of the French-Siamese difficulty does not augur a peaceful solution. Siam has declined the French demands, and the latter refused to grant further time for negotiations. It is said that China will assist Siam, and it is further rumored that England is behind China. The territory demanded by France embraces 95,000 square miles.

—The Rio Grande do Sul rebellion in Brazil manifests prolonged vitality. A dispatch of the 22d inst. announces an important battle, with the defeat of the government troops and the death of their commanding officer, General Soares. Brazil is assuming a hostile attitude toward Uruguay, because of the encouragement the rebels are said to receive from the people of that government.

—It is now conceded in government circles that the experiment of making soldiers of the Western Indians is not a success. The idea of improving the red man's condition by enlisting him in the army is pronounced by the authorities "a flat failure." It is a mystery how it ever could have been thought otherwise, as experience ought to have shown that becoming a soldier was never known to improve anybody.

—The Supreme Court of Minnesota, in a recent decision, says: "This is the age of associations and labor unions. Confined to their proper limits they are not only lawful but laudable. Carried beyond these limits they are liable to become dangerous agencies for wrong and oppression. Beyond what limits these combinations cannot go without interfering with the legal rights of others is a problem which the courts will doubtless be frequently called to pass upon."

—Not only Denver, but all Colorado, is suffering from a financial panic. Last week the banks of the capital city experienced an unprecedented run, and about a dozen of them were obliged to close. But this is not the worst of the situation, for the run was probably precipitated by an unwarranted fright on the part of depositors. The worst thing for the State is the low price of silver, which has caused the closing of most of the mines. Private letters to this office from patrons indicate that business in the mining towns is at a standstill. A Leadville merchant, in countermmanding an order for books, writes: "My reason is because the sudden drop in our *only* resource, silver, has closed all our mines and smelters. Everybody is out of employment and the condition of things here is deplorable, in fact, many people are in want. I was therefore compelled to cancel all my orders as I knew business would be dead." The Denver people expect that at least 30,000 idle men will be congregated there as a public charge, and the railroads are being asked for a \$5.00 rate to the Missouri River, where the men may be shipped to probable employment. It is estimated that Colorado, Utah, Montana, and New Mexico merchants have countermmanded orders for goods in New York to the amount of \$12,000,000.

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.

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.

THE ATONEMENT. Part I, "An Atonement Consistent with Reason." Part II, "An Atonement as Revealed in the Bible." Pacific Press Pub. Co., Oakland, Cal. Cloth, \$1.00.

Signs of the Times

OAKLAND, CAL., MONDAY, JULY 24, 1893.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—Christ's Commission to His Church—What Could Be Expected of Such Men?—He Speaks Truly—Our Message and Work—The Cold Process—"Apples of Gold"—"Bible Students' Library".....	593-595, 608
Doctrinal. —All Things for Good (poetry)—The Power of the Spirit—The Second Coming of Christ, No. 3—The Binding of Satan (poetry)—The Millennial Reign, No. 3—The Sabbath a Seal to God's Law.....	595-598
Miscellaneous. —A Song of Love (poetry)—Our Eternal Destiny Decided by Our Course Here—David and the King of Gath—Boycotting the Fair—Beat a Charge.....	599, 600
Home and Health. —A Bit of Experience (poetry)—The Other Side of Things—The Uses of Lemons—Happy Homes—The Journeying of a Poem.....	601, 602
Mission Fields. —The Flower of Duty (poetry)—North China Mission—Doing All She Can.....	602
Our Work and Workers. —To-morrow (poetry)—Across the Pacific—An Appeal from Tahiti—Testimony of an Arctic Brother—Field Notes.....	603-605
International S. S. Lessons. —Paul at Jerusalem (Lesson 7, Sunday, August 13)—Practical Duties (Lesson 7, Sabbath, August 12).....	606
News and Notes. —Religious—Secular.....	607

OUR WORK AND WORKERS' department is much fuller than usual this week, while we have but little in our Mission Fields. But the matter in the former is of a character which will really do for both, and we are sure will be of interest to all. We have the quasi-promise that our correspondent in New South Wales will present to the readers of the SIGNS in several articles a description of the Australian field. Our readers will be glad to learn through Brother Chapman of the interest in the Tahitian group and surrounding islands; and the description of the life of the Lapps, by one of their own number, will be of interest. Then there are the Field Notes, besides.

Among the distinctive characteristics of the Prohibition party claimed by the Rev. B. W. Williams in the July *American Journal of Politics*, is that of the maintenance by the State "of the weekly rest day." Of course this is equivalent to a statement that Prohibitionists demand the passage and enforcement of Sunday laws. He says: "The Prohibition party alone declares for the preservation of such a day." And it is for that very reason, for the reason that such declaration is a declaration for a union of Church and State and all the consequent evils of religious intolerance and persecution, that every true lover of liberty should refuse to have aught to do with such a party.

Sabbatarians, Sundarians, Saturdarians, et al.—Some persons whom we esteem have criticised the use in the SIGNS of the term "Sundarians" as applied to the Sunday-law people, and we are asked: "Is it good policy to adopt the slurs of the opposition?" We have not adopted the term "Sundarians" as a slur. It is a word properly formed and properly applied, and is no more a term of reproach than "Sunday-keepers." The term "Sabbatarians" as applied to Sunday-keepers, is erroneous. They are not Sabbatarians, and only those are Sabbatarians who observe the Sabbath of the Lord, the seventh day. To the proper use of this term we have no objection. The term "Saturdarians" as applied to seventh-day keepers is erroneous and falsely applied; for those who properly observe the seventh-day Sabbath do not keep Saturday; for Saturday begins at midnight Friday night, and ends the following midnight, but the biblical Sabbath begins at sunset the evening of the sixth day, Friday eve, and closes the following sunset, so that the world's Saturday and the Bible seventh day are not identical. Therefore to call the observers of the

Sabbath by "Saturdarians" is to use a term falsely. But Sunday-keepers say that they believe in Sunday laws; most of their laws read "Sunday;" they call their services Sunday services, and their schools on that day Sunday schools; and declare that they are working for Sunday laws, for "the American Sunday." Why then should "Sundarians" be considered an improper term or a "slur"? We never knew a Sunday observer to object to it. Why is it not as good as "Sunday-keepers," or Sunday-law people"? It is certainly much more convenient, shorter, and more easily written. Is it not right and proper? Is it not then perfectly proper, and perfectly right; and is not right the best "policy"?

THE Baptist *Ensign* of Minneapolis is quoted by the *Literary Digest* as saying, after referring to the different views of Christ's coming:—

It should be added that side by side with the expectation of Christ's coming this year the Seventh-day Adventists are planning for the extension of their peculiar views among the heathen! Further comment might spoil the force of that statement.

Now the *Ensign* knew, if it knew anything about that people and their views of prophecy at all, that Seventh-day Adventists were not, are not, expecting Christ's coming this year in the sense conveyed by the above words and what goes before. And if they do not know this, they had no right thus to speak. The language seems to imply a desire on the part of the writer to be witty at the expense of truth, else why the implied untruth? Better things could once be expected from a Baptist source. If we are wrong in our interpretation, we stand ready to apologize.

"APPLES OF GOLD."

THE above term is used in Prov. 25: 11, the Revised Version of which reads, "A word fitly spoken is like apples of gold in baskets of silver." That is, a word appropriately spoken, fitting to the occasion, is like beautiful golden fruit in baskets of silver filagree work. *Apples of Gold Library*, with the above text as its motto, is the name of a new serial publication issued by the Pacific Press Publishing Company, Oakland, Cal. It will be published monthly, of a size suitable to send in a No. 6 envelope. This is a publication which has been under consideration and in the embryotic stage for over a year, and it has now matured. Each number will be from four to sixteen pages, not exceeding the latter, suitable to slip into an envelope and send with a letter to those with whom we are corresponding. The nature of the matter printed in this library will be biblical, spiritual, and helpful in the Christian pilgrimage. The title of the first number is "Looking unto Jesus," written by that thoroughly evangelical Frenchman, Theodore Monod. It consists of 8 pp. and sells for 50 cents per hundred. The price of the *Library* is 10 cents a year. Address as above.

"BIBLE STUDENTS' LIBRARY."

WE have said little with reference to the above publication for some time; but it is still issued with its accustomed regularity. The numbers for this year are as follows:—

No. 101, for January, price 1 cent, 8 pp., entitled "The Rest That Remains," by E. J. Waggoner. It is a brief but helpful exposition of Heb. 4: 4-8.

No. 102, for February, is Sabbath School Lessons on the Coming of the Lord for the second quarter of 1893.

No. 103, for March, 24 pp., price 3 cents, "Shall Christians Be Members of Secret Societies," by Mrs. E. G. White. This tract should be widely circulated, as it contains important truth, pressed home by abundance of Scripture testimony.

No. 104, for April, 16 pp., price 2 cents, "Justified by Faith." This is a reprint of the excellent articles on Justification in the SIGNS a short time since. This number is most worthy of study, and is worth more than many elaborate theories.

No. 105, for May, 16 pp., price 2 cents, "The Way to Christ," by Mrs. E. G. White, a reprint of a publication first issued at the *Bible Echo* office in Australia. This is a helpful little tract.

No. 106, for June, is the Sabbath School Lessons on 1 Peter for Senior Divisions, for the present quarter of 1893.

No. 107, for July, 24 pp., price 3 cents, is an absolutely new edition of "Who Changed the Sabbath?" We are sure it will commend itself to our workers everywhere as more direct, concise, and complete on this question than the old edition. It is the same size as the old No. 19 of the *Library*, and will take its place. No. 19 will be discontinued.

No. 108 will be a small pamphlet on "Life, Its Source and Purpose," by Wm. Covert. It will present the nature of man and the life question from the positive and biblical side rather than the negative.

Other numbers will be announced as they are ready. The *Bible Students' Library* is at present, and has been for some time, undergoing revision, and a large number of the old tracts will be either discontinued, consolidated, or thoroughly revised, bringing them into harmony with the rapidly advancing work of God.

THE "CALIFORNIA COLD PROCESS."

THERE is more or less advertised at the present time the "California Cold Process," an acid preparation for preserving fruits. This we noticed in the SIGNS something like a year ago, and gave at that time the unprejudiced testimony of Prof. E. W. Hilgard, of the State University, as to the worth of the preparation. After speaking of a name by which it is called, "Compound Extract of Salyx," he says:—

The name of this "Compound Extract" is incautiously suggestive of salicylic acid. An examination of the sample fruit distributed by the canvassers accordingly shows, in the liquid around the fruit, one-third of one per cent of salicylic acid, which, of course, is well known to preserve fruit, as well as other vegetable and animal matter, but is better adapted to the preparation of show specimens than to preserve for human consumption. Doubtless there are persons who may for some time take such doses of the well-known preservative with impunity. There are others with whom its use would in a short time create very serious disorders of the digestion; and there are those whose digestion is stopped, point blank, when such "preserves" are eaten.

Anyone is at liberty to take his choice as to which of the above classes he considers himself as belonging, and may take his dose of medicine with his dessert, if he chooses. But should anyone desire to do so, it is quite unnecessary for him to pay the "Ohio Fruit Company" at the rate of \$8.00 a pound for what he can get at retail for \$1.50. Nor need he be alarmed about the fruit company's threat of prosecution. The use of salicylic acid (elsewhere forbidden by sanitary regulations) is guarded by no patent, and never has been; that of "Coffee C" sugar prescribed by the company certainly is not. All are therefore at liberty to sweeten their fruit according to taste, and to spice it with the antiseptic acid without asking leave of anybody.

In the *Vestnik Evropy*, a Russian paper published at Moscow, Prof. V. S. Soloviev makes a plea for the freedom of the conscience. He contrasts the orthodox or Russian Church, in which he believes, with the non-conformist sects, and notes the prosperity of the latter under persecution. The following words are worthy of consideration:—

There can be no doubt that the utility of persecution consists, not in the sufferings endured, but in the necessity of resisting the persecution with one's own spiritual strength. Not the persecution is beneficial, but the defense, not the external restrictions, but the internal freedom from legal patronage, which generally has a blighting effect on spiritual health. This utility, however, results still more surely from religious toleration and freedom of conscience, when each belief is obliged to defend itself in a free field. Such a condition is most advantageous for the truth, while any application of force in the interest of religious truth helps error by investing it with a dignity not belonging to it. . . . Life on our earth is a struggle, and the creed which is backed and imposed by force has no occasion to struggle—hence does not really live.

Our National Reformers may learn a profitable lesson in liberty from this member of the Orthodox Russian Church.

THE SIGNS OF THE TIMES

is a 16-page weekly Religious Journal, and will be furnished at the following

PRICES OF SUBSCRIPTION:

Single copy, one year, postpaid, - -	\$1.50
In clubs of 10 and over to one address, @	1.25
To foreign countries in Postal Union, (\$2)	8s

Address, SIGNS OF THE TIMES,

12th and Castro Sts., Oakland, Cal., U. S. A.