

Signs of the Times.

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

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M. C. WILCOX, EDITOR.

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Editorial.

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

"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." Such is God's love to us.

NOTE the fact that God's love is not transient passion, but abiding principle. It does not show itself in words alone, but in deeds. True it is that God has said in words from the beginning of the world that he loved man, but he has said it much louder in his wondrous works for the children of men, in the wise and beneficent law which he gave for man's conduct, in his long-suffering and tender mercy to man in sin and rebellion. He loved man, and his love was expressed in the doing.

BUT in all the early history of man God never said how much he loved man. The tenderest expressions which he could use, which man could understand, were used to show that he loved man; but when Jesus Christ his Son died upon the cross,—the symbol and climax of his sufferings for the race,—God then told man *how much* he loved him. It took the sacrifice of the Creator of the heavens and the earth, the only-begotten Son of God, to prove God's love. And to-day the death of Christ stands as a pledge of God's love to us; for if God so loved us that he "spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:32. And so he has; he has given us all things in giving Christ, "for it pleased the Father that in him [Christ] should all fullness dwell." This is God's love—love in principle, love in exercise, love in deed.

"We love Him," says an apostle, "because He first loved us." If God had not loved us we could never have loved him, nor anyone else save self; and self-love pure and simple is hatred of all things else. "Love is of God."

He who has love must obtain it from God. The actuating motive of God is love, for "God is love." He therefore who would have true love must be actuated by the same motive, ruled by the same spirit. So says the Scripture: "Everyone that loveth is born of God and knoweth God." But it is through the Spirit of God that we are born (John 3:3-5), and it is through the Spirit of God brought into our hearts by faith that the love of God is shed abroad within us (Rom. 5:5), and that love in us will not be fleeting passion but an abiding principle.

If we have the same Spirit which actuated God in giving his Son, which actuated the Son in giving himself, that same Spirit will actuate us in like manner. Love in God is manifest in deed; so it should be in us. "My little children, let us not love in word, neither in tongue; but in deed and in truth." That it is thus manifest is a proof that we are of God; for the apostle continues: "And hereby [that is, by the fact that our love moves us to deeds] we know that we are of the truth, and shall assure our hearts before him." 1 John 3:19, 20. Fruit bearing is the proof of the tree. Deeds are the proof of our love. And this fruit, these deeds, will be in harmony with the righteous requirements of God. Therefore the same apostle gives us the means of proving our love: (1) Everyone that loves God will also love the children of God; (2) that the proof that we love the children of God is the fact that we keep God's commandments; and (3) that the proof of our love to him, the only real expression of our love, is the keeping of God's commandments; "for this is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5:1-3. Reader, have you this love? If not why not?

JUDICIAL BLINDNESS.

THE decision of the Supreme Court of the United States, February 29, 1892, declaring this to be a "Christian nation," was delivered by Justice David J. Brewer. It was in the case of the Trinity Church *versus* the United States. The Trinity Church was prosecuted under the law "to prohibit the importation of foreigners and aliens under contract to perform labor," because the church had employed a rector in England. The case was tried in the Circuit Court, and Trinity Church was found guilty under the law. The case was appealed to the Supreme Court, and the decision was rendered that the case did not come within the jurisdiction of the law, because it

was not the intention of the law to exclude professional men, but only contract manual laborers.

The opinion of the court states that the makers of the law did not intend that it should cover such cases; that the title of the act referred to manual laborers; that the evil the law was designed to remedy showed that it was not designed to touch professional men, and that the circumstances surrounding the appeal to Congress, and the reports of the committee of each house, all concur in showing that the intent of the law was simply to stay the influx of cheap labor; and that, therefore, it did not apply to the employment of a rector by Trinity Church.

EVIL PRINCIPLES.

The above was sufficient, as the decision of the court indicates. Had the decision paused here it would only have added an ordinary item to the rapidly filling chapter of common history now making. But it did not. It passed beyond this to the field of religion and the State; and in his effort to show that the law did not apply to religious matters, and being ignorant of the true principles of religion, Justice Brewer became the agent through which the Christian religion was established by a judge-made law—as the religion of this nation. In this part of the decision is cited (1) the commission of Roman Catholic Ferdinand and Isabella to Columbus, which had for its object the establishment of the Catholic religion; (2) the colonial grant to Sir Walter Raleigh, which included the furtherance of the Church of England; (3) the charter of Virginia by James I., of which Justice Brewer says, "In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant;" (4) the compact of the pilgrims on the *Mayflower*, "for the advancement of the Christian faith;" (5) the fundamental orders of Connecticut which contemplated the maintenance of "the purity of the gospel" and "the discipline of the churches;" (6) the constitution of Massachusetts, which invests the Legislature with power "to require" "religious societies to make suitable provision . . . for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily;" (7) the constitution of Delaware of 1776, which required all officers, besides an oath of allegiance, to subscribe to the following declaration: "I, A. B., do profess faith in God the Father, and in Jesus Christ, his only Son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the Holy Scriptures of the

Old and New Testament to be given by divine inspiration."

The above and other documents are cited by Justice Brewer to prove that this is "a religious people," and that therefore "*no purpose of action against religion can be imputed to any legislation, State, or nation.*" But the simple fact is that the Roman Catholic *Christian* religion was in statute law *against* the religions of the Church of England and of the Puritans; the *Christian* religion of England was in statute law *against* that of the Puritans and Catholics, and the *Christian* religion of the Puritans was in statute law *against* all the others. Each of these religions knew liberty only for its own disciples; and it was to a greater or less degree opposed in its purpose, its laws, and in the enactment and enforcement of civil laws, to all other religions. Witness the persecutions instigated and carried on by each and all. Yet with these man-made theocratic declarations Justice Brewer places the Declaration of Independence, which declares the equality of all men in the matter of the "inalienable rights" "of life, liberty, and the pursuit of happiness," and the first amendment to the Constitution of the United States, which says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and then Mr. Brewer affirms:—

There is *no dissonance* in these declarations. There is a universal language pervading them, all having one meaning; they affirm and reaffirm that *this is a religious nation*. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people.

But he who is acquainted with the history of this country knows that the Declaration of Independence and the Constitution of the United States were designed to forever abolish in this land all class legislation, religious persecution and intolerance, which inhered in the documents cited. The Declaration of Independence and the Constitution were designed to establish a new order of things under which every soul should be free. But Justice Brewer says that these beacons of our liberty, which expressly declare against all State religions, are in perfect harmony with the intolerant laws of the worst persecutors that the world ever saw. Justice Brewer goes further than this. He cites certain court decisions which have been a disgrace to American jurisprudence, together with the customs common to many of the people, and declares:—

These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that *this is a Christian nation*.

The decision first declares that this is a religious people, and then affirms that this religion is Christian. Thus the Supreme Court, which indorsed Justice Brewer's opinion, did what Congress was forbidden to do by the Constitution,—established the Christian religion, or rather what the majority of people as represented in the government may be pleased to call the Christian religion. And this was contrary to the treaty of Tripoli, signed by Washington, part of the supreme law of the land, which declares that "this government is in no sense founded on the Christian religion."

It may be said that Judge Brewer and the Supreme Court did not design to establish a

religion, did not design to lay a foundation for persecution and intolerance. We will grant it, but that does not alter the facts in the case. The court did just those very things, whether it was intended or not; and it was in harmony with the decision of the court that Congress, a few months later, committed itself on the so-called "Christian sabbath," the Sunday, in the Sunday-closing proviso concerning the World's Fair. The decision of Judge Brewer has caused great rejoicing among National Reformers who believe in a theocracy in America, with themselves as the vicegerents of God. The argument has been advanced with cogency and effect that if "this is a Christian nation," and the Supreme Court has so decided, then the "Christian sabbath," or Sunday, ought to be enforced by law. The result will be widespread persecution.

SENTIMENTS OF PATRIOTISM.

On the Fourth of July Judge David J. Brewer made a patriotic speech on "Individual Liberty," at the *Independent's* celebration at Woodstock, Conn. In that address are some words worth reproducing. After saying that the ideal of human liberty as some fancied had not been reached, he among other things remarked:—

One step further must be taken before the ideal of human liberty is realized in this country, and that, if I may thus express it, is the actual and unquestioned independence of each individual.

The proposition that the many may rule the one is carried into the daily life of the nation in a practical way, to the extent that the individual is swallowed up in the mass; and the personal independence of every citizen, in all matters of contract and labor and life, is in danger of being destroyed.

The penalty which the nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

So long as any single man, the humblest and the weakest in the land, may not enter into business or engage in labor such as his means will permit and his inclination determine, just so long is personal liberty an unaccomplished fact.

Through the land the idea is growing that the individual is nothing, and that the organization, and then the State, is everything.

The great Master divided the powers and possibilities of our nature when he dethroned priests and prelates and bade each soul stand face to face alone with its God.

To these sentiments we say, *Amen and amen*. The chief thought in the mind of Mr. Brewer when he uttered them was the labor and socialistic troubles, but every principle is just as true and vastly more important in matters of religion; and we could not help thinking when we read them, What a blessing it would have been if Justice Brewer had put the principles of his patriotic address into his decision, and reserved the folly and wickedness of his decision, if they must needs have utterance, till his Fourth of July speech! Then the subversive principles would have done little harm, and now his patriotic speechifying will do little good; as it is, the Supreme Court decision of February 29, 1892, is a veritable Pandora's box of evils. It contains that which will ultimately develop into a religious tyranny, the worst of all tyrannies, and will compel many a faithful servant of God to either stultify conscience and submit to the lordship of an ecclesiastical organization dominating our law-making powers, or else to suffer per-

secution. The faithful, it need not be said, will suffer persecution.

The incipient evils of what is involved in the Supreme Court decision are seen in Tennessee and Maryland to-day, where men have not "personal independence" "in all matters of contract and labor and life," in the most personal of all relations, that of a man's duty to his family and his God. The commercial and trade combines and boycotts are bad, but the religious combines and boycotts are a thousand-fold worse. Would to God that every true patriot and Christian would shake off indifference and rouse to the peril which is upon us. The noble ship may be scuttled by her ill-instructed friends, but the lifeboat—Christ and his truth—will save all who desire salvation.

THE Pennsylvania Prohibitionists' Platform smacks more of National Reform sentiments than ever before; in fact, it is National Reform. Their platform starts out by "acknowledging Almighty God as the source of all true government and accepting the declaration of the Supreme Court of the United States that this is a Christian nation." They never knew it was a Christian nation before, it is to be presumed. But that is not strange; nobody else did, save a few learned ignoramuses who know not Christ. They admit the woman suffrage plank, suggest that public school funds shall not be used for sectarian purposes, and then declare that

the Sabbath must be preserved and protected as a day of rest by the due enforcement of present laws and the enactment of such other laws as may be necessary for the preservation of the same inviolate.

If this means anything, it means the most rigid regulation of religious observation of the sabbath, by which is meant Sunday. It is the religious term that is used, and it must be preserved "inviolable." None are exempted. Pennsylvania lost all mercy in this respect when the rule of the Quaker passed. There are probably honest Prohibitionists who are yet training with the party but who do not believe in religious legislation, and who, strange to say, do not believe that the party would commit itself to it. How far will the party have to go before these men believe? What more evidence do they need to know that the party is committed soul and body to religious legislation?

HE who has faith in God will worship and labor for him. This is true of every child of God. He not only will worship and labor, but he must labor. Here is a feature of Abraham's life. When he reached the plain of Moreh, he builded an altar to the Lord. When he removed from there to between Bethel and Ai he again builded an altar, and there "he *preacheth* in the name of Jehovah." (Young's translation.) See Gen. 12:7,8. He evidently pursued this course wherever he went. See also chapter 13:4, where Young renders, "And there doth Abraham preach in the name of Jehovah." His preaching was not without its results. When he left Haran for Canaan, he took with him, besides his relatives, "the souls that they had gotten in Haran," who left their idolatrous practices and joined themselves to the pilgrim, the friend of God. Those who are the children of faith will do even as did faithful Abraham.

Doctrinal.

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

WITHOUT GOD IN THE WORLD.

BY ELIZA H. MORTON.

Sad, oh, how sad that life must be
Anchored to earth;
Sad, though the lips and heart may seem
Careless with mirth!

Sad, for a grave athwart each path
Darkens the way.
Life is so short,—the morning bright,
Then evening gray.

Sad, just to live a fleeting hour
Suffering pain.
Loving? Perchance, with a wounded heart
Never again.

Sad as a lark with broken wing,
Mother bird flown,
So is the soul without its God,
Homesick, alone.

THE IMPORTANCE OF CHRIST'S COMING.

There is no one event of any more importance to mankind than the second coming of Christ. No subject is given more prominence in the New Testament. By those who claim to have calculated it, it is said to be referred to directly or indirectly on an average of every twenty-fifth verse throughout the New Testament, and yet how seldom is it preached upon at the present time in the great popular churches. Surely it ought not so to be when the Lord has given it such prominence in his inspired word. It was the comforting thought which he gave his disciples, who were sad at the prospect of his leaving, that he would "come again" and receive them unto himself, that they might be with him. John 14: 1-3. This also was one of the burdens of his wonderful prayer for all his people—that they might be with him where he was. John 17: 24. When he ascended and the sorrowing disciples stood gazing up into the ethereal blue at the fast-vanishing cloud of glory, the messengers of God cheered them with these words: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 9-11.

This was also the comfort offered by the apostle Paul to the Thessalonian brethren. He would not have them to be ignorant of those who were dead, who were asleep in Christ. They need not sorrow without hope:—

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 16-18.

Our Saviour also instructs the church who live when his coming is near that they may rejoice; for their redemption is drawing nigh. Luke 21: 28.

The foregoing scriptures reveal something of the importance of the second coming of Christ in the great scheme of redemption. What matters his death alone unless there be a resurrection? True, he purchased us by his death—by his precious blood; but what would that avail were it not for the resurrection? We would have a dead Christ, and the

preaching of the gospel would be vain, and faith therein would be vain. 1 Cor. 15: 12-17. But this resurrection is dependent upon Christ's coming. By his voice at his coming (*parousia*) the dead are raised. 1 Thess. 4: 15, 16; 1 Cor. 15: 51-55. Until that time, death holds the sleeping saints in its strong embrace; and were it not for that coming, they would utterly perish forever. Verse 18.

It is through the resurrection that the people of God of all past ages live. Jesus promised that he would raise them up at the last day and give them everlasting life. John 6: 40, 54. His coming is, therefore, *life* and not death to his people; and inasmuch as he makes that resurrection depend upon his second coming, that coming is necessary in order that the people of God may live eternally with him. The time of reward is, therefore, not at death, or between death and the resurrection, but at the resurrection when Christ comes (Matt. 16: 27), which coming has already been preceded by an investigative judgment to determine who are worthy of life and immortality. Rev. 22: 11, 12; Luke 20: 35. The righteous living are changed, made like Christ, and the dead are raised immortal. Phil. 3: 21; 1 Cor. 15: 51-53; 1 John 3: 1-3.

At the second coming of Christ his foes will be destroyed. That brightness and presence which prove joy and life to his people, will be despair and destruction to those who have rejected him. Their cry will be to hide them from the face of Him who sits upon the throne, and from the wrath of the Lamb. Rev. 6: 15-17. Says the apostle:—

"And to you who are troubled [by the wicked] rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence [face] of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe . . . in that day." 2 Thess. 1: 7-10.

And in another place, in speaking of the wicked who survive the seven last plagues, it is said, "And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of his mouth." Rev. 19: 21.

At the second advent, the kingdom of Christ will be set up, and he will begin his eternal reign. He sends back this promise to his people: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. Jesus now reigns on his Father's throne a kingly priest. Heb. 8: 1; Zech. 6: 12, 13. He will there reign till his people are redeemed from sin, and the judgment of God has condemned forever those who have rejected the great salvation. He then comes to execute judgment and begin his eternal reign. This is shown by the words of the apostle Paul: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his *kingdom*, preach the word." 2 Tim. 4: 1, 2. The judgment, the appearing, and the kingdom are associated together.

Christ is now in a far "country" (Luke 19: 10); but when he receives his kingdom (Dan. 7: 13, 14), and returns, it will be to enter upon his reign. In the words of Christ himself, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."

Matt. 25: 31. With his risen and immortalized saints he will ascend to the New Jerusalem, the capital city, the abode of Paradise once lost, and there begin his reign of judgment of one thousand years. Rev. 20: 4-6. Then will Jerusalem, which is above, "the mother of us all" (Gal. 4: 26), which has been desolate and mourning for her children (Isaiah 54), be comforted as they come home from every land, led by their Redeemer and King. At the end of the millennium the holy city will descend, the earth will be renewed, and Christ and his people will reign forever and ever. See Zech. 14: 1-11; Rev. 20: 7-15; 2 Peter 3: 12, 13; Rev. 21: 1-7; Dan. 7: 27.

It was to Christ's second coming to reward his people and take his kingdom that the dying, penitent thief looked forward. His request was not, Lord, remember me when thou goest to heaven, to thy Father's house; but it was, "Lord, remember me *when thou comest into thy kingdom*." Luke 23: 42. This will be at his second coming, as we have shown, when he will reward every man. Matt. 25: 31; 16: 27; Rev. 22: 11, 12. Will the faith of the thief be rewarded? Can the Man Jesus, dying at his side, forsaken by men, over whom the very heavens seem black with wrath,—can this Man fulfill this request? It was wonderful faith on the part of the malefactor to believe when all had forsaken. It was a wonderful answer which Jesus gave, solemnly asseverated before the scoffing multitude.

Looking upon the dying criminal, doubtless with a look of infinite pity and encouragement which thrilled his entire being and made his last moments the most joyous of his life, the dying Jesus answers: "Verily I say unto thee to-day"—I who am dying as thou art, I, seemingly so weak, but the heir of infinite power—I say unto thee *to-day*, when to all outward appearance I can do nothing, *to-day*, when even my own nation have rejected me and crucified me, when one of my own disciples betrayed me for a few pieces of silver, when another disciple denied me, when all forsook me and fled—*to-day*, when Heaven seems against me, and I am perishing as thou—even *to-day*, in this the hour of the powers of darkness, I declare "shalt thou be with me in Paradise," in the city of God, the capital of my kingdom.

Truly that coming of the Redeemer of the world is the blessed hope. In it and around it all the interests of the redeemed center and revolve. Let no follower of Christ be ashamed to herald to the world, "Christ is coming, coming to reign."

"The Lord is coming, let this be
The herald note of jubilee."

The nearness of his coming will be considered in our next.

A SOLEMN QUESTION.

If your probation should close this hour, would it be well with your soul? If you were told that in an hour your case would be forever decided, would it arouse consternation in your breast? Would you want to take back those hasty, impatient words that you spoke this morning? Would you tremble to think of the Judge finding you committing the act which you did last night, or are even now contemplating? If so, then you are in a dangerous condition, for you know not but this may be your last hour. There will come a last hour for you, and you have no warrant that it will be different from the present

How necessary, then, that we ever live in the light of God's countenance! What a blessing to the world such a life would be! "Blessed is that servant whom his Lord when he cometh shall find so doing."

THE OPERATIONS OF THE SPIRIT.

BY ELDER J. O. CORLISS.

THE bestowal of the Spirit upon man is to bring him in touch with heavenly influences, and so make him an ambassador of heaven—a representative of its divine government. This could not be without his having the counsel of God, and being clothed with the authority of his government. There was no other way for the accomplishment of this but for man to be in direct communication with God. This is accomplished by receiving constant supplies of divine power, which are the credentials of his authority. The glory of any government is the attitude maintained toward it by its subjects, especially by those who represent it in another land. The government of heaven being wholly spiritual, its representatives must also be spiritual in order to properly represent its reign; otherwise they might well be considered imposters.

This seems to be the idea set forth by the great apostle. "I give you to understand," he says, "that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. 12:3. The reason for this is plain to be seen. The Spirit is the representative of Christ, and if that Spirit dwells in a person, and through him speaks of Christ, it could not be possible to curse him, whose Spirit it is; for that would be a house divided against itself. Again, it would be impossible for a person, by the power of his carnal mind, which is the mind of Satan, to say that Christ is Lord; for then he would give the lie to the mind he possessed, and so antagonize the one who ruled in him, and whom his very acts testified was his Lord. This again would divide the house, to its total overthrow. The mind of Satan does not acknowledge Christ as Lord; hence when one does testify to that, it is because he has received the mind of Christ, and that can never be obtained except through the Spirit of Christ.

The Spirit of Christ is not, however, confined to one form of operation. Its manifestations are various, but always for the profit of the church. While the gifts may be diverse from one another, and their methods of ministering different, it is the same Lord operating in them all, through the power of his own Spirit. The gifts of the Spirit and their uses are dwelt upon at length in 1 Cor. 12. Commencing with verse 8 we read: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles [Gr. *dunamis*, power]; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Again in verse 28 we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles [power], then gifts of healings, helps, govern-

ments, diversities of tongues." It will be noticed that this last quotation simply shows the special work which the various gifts, before mentioned, will accomplish. It will be further noticed that this work, to be done by special endowment, is the thing that God set in the church, to become a part of its very life. To deprive the church of any part of this, is to take away so much of its power of life. With all these gone, the church may exist in name and form, but without vitality. The Spirit of God is the source of all life in the church, and when that has its abiding place in the church, its operations must be seen and felt there, as described in the chapter under consideration.

These gifts are not to be exercised, however, according to the desire of the members of the church. God bestows and operates them as he wills, that he may be glorified thereby rather than those through whom they operate. One might suppose his natural qualifications would specially adapt him to become the channel of certain spiritual manifestations. When this is the case, that person would be the last choice of the Lord for such a work; for God does not see as man does. He looks at the heart, while man looks at outward appearances; and the very fact that one should judge himself worthy of certain special supernatural endowments would prove that his heart was lifted up with pride in his own accomplishments.

Right in this connection there is another point worthy of consideration. It will be noticed that in the enumeration of the gifts, there are some of what would now be considered natural acquirements, classed with, and in fact made a part of, the miraculous endowments of the Spirit. Here the working of miracles and the gifts of healing are placed in the same list with administrative and executive ability. These are all considered as gifts of the Spirit, which are necessary to the church. And so they are. Christ is the embodiment of all wisdom and knowledge. Everything is in him. No one can have anything that he did not receive, not even a desire to do right. 1 Cor. 4:7. So while men do not always acknowledge the source of what they have, it is nevertheless true that everything comes from Him.

THE MILLENNIAL REIGN. NO. 4.

BY ELDER J. H. DURLAND.

Reigning with Christ.

WHILE Satan is roaming up and down in the desolate earth, and the wicked dead are unconscious of passing events, those that have been accounted worthy to have eternal life are reigning with Christ in the city of God. They are sitting on thrones of judgment. The apostle Paul speaks of this time when he says, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4:5. Daniel, in speaking of the time when the Ancient of Days came, says, "Judgment was given to the saints of the Most High." Dan. 7:22. John speaks of this judgment work also: "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20:4, 6. When the books were examined in the investigative judgment, it was decided who should have eternal life, or who

had been cleansed from all his sins.* The cases of the wicked are yet to be examined to ascertain the degree of punishment of each. They are to be judged according to their deeds. Their deeds will be reckoned according to the light they had, or might have had. When the books are opened, there will be present not only the angels that kept the record, but those from each generation that were saved by the gospel. "The saints shall judge the world," says Paul. 1 Cor. 6:2, 3. As they sit on the thrones with Christ, they judge the wicked, comparing their acts with the Bible, deciding every case according to the deeds done in the body. "Know ye not that we shall judge angels?" Yes, Satan's case, and those of the angels who rebelled with him, will be investigated. In this work the saints and Christ are reigning over Satan and the wicked. The Greek word from whence comes our word "reign," is defined as "possessing regal authority." Satan has claimed the authority over the saints. He even contended with Christ over the body of Moses. He claimed Moses as his prisoner. When Christ came to raise him from the dead, Satan disputed with him. See Jude 9. Now his regal authority is broken, and Christ and the redeemed ones can sit in judgment on his case.

During the thousand years the records of all the wicked are examined, and judgment is passed upon each one according to his deeds. During this time the wicked "shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:22. "The rest of the dead lived not again until the thousand years were finished." Rev. 20:5.

THE EXECUTION.

After the cases of the ungodly and the one who deceived them are examined, they must be called before the judgment throne and receive their sentence before they are punished. "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14, 15. This is the description of Jesus' return to the earth after the thousand years are finished:—

As he descends in terrific majesty, he bids the wicked dead arise to receive their doom. They come forth, a mighty host, numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death. Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A lifetime of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against him.—*Great Controversy*.

The prophet says: "The Lord my God shall come, and all the saints with thee." "And his feet shall stand in that day upon

*For further aid in the study of the judgment, see "The Sanctuary," published by the Pacific Press, Oakland, Cal.

the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." Zech. 14:5, 4. John speaks of this same time when he says, "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

As Christ and the city with the saints descend to the earth, there is a place purified and prepared for them called "a very great valley." When we consider that the city itself is three hundred and seventy-five miles square, we can see that a valley prepared for it must be a large place. As Satan sees this vast company descending, he begins to realize his final defeat. But as he sees all the wicked brought to life again, he takes courage and prepares for the last mighty struggle for the supremacy.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." Rev. 20:7, 8. Satan was bound in the beginning of the thousand years, and his followers taken away. At the close he is loosened, they are brought back, and he at once goes forth to call them to battle. He has seen the camp of the saints and the city of God, and hopes to marshal his hosts and take them captive. Even Gog and Magog, who had in past days oppressed God's people, are now called into service that they may receive the final doom pronounced upon them through the prophet. See Ezekiel 38 and 39.

How much time elapses before Satan makes the attack we do not know, but it is sufficient for him to gather them from the whole earth, and construct implements of warfare. The countless millions are marshaled under their great leader and advanced toward the city.

"And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20:9. Here they see the great white throne, and hear their sentence read from the books in which the records of their lives have been kept.

As soon as the books of record are opened, and the eye of Jesus looks upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart,—all appear as if written in letters of fire.—*Great Controversy*.

After hearing and seeing the records of their past lives, "fire comes down from heaven and devours them." Thus the great controversy between Christ and Satan closes. The fire from above that destroys Satan and his followers cleanses the earth from every stain of sin. Christ, the Saviour of his people, has destroyed Satan and all his work. The earth is melted with the fervent heat, and the works that are therein are burned up. 2 Peter 3:10. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13. God's plan will be carried out, and the original dominion will be restored to man. The saints will possess the king-

dom forever. Jesus will be their king, and the city which was their home during the thousand years, now becomes the capital of the new earth. Every tear will be wiped away, and all cause of sorrow removed. Then will the saints go in and out of the city throughout the endless ages of eternity.

Reader, which side of this great controversy are you now on? Have you enlisted with Jesus, the mighty warrior, who is sure to come out victorious? Or are you serving Satan, who is sure to be defeated? Jesus will give you victory every day, that you may have a pure character, and at last stand with him triumphant. May the Lord help us all to walk with him, and reign with him at last.

WAS THERE A NECESSITY FOR A CHANGE OF THE SABBATH?

BY ELDER WILLIAM COVERT.

In former articles we have shown that the Sabbath was given to be a memorial of creation. It has also been shown that since man became a subject of redemption, the Sabbath is also a reminder of God's power to sanctify and save him from sin.

As the Creator himself made the Sabbath to answer the purposes above specified, it must be admitted that it did answer those purposes. To deny this would be equivalent to saying that the Lord tried to do a thing but was not able. This would be charging God with weakness.

It will appear by further investigation that redemption was included in, and is of itself, creation. Says the apostle, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

According to the thought presented in the above scripture, conversion simply causes the one converted to be in harmony with that which was ordained in creation. Previously the apostle had taught that all that it is possible for man to be through redemption was decided upon before man was created. He says, "He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will." Eph. 1:4, 5. It is therefore quite clear that the Lord has not been taken by surprise with any difficulty associated with man. It is also seen that even the sacrifice of Christ for man's salvation was agreed upon before man was made. When therefore the Sabbath was given to be a memorial of the facts included in creation, it embodied facts which in themselves included redemption.

From these truths it is proved that redemption is neither less nor greater than creation. Neither is it different from it. It is folly then to talk about the necessity of having a different memorial from that given through creation in order that man might show his faith in redemption. Further, it is an impeachment of the wisdom of God to claim that an event which was understood and to meet which the plans were all laid in creation, should afterward transpire in such a manner as to make it necessary for Him that created to change the memorial which He had provided through creation for the celebration of all that that creation comprehended.

Having demonstrated from the word of God

that the Lord has given to man the Sabbath, we have in doing so proved that there is no necessity that man should give himself a sabbath.

Having also proved that there is in the Sabbath which God has given all that man claims should be in the sabbath that he has substituted, the necessity for a change is again shown to be wanting.

Again, as there is no scripture which demands that there should be such a change, but much can be found to the contrary, would it not be more reasonable for the man who claims to be directed by the Scriptures in other matters, to let them decide this subject also? It is claimed that the Lord made the change, and that he requires man to so regard it.

Yet at the same time it is admitted that the Scriptures nowhere tell man about the change. Notwithstanding this claim and admission, the same party will teach that the Scriptures reveal to man his whole duty.

May the writer kindly ask that reader of this article who observes the first day of the week, calling it either "the Sabbath" or "the Lord's day," if he does not at times wish he could find some scripture which tells him to do so? Could he not then keep it with better satisfaction to himself? Could he not then teach to his neighbors its obligation with more confidence?

"THE MORAL BASIS OF THE SABBATH."

THE *Central Baptist* (St. Louis) takes three columns to prove that there is a "moral basis" to the Sabbath. It does not need three lines to prove that there is a positively religious basis on which the Sabbath law and Sabbath observance rest, if men believe the Bible and are willing to obey. It is pitiful that Christian men have so long talked of "civil sabbaths," "rest days," etc., that they must now struggle to prove that morality is a factor in Sabbath keeping. The Sabbath rests wholly on a religious basis. Obedience to its demands, as God has set them forth, brings subordinate blessings. But you cannot begin with these subordinate results and attain the true idea of the Sabbath, nor its legitimate religious results. If the *Baptist* will obey the Bible, as Baptists profess to, it will not be compelled to write three columns to prove that there is a moral basis under the Sabbath. Of course there is none for Sunday; that is what ails the *Baptist*. No effort to steal Sinai and make it the basis of the semi-pagan Sunday has ever been successful, and that sort of theft is especially difficult for Baptists to accomplish.—*Evangel and Sabbath Outlook*.

WALKING with God is keeping step to the music of his word. We may indeed obey its precepts from cold sense of duty, but obedience lacking the element of loving fellowship with God is drudgery. A soldier may obey his captain's orders with mechanical precision, like a well-regulated machine, not even having a thrill of affection for his leader, but it should not be thus with sinners plucked from the fire by a loving hand, and saints preserved from fear by God's gracious purpose. "To obey is better than sacrifice," when obedience is the fruit of affection. "If ye love me," said Jesus, "keep my commandments." A loving heart obeying the Master will promote fellowship with him in gracious designs. And thus we walk together.—*The Defense*.

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.*

NOT AS I WILL.

BLINDFOLDED and alone I stand,
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfill,
"Not as I will."

Blindfolded and alone I wait.
Loss seems too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers on the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely as I go,—
That I am glad the good and ill
By changeless law are ordered still,
"Not as I will."

"Not as I will!" the sound grows sweet
Each time my lips the words repeat.
"Not as I will," the darkness feels
More safe than light when this thought steals
Like whispered voice to calm and bless
All unrest and all loneliness.
"Not as I will," because the One
Who loved us first and best has gone
Before us on the road, and still
For us must all his love fulfill—
"Not as we will."

—*Helen Hunt Jackson.*

YE DID IT UNTO ME.

BY MRS. E. G. WHITE.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."

God's people will be composed mostly of persons from the common walks of life. "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" One of the tokens of Christ's divine mission was, "The poor have the gospel preached unto them." Through our large cities there are many in lowly circumstances who are serving the Lord in singleness of heart, according to the best light which shines upon their pathway. They are hidden ones, for their life is hid with Christ in God. They have an humble opinion of their merits, and yet they love Jesus according to the knowledge they have of him, and put their trust in him as their personal Saviour. They have had no opportunity to understand the philosophy of theology, and are not wise in worldly wisdom; yet they know enough to love Jesus, and Jesus loves them. In humble ways they have done according to their ability what they could to bless others, and they will be surprised when the heavenly benediction is

spoken upon them by the Heavenly Master: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

Those to whom these blessed words are spoken are those who have cherished the principles and spirit of the character of Christ. They loved the Lord Jesus, and served him in the simplicity of true godliness. They were a blessing to all with whom they associated, although they knew but little of the theory and doctrine of theology. Even among the heathen there are those who cherish the spirit of kindness, who have given all the help within their power to the missionaries that have been sent them. They worship God ignorantly, and to many of them the message of light is never brought; yet they will not perish, for they will receive the blessing, because they have wrought the works of God. Many who have never heard the message of salvation are all ready to receive the light, and God designs that it shall go to them like clear rays of glory. They will hear the living messenger, who brings the living message, as he says: "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being."

How surprised and gladdened will be the hearts of the lowly among the nations, and among the heathen, to hear from the lips of the Saviour: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." They will answer, saying, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Christ identifies his interest with that of suffering humanity. Every kindly action, if it is simply the giving of the cup of cold water, if it is the best that can be given, will be remembered and rewarded. How glad will be the great heart of Infinite Love as his simple-hearted followers look up with surprise and joy at his words of approval, "Ye have done it unto me." But to those who have been self-centered, who have lived but to please and serve themselves, he will say: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave

me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Through life the class that are bidden depart from Christ have served and glorified themselves; and in their self-indulgence and self-pleasing it was impossible to form a character after Christ's likeness. They had the word of God, they may have even understood the theory of the truth, but they did not exercise themselves unto godliness. Satisfied in their sufficiency, their daily acts decided their own destiny, and they formed a character exactly contrary to the character of Christ. They failed to comprehend the value and significance of the infinite sacrifice made to save their souls. Had they responded to the great love that had been manifested for them, they would have been convinced of their own weakness and sinfulness, and would have loved God with the whole heart and their neighbors as themselves. But they did not desire an experience in wearing the yoke of Christ, and they cared not to carry his burden in willing service for the Master, and so failed to become collaborators with Christ. They excused themselves from all responsibility for Christ's sake. They were slothful servants, and misapplied their talents, and used their ability for the service of self and the world. While making a profession of godliness, their Christless lives misrepresented the character of their professed Lord. They refused everything of a spiritual nature, and would have nothing to do with that which required sacrifice and self-denial, and their souls were as destitute of the grace of Christ as were the hills of Gilboa of dew or rain.

"UNTO ALL THEM ALSO THAT LOVE HIS APPEARING."

BY ELDER G. D. BALLOU.

THIS is the crucial test of character for the last generation of men. The great apostle says that the crown of righteousness awaits not only himself, but "all them also that love his appearing." 2 Tim. 4:8. None others will receive it. Those who love the appearing of Jesus will do so because they have loved his word and longed to be stamped with his own divine character; and they will have been stamped with that divine character before they can welcome the divine glory of his presence. Those who have the hope of being like him and seeing him as he is when he comes will have purified their souls through obedience to the truth until Jesus' own purity rests upon them. 1 Peter 1:22; 1 John 3:2, 3.

It is to those who love him and keep his word that Jesus and the Father manifest their love by coming to the heart and abiding there. John 14:23. It was this divine power and presence working within that caused Paul to live the life he here lived by faith of the Son of God. Gal. 2:20. And the same divine Presence will work in the hearts of Paul's brethren now to prepare them for the reward

that awaits all "who love his appearing." Who to-day loves the appearing of Jesus? Some will hail him with hearts overflowing with joy. If Paul and Peter and John were here what would be the response of their hearts to the message, "Surely I come quickly"? What else could it be but, "Even so, come, Lord Jesus." Rev. 22: 20.

It is along this line that the division is to be drawn "between him that serveth God and him that serveth him not." In this we shall be able to discern between the righteous and the wicked.

As the struggling overcomer sees more of his own weakness, sees how helpless and hopeless his case is, in his own efforts, his soul will cry out with unutterable longings for more of Jesus; oh to have Christ formed within the hope of glory! And the Spirit of Jesus reigning in the hearts of his followers will welcome, yea, long, for his personal presence. Oh, to behold that Saviour who has died for us; so tenderly dealt with his erring creatures; so graciously forgiven their sins; so mightily strengthened us to overcome! Yea, hasten that glad day, dear Saviour, when we shall behold thy face in righteousness.

Grant's Pass, Or.

CLERICAL INFIDELITY.

FROM a letter from Prof. F. S. Hafford, a few days since, we present our readers with the following:—

A few days ago I heard a prominent city clergyman (not of this city) make some remarkable statements before his congregation at their Thursday evening prayer meeting. The one appointed to lead the meeting chose the subject of faith, and read the eleventh of Hebrews. He soon opened the meeting for testimony and called on the pastor to start the remarks.

The minister said in substance that when one began to talk about faith he was treading on quicksand. That there was not a minister in the city that dared to preach Bible faith! That he had tried to find a definition or reason for Paul's preaching it and he had concluded that "courage" was what he usually meant. That we never heard of Christ preaching faith! He did not need to, but Paul needed it to keep up his courage, implying that if he followed his reason he would go astray. That belief in Bible faith would revolutionize the life of the believer, and those who professed it would not be building fine houses and surrounding themselves with servants and all comforts and luxuries they could invent or imagine and then go to church once or twice a week and say they enjoyed religion. Christ did not live that way!

The foregoing statements created the sensation they were intended to produce. I think there were a hundred people present, and quite a number were prompt to argue the subject. The pastor, however, kept still till the storm was over and the meeting was ready to close, when he remarked pleasantly that he was like a man who preached a sermon on Sunday for which he had to spend the rest of the week apologizing; that he would call around and see them in their homes before the next meeting.

In the same city the ministers' union after due deliberation have agreed to reject parts of the Bible as uninspired. I did not hear just what parts were discarded, but learned that

the books of Moses, Job, and Daniel were among them. These were not to be quoted as authority or texts used to preach from. Many others were also in the proscribed list.

OUR COUNTRY, YES, WE HEAR THEE.

BY REV. J. E. RANKIN, D.D.

Our country, yes, we hear thee,
Thy stirring battle call,
For hostile hordes are near thee;
Thou need'st thy children all.
It is no time to dally,
To hesitate or doubt:
This is decision's valley:
Forward, with victor shout!

'Tis not the old-time battle,
With garments rolled in blood,
When death shots thickly rattle,
But bad confronting good,
But truth confronting error,
And right confronting wrong.
'Tis this awakens terror,
Sin is so great and strong.

For open doors, Thou'st heard us;
We have been praying long;
Now rise, O Lord, and gird us
To meet the coming throng!
Where God's own hand is leading,
We surely dare to go;
We need no voice of pleading,
We fear no overthrow.

—New York Observer.

"JACK-IN-THE-BOX."

BY W. N. GLENN.

WE have reached a point in the matter of foisting Sunday observance upon an unsuspecting public where Sunday looms up in almost everything that is presented in the way of reform. Whatever the pretense in the organization of modern reform, especially if the churches participate, at some stage of the movement the Sunday issue is sure to be sprung. It has become a kind of "Jack-in-the-box," ready on all occasions to be sprung the moment some enthusiast chooses to "press the button."

A marked illustration of this principle recently occurred in this city. A movement was set on foot which had for its object the calling of a Temperance Congress, and all the churches and temperance and religious societies in the county were invited to send delegates. A meeting was held and an executive committee appointed. At a subsequent meeting, at the request of some new delegates the acting chairman explained the object of the organization. In substance he stated that the object was to unite all the temperance forces in the county in a combined effort against the liquor traffic, and to call a Congress in which every phase of the question might be presented and discussed. Another gentleman, a leading spirit in the movement, also presented the subject in the same light. Up to this time there had been no intimation that the movement contemplated other action than a purely temperance or anti-liquor work.

Notwithstanding this quite general conception of the situation, almost the first business, after some ordinary routine matters had been disposed of, was to spring the Sunday "Jack-in-the-box." The executive committee being called upon for a report, the secretary stated that owing to a press of other matters the committee had not found time to take any definite action in regard to the work of the

organization; but they had voted an indorsement of certain resolutions of the Christian Endeavor Society calling for the Sunday closing of the proposed Midwinter Fair in San Francisco. Then the question of indorsing the action of the executive committee was brought before the meeting. Although even the secretary of the organization and two or three ministers stated that they did not like to vote on resolutions which they had not read (and there was not a copy at hand), the matter was by the majority deemed of too much importance to be allowed to go over till another meeting.

It was suggested by one delegate, and conceded by several others, that the subject of the resolutions was not within the scope of the object of the organization, and therefore not proper matter for consideration; but it was argued that Sunday observance and the temperance cause are so intimately connected as to be practically inseparable. Action was so strongly urged that some who were really opposed to the indorsement, on the ground of its irrelevancy to the ostensible purpose of the organization, seemed to feel the necessity of going with the majority lest they might appear as being opposed to the closing of the Midwinter Fair.

And thus it is that this counterfeit institution is held ready by its votaries to be impudently thrust into the front rank of every reform movement, as though the acknowledgment of its sacredness were the end of all reform, as though Christianity were summed up in Sunday observance.

Oakland, Cal.

"FULFILL."

BY ELDER G. T. WILSON.

Let Scripture Explain Itself.

THERE are some people who are very desirous, it seems, to make it appear that when Christ said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill," the word "fulfill" means to abolish, to bring to an end. Well, let us see if this is the sense in which the word "fulfill" is used in other places, and then we can determine whether it should be so understood here in Matt. 5: 17. And right here it may be well to say that those who claim that the law of God (the ten commandments) is abolished, have very little idea as to the absurdity of their position, or of the fact that they by it ignore the very gospel.

First, the gospel is the power of God unto salvation; but salvation from what? The only true answer to this question must be, Salvation from sin. But what is sin? The answer of the Scripture is, "Sin is the transgression of the law." 1 John 3: 4. "All unrighteousness is sin." 1 John 5: 17. Then the gospel is to save men from sin, from unrighteousness, from transgression of the law. But how do we obtain a knowledge of what sin is? God's word answers: "By the law is the knowledge of sin;" "I had not known sin, but by the law." Rom. 3: 20; 7: 7. Do we not want the gospel to continue its blessed work? It was said by the angel to Mary when our Saviour was born, "Thou shalt call his name Jesus, for he shall save his people from their sins." This precious Saviour "was bruised" on the cross "for our transgressions." Was it not truly said, "He hath made Him to be sin for us, who knew no sin; that we might

be made the righteousness of God in him." 2 Cor. 5:21.

To Jesus alone do we look for salvation from sin, and his righteousness is the only righteousness which will meet the demands of the broken law of God. Thus only can we be robed in Christ's righteousness, live by his power, sing of his salvation, and magnify his holy name all the day.

But how about the word "fulfill"?

That fulfill does not mean abolish can be clearly seen by reading a few other texts where the word is used. By substituting the word "abolish" for the word "fulfill" in a few of these texts, anyone can see how absurd it would be to say that Christ's fulfilling the law abolished it. The Saviour's words to John when he asked him to baptize him, help to illustrate the use of the word "fulfill." John at first refused to do it, but Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." Did Christ's fulfilling all righteousness abolish it, or bring it to an end?—No, indeed! For his righteousness still avails for us. In James 2:8 we read, "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." Who wants the word "fulfill" to mean "abolish" here? It is evidently used in the sense of "do," carry out in the life, perform its requirements. This can only be fulfilled by those who give their hearts to the Saviour and accept of his righteousness to meet the demands of the law which man has broken. Then only can man fulfill the royal law, and love his neighbor as himself. It is the Spirit of Christ which fills the believer's heart with holy love, and enables him to love both his Maker and his fellow creature. Rom. 5:5. The cross of Calvary is God's testimony to the holy and unchangeable character of his righteous law which man had broken, and the spotless life of Him who acted as man's Substitute, bearing his sin on the cruel cross until the hiding of his Father's face caused the dying Son of God to cry out in his utter loneliness and gloom, "My God, my God, why hast thou forsaken me?" All this was that we might taste the cup of salvation, yea, drink and live forever. Christ died for our sins, to uphold his Father's law. Rom. 3:31.

Every part of the law of God was a law of spiritual life in Christ, and when we are redeemed from its condemnation, we receive the Holy Spirit, and it at once begins to lead us to fulfill the law in our lives, while we keep our eyes fixed on Jesus, not on the law. Led by the Spirit, we are not under condemnation of the law; but its righteousness is fulfilled in us, who walk not after the flesh, but after the spirit. Rom. 8:3, 4.

All the righteous law of God is fulfilled by us when we love our neighbor as ourselves, because he who loves God will love his brother also. See Gal. 5:14; 1 John 4:19-21. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2. Surely this does not mean "abolish" the law of Christ. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Gal. 5:16. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The purity of heaven is repulsive to the carnal heart, which fulfills the desires of the flesh and of the mind unrenewed by divine grace; so we are not at all surprised when we see people whose wills are not submitted to

the will of God trying every way they can to put far from them that holy law, which represents to us the righteous character of God, for it condemns the carnal-minded man, and shows him he is lost without a Saviour, who alone can deliver him from the bondage of his own sins. It is very necessary that we submit to God, and then all that he requires will be a pleasure for us to fulfill. James 4:7.

How beautiful and harmonious the above texts appear when we let them stand as they are intended to mean, *to do, to perform, to fulfill, to carry out!* Prophecy may be fulfilled but once, and thereafter become a matter of past history; so may it be with the types and shadows of the law of sacrifices and ceremonial rites of the temple service, but God's holy law, which points out what sin is, and forms the golden rod with which he measures men's characters, does not end by being done once. Rev. 22:14.

It was fulfilled in the life of Christ, and is to be fulfilled in everyone in whom Christ dwells by his Holy Spirit at the present time. Rom. 8:1-4.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

Napier, New Zealand.

CONSTANCY.

BY I. E. KIMBALL.

ONE characteristic above all others is essential to the Christian; he must possess the quality of steadfastness and constancy. How very important this is some little realize. "Unstable as water, thou shalt not excel," said the patriarch to Reuben, his son. The instability of water is illustrated by James in these words: "He that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways."

We are not to be moved and turned about by varying circumstances and conditions. James again says, in connection with the above passage: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Faith does not at all permit of vacillations. All things are possible to him that believeth for all things, and takes hold upon them.

In contrast with the instability of water and of humanity, God is declared to be the "Rock of Ages." His word is enduring and permanent, unchangeable. So Christ was a stone, tried, precious, a stone upon which all must fall and be broken. The name Peter, from *petros*, given to Simon, signifies a stone, and after he was converted he bore out the character acceptably.

The intent of God is to make us all just like himself. "I have said ye are gods, and all of you are children of the Most High." That enduring, unchangeable, inflexible nature is to come into us, so God's life and character can be revealed in us. Then he may ever depend upon us. Varying moods spoil everything—yesterday all faith, to-day none; yes-

terday my light brightly shone, to-day my light is in darkness; yesterday I was led of God, to-day I accept Satan's leadership. Who cannot see how much injury this works to the cause of Christ?

One so affected by circumstances cannot be relied upon. Satan knows just how to turn him aside, and he will do it. God knows that he will allow himself thus to be turned about, so can place no dependence upon him.

It is the will of God to make our life his life, our word his word, our works his own. We must therefore be settled, fixed, and grounded as the Rock of Ages, that God may appear, revealing himself in us. A faith that becomes thus fixed is requited by the fullness of the Lord. Wisdom, strength, godliness, and life are the sure fruits.

But how much time we lose, and how much we suffer, when we have spasms of faith and spasms of faithlessness. When in faith, we do the works of God; when faithless, we drop back upon self. And whose works do we then do?

One neutralizes the other. Our life as Christians is almost a blank. The Lord must needs bring us over and over the same ground—no progress, no growth. We seem to be at a standstill. Why?—Because we have not perfected anything. We have not taken hold of his strength sufficiently to accomplish what he has already assigned us. Why should he give us more?—It would only discourage but in no way help us. When we take hold of his life and power in living faith, and perfect our way according to his testimony, then the way will be open for a more full revelation of himself to us.

Those who know themselves to be fitful and flighty, passionate, easily controlled by circumstances, who have but little control over themselves, should remember that through the strength of God, so freely given, they may lay self aside as a worn-out garment, and by using the Lord's strength with special eye to their weaknesses, they may make their weak points their strong ones, and so be fitted for responsibilities and every good work.

Jamaica, Vt.

VAIN WORSHIP.

BY M. E. STEWARD.

THE Jews thought they could release themselves from the observance of the strict letter of some of God's commandments. "God commanded, saying, Honor thy father and thy mother," but by formally dedicating their property to the cause of God, they persuaded themselves that they were not obliged to care for parents who were dependent upon them. Matt. 15:5.

They called this money "Corban" (Mark 7:11), *i. e.*, an oblation, meaning a bloodless offering or gift, dedicated to sacred uses. "It is true, father, mother, that by giving thee this, which I now present, thou mightest be profited by me; but I have gifted it to pious uses, and therefore at whatever cost to thee, I am not now at liberty to alienate any portion of it. To dedicate property to God is indeed lawful and laudable, but not at the expense of filial duty."—*Rev. David Brown.*

Christ set the matter right. See Matt. 15:3-9. He pronounced such religion of the "mouth" and "lips," "while their heart is far from Me." "But in vain," said he, "they

do worship me, teaching for doctrines the commandments of men."

Is there not a parallel in our days? If the Lord has specified a day for us to keep holy, has anyone a right to keep any other day for the Sabbath? What would the Saviour say to those who rest on the first day of the week, thinking they are thereby released from keeping the day which God sanctified and commanded? Gen. 2:2, 3; Ex. 20:8-11. Will not our Lord say to all who persist in so doing, "In vain they do worship me [it is neither acceptable to me, nor will it profit them], teaching for doctrines the commandments of men?"

Please read Isa. 1:10-20. Is there not reason to fear the prophet, if living now, would pronounce the same fearful utterances, divested of course of the peculiarities of Jewish worship?

THE SUNDAY BASIS.

THIS epidemic of Sunday legislation serves to show how ineffectual it all is. Sunday goes down in spite of gray-haired laws, and yet men clamor for laws to prevent the destruction of "our American sabbath." This favorite term, "American sabbath," shows how far the friends of Sunday have departed from biblical facts and principles, and how essentially weak the whole system of Sunday observance is. The public conscience is comatose, or dead, and yet men seem to think they can galvanize it into life. If there were any biblical basis for Sunday, and if its friends had spent one-half the time and money to arouse and strengthen religious conscience which they have spent to obtain help from Congress and State Legislatures, the cause of genuine Sabbath Reform would be much farther advanced than it is now.

The bottom truth is this: Religious men dare not appeal to the Bible, lest the despised "Saturday" come to the front and gain the victory. All right, brethren, go on. Call on Egypt for help. Become religious politicians. Rejoice in sharp "parliamentary practice," if it seems to give temporary advantage. Lean on "broken reeds." Build on the quicksands of political lowlands. Failure will come the sooner and be the greater. We prefer to trust the loving God and his everlasting law. We can read the fourth commandment without mental reservation or metaphysical deception. Can you?—*Evangel and Sabbath Outlook*.

LETTER boxes have been attached to the street cars in Huddersfield, England, and letters can be posted in these boxes as the cars are traversing the suburbs, the boxes being emptied by the post office employes on the arrival of the car at or near the central post office on each trip. If a person stops the car especially for the purpose of mailing a letter, a penny is collected by the conductor, and deposited in the fare box. This doubles the cost of sending the letter, but the advantage of an immediate special delivery is secured, and letters are greatly expedited by the scheme. The scheme is yet an experiment, but it is largely approved.—*Scientific American*.

If Satan be the father of our sins, our will is the mother, and sin is the cursed issue of both. He could not make our sin without ourselves. It was the charge of the apostle that we should not "give place to the devil."—*Hall*.

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*.

BEAUTIFUL.

BEAUTIFUL faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterances prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and with daily prayer.

Beautiful lives are those that bless—
Silver rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

—*Selected*.

HINTS ON TEACHING OBEDIENCE.

BY PROF. G. H. BELL.

OBEDIENCE implies more than mere submission. To obey truly is to comply cheerfully with the wishes of those who have a right to command. Real obedience springs from love and respect. A forced compliance may sometimes be necessary, but it is not obedience in the best sense.—not the obedience which the Bible contemplates.

Before the child can truly obey, he must see that the parent is far wiser than he, and that every requirement is made in love. This demands time and patience. How slow we ourselves are, as men and women, to learn the same great lesson with respect to our Heavenly Parent! From this we should learn forbearance.

In order to lay the foundation of proper obedience, we should cultivate in ourselves a purely unselfish character,—one that is uniformly kind and considerate. Children will soon learn to admire and honor such a character, and to have faith in a love thus manifested. True, the child does not in every respect inherit the nature of angels, and will at times show anger and insolence that must be stoutly resisted; but it is better to wait till his anger cools before crowding him to an issue. We should remember how God deals with us. Injudicious praise and overindulgence will puff up the child in his own estimation and cause him to show disrespect to others. It is not possible to teach such a child obedience until these wrong tendencies have been corrected. The too common practice of making the little one a plaything for the family, is very pernicious. Amuse it, but do not seek to make it an object of amusement to you, further than its own quiet happiness can give you enjoyment. Do not teach it to show off its smart tricks before company. Such a course will destroy that modest, retiring spirit which is the charm of childhood as well as of womanhood. A great writer has compared this process to rubbing the delicate bloom from grapes or plums; when once removed, it will never return. It gives the child

a haughty spirit, making him feel that others ought to yield to his wishes, not he to theirs.

By all means avoid positive commands till the child can fully understand that he ought to obey them. The legal right to command is vested in the parent, the teacher, or the public officer; but the moral right to control is based upon broader principles, pure motives, superior wisdom, and a reasonable certainty of benefiting those controlled. The mere assurance of words will never convince the child that you possess these qualifications; from infancy up, he must see in you the living embodiment of these principles. Only so far as he can see this, will he be able to render such obedience as God will require of him in maturer years, and thus the highest object of parental obedience be gained. True, the child must be restrained within certain limits (for the protection of others as well as for his own good), whether he admits the justice of the control or not.

In very young children who are inclined to be stubborn, the attention may often be innocently diverted until the evil mood has subsided. It should ever be borne in mind that the baser passions, as well as the affections, are strengthened by exercise. Thus we see that it is the part of wisdom to avoid calling into exercise the undesirable qualities of the child's nature, and to quiet them when once aroused. It is sad, indeed, to see parents provoke contests which they cannot carry through without injustice and cruelty. It is very seldom necessary to break down a noble spirit in order to teach it obedience. It is much better to soften the disposition, and bring it where conscience can do its legitimate work.—*Good Health*.

LEAVES FROM A DOCTOR'S JOURNAL.

THERE walked into my office one morning last week a fair-faced woman of about forty. Her hair was quite gray, her face pale, with heavy shadows beneath the eyes. She seated herself languidly, with the remark: "I hardly know a well woman among my acquaintances. Girls begin to fade at twenty-one, at forty are old women—a bundle of nerves, with backache, headache, neuralgia, sleeplessness, loss of appetite, or loss of power to digest food, which is worse. Mental disorders set in, and a woman who was noted for her sunny temperament at twenty, becomes irritable, fretful, peevish, cross—call it what you like, it is all the same. Her whole nature succumbs to the torturing demands of worn-out nerves. Now, doctor, tell me truly, is there any remedy, or must I go on in this way to the end of a wretched life?—for wretched it is, indeed. I have been to nearly every physician in the city. I'm better for a little while, and then I'm worse than before. I am discouraged. I have lost faith in doctors and their drugs, and yet I long to feel well once more, to be able to go out of an evening with my husband without a headache the next morning."

We have said "good-by" to our patient and sent her away with one tiny seed of courage in her heart, which may spring up and bear fruit a hundred-fold. And now, old journal, we will tell you how we talked to her.

Did you notice that over and over again she said: "Everything worries me; I worry from morning till night, and from night till morning—often in my sleep being conscious, or semi-conscious, of a troubled, perplexed, worried feeling"? Did you ask what she worries over? What does not worry her would be far more easily enumerated. If the children are well, she worries lest they will be sick. She is going to put the baby in short clothes next month, and she tells me she is so fearful lest he take cold that she is unhappy whenever she thinks of it. She worries over her house, over what she has in it, and over what she has not in it; over the gas bill, the

grocer's bill, the milkman's bill, the coal bill, the rent, and the water tax. The church socials and the prayer meetings are a great anxiety to her. She worries because there has been no revival in the church for the past two or three years.

"Is she a Christian?" you ask. Yes, she is, and a good one, too—her chief worry now being the church. You should think if she is a Christian, she should not worry. Very wisely and easily said, you self-righteous old journal. Didn't cost you much. Perhaps sometimes you will try to be sweet-spirited when every sound hurts you, every word causes pain, and the anticipated return of the children from school is a dread which you cannot control, even though you love them better than your own life. No; she cannot help it—at least, not all of it. She suffers constant self-reproach over her own forgetfulness. Her husband, who is a really kind man, knows little or nothing of how she feels. His look of surprise over the utterance of a cross word is misery for her the rest of the day. Her life is one unbroken coil of care, which she is forever winding and unwinding. The habit has grown, has settled upon her. The whole camel is within the tent, and yet she is sick, really sick. She began that with the worries, the reproaches, the fears she constantly heaps upon herself.

"O doctor, I am all wrong, and I must have help!"

"Mrs. H.," I said, did it ever occur to you that you try to do your part and God's part, too? Why not, moment by moment, simply do the next thing? Only so much is required of humanity. Don't you think the blessed Master is equal to his part? Why, yes, you do, of course; you have always thought that. Well, suppose you begin, and, for just a minute, act upon that supposition—nay, my friend, act upon that fact, for it is no supposition. With the daylight comes trooping into your mind every burden to be carried for the day. Lay them off quietly, casting all your care upon One who careth for you. Trust him, and see him bring it to pass. Keep ever present in your mind the Master. The habit of continued thought prayer will grow upon you. Let love and trust and faith grow until they possess you. Drop absolutely out of your mind thoughts about things which trouble you. You cannot do it? You can do it; you must do it. But remember, you are to do this a minute at a time.

"Let the care slide off. Do not assume the responsibilities which belong to God. You cannot keep your children. You cannot make a revival. You cannot force people to accept Christ. Let the blessed Master keep your little ones. Oh, do get the sweetness and peace which flow in like a river when 'little ones and cares' are given over to Christ! He never will fail you or your children, if you trust him. Yes, I know all about Dr. J.'s family of boys, but I don't know, and you don't know, whether the mother tried to do everything herself for those same children, or quietly trusted them to the Lord after she had done her part. Perhaps she did too much. Yes; perhaps she did too little. It is nothing to you. You are to trust. Did you know that God once said to the children of Israel, 'Your strength is to sit still'? He says the same to you. Again he says, 'He that believeth shall not make haste.' Take that word 'believeth' as it stands in the connection in that text, and think about it for twenty-four hours. You will breathe more easily in an hour; in two hours you will begin to smile; in three hours your heart will be full of heavenly melody, for Christ, the Living, will have come into his garden."

A look into her eyes, her tired eyes, revealed a new light. They were full of tears; but the troubled lines had nearly vanished; the Prince of Peace had even so soon begun his reign. She rose to go home, gave me her hand

at parting, did not speak, but the tender, clinging clasp moved my very heart with love and prayer and sympathy. I looked in her face with these words, "Let us go to the Lord Jesus Christ with all this just now in prayer."

"Oh, may we?" she said. "Will you pray with me—and here—right here—in the office?"

"And why not?" I replied. "We will make a scriptural closet of it while we talk to God."

Again I looked in her face as she passed out, and said in my heart, "She has been with Jesus."—*Advance.*

ABOUT TEMPER.

THE most pitiful sight that I can imagine is to see a man or woman growing old in a bad temper.

Temper, you know, is so largely a matter of habit, of self-training, that it is almost a crime for anybody who has reached the years of discretion, after a childhood of opportunities, to be ill tempered.

We frequently hear persons spoken of as good natured or ill natured, when it is not a matter of nature at all, but of the exercise, or the want, of self-restraint.

Many a man who was by nature ill tempered—quick, fiery, irascible—has recognized his weakness, and, by the exercise of a strong will, so softened and wrought upon his natural disposition as to acquire perfect control of his temper, thus making himself sweet and lovable in spite of his nature. Others who were naturally amiable have allowed every little tendency to irritability full sway, until ill temper has grown up and mastered their naturally sweet and tractable dispositions, thus rendering them overbearing, disagreeable, and hard to get along with.

Old age seems but to deepen and strengthen these tendencies. The individual who acquires self-command and exercises full control over his temper will find it easier to control as he grows older, and will grow sweeter and more lovable with every flying year. He who allows temper to gain the mastery will each year become more hopelessly its slave, until he finally spends all his waking hours in disagreeable speech and unhappy thought.

Make up your mind while young to master your temper, and you will find as you grow old that you have not only saved yourself many heartaches, but that you have kept yourself from making those about you unhappy.—*The Southland.*

A HAPPY HOME.

Who has not had the feelings of Mrs. A. E. Allen, when she wrote:—

"Backward, turn backward, O time in your flight,
Make me a child again just for to-night."

How often amid the hurry and toil of a busy life we look back to our childhood days as the happiest days of our life! When we feel the responsibilities of manhood and womanhood resting down upon us, we do wish, sometimes, that we might be a child again under mother's protecting care, enjoying the freedom and contentment we used to, with no thought of the cares and perplexities of life.

A well-disciplined Christian home is something to look back to as a green spot in one's life.

How often our dear old mother's smiling face is presented to us, and how often her prayers come up before us,—prayers for the little ones over whom God had given her charge! We remember those pleasant strolls through the woods to gather wild flowers, and those long winter evenings, when the family gathered round the hearthstone to relate the events of the day, to sometimes pop corn, and hear dear old father read the old family Bible or other books the children liked. Those scenes

appear to us as but yesterday. But now the family circle is broken; the children have all grown up and left home, to fight life's battles alone. We are separated from father and mother, sisters and brothers, and sometimes, when the day's work is done and the golden sun is setting behind the western hills, our thoughts turn back to those happy days, and, oh, how we desire that the family circle might meet again round the hearthstone at the old homestead!

That can never be; but the influence of that pleasant home and Christian mother will extend through all our lives, and we live and work with the hope of meeting her in heaven.

"Happy the home when God is there,
And love fills every breast;
When one their wish and one their prayer,
And one their heavenly rest."

—*M. E. Kern.*

SINGING AS AN AID TO HEALTH.

THE time will soon come when singing will be regarded as one of the great helps to physicians in lung diseases in the incipient state. Almost every branch of gymnastics is employed in one way or another by the doctors, but the simple and natural function of singing has not yet received its full meed of praise. In Italy, some years ago, statistics were taken which proved that the vocal artists were especially long lived and healthy, under normal circumstances, while of the brass instrumentalists it was discovered that consumption never claimed a victim among them.

Those who have a tendency toward consumption should take easy vocal exercises, no matter how thin and weak their voices may seem to be. They will find a result at times far surpassing any relief afforded by medicine. Vocal practice, in moderation, is the best system of general gymnastics that can be imagined, many muscles being brought into play that would scarcely be suspected of action in connection with so simple a matter as tone production. Therefore, apart from all art consideration, merely as a matter of health, one can earnestly say to the healthy, "Sing that you may become strong."—*The Echo.*

CARE OF THE EYES.

Avoid all sudden changes between light and darkness. Never begin to read, or write, or sew for several minutes after coming from darkness to a bright light. Never read by twilight or moonlight or on a very cloudy day. Never read or sew directly in front of the light of window or door. It is best to have the light fall from above, obliquely over the left shoulder. Never sleep so that on first awakening the eyes shall open on the light of a window. Do not use the eyesight by light so scant that it requires an effort to discriminate.—*National Educator.*

FICTION AND FACT.

THE fiction about drink is that it is a food. The fact about drink is that a gallon of ale contains less nourishment than a penny loaf; that a glass of wine contains less food than could be put on a threepenny piece; and that a glass of spirits contains as much nourishment and is about as satisfying as the bite of a mad dog.

How can this be true, when people feel so much strengthened and revived after taking a drink?—Because stimulation and excitement are mistaken for strength.

A spur or a whip will carry a horse to the top of a hill; but no one is insane enough to suppose the horse is really stronger for the whipping.

The fiction about drink is that it strength-

ens the body and enables it to endure additional fatigue.

The fact about drink is that it weakens the center of life and action, viz., the heart. A pint and a half of beer, or two glasses of wine, or one glass of spirits will cause the heart to beat 6,000 extra strokes in a day.

The fiction is that alcohol helps digestion.

The fact is that it causes indigestion and dyspepsia.

The fiction about drink is that it warms the body.

The fact about it is that it cools it, lowering the temperature, and rendering the body more susceptible to cold.—*G. Milton Smith.*

A CITY IN THE CLOUDS.

MANY stories have been written about mirages and delusions, says an exchange, but none have been more interesting and curious than that of the Silent City mirage, which makes its appearance near the Pacific glacier in Alaska. The discovery of this wonderful mirage was made by the Indians, who would tell of the city which was built in the clouds. The mirage can be seen in the early part of June from 5 to 6 p. m. It rises from the side of the Pacific glacier. It first appears like a heavy mist and soon becomes clearer, and one can distinctly see the specter city, well-defined streets and trees, tall spires, huge and odd-shaped buildings, which appear to be ancient mosques or cathedrals.

It is a city which would seem to contain at least 25,000 or 30,000 inhabitants. As yet no one has been able to identify it, although several have claimed to recognize the place. There is no city like it in Alaska, nor in any country about it for thousands of miles. Some claim it is a city in Russia, others say it is a city in England, but none can tell where it is. The mirage was given the name of "Silent City," as it appears to be one, like a dead city; there is nothing that would indicate it is inhabited.—*The Voice.*

WESTERN PLUCK.

A WESTERN newspaper started on its career under peculiar circumstances. The editor of the *Rocky Mountain Cyclone* thus opened the first article of the first issue of his paper: "We begin the publication of the *Rocky Mountain Cyclone* with some phew diphiculties in the way. The type phounder phrom whom we bought the outphit phor this printing orphis phailed to supply any ephs and cays, and it will be phour or phive weeks bephore we can get any." We have ordered the missing letters, and will have to wait until they come. We don't lique the loox ov this variety ov spelling any better than our readers, but mistax will happen in the best regulated ov phamilies, and iph the cees and exes and qus hold out we shall ceep (sound the c hard) the *Cyclone* whirling aphter a phashion till the sorts arrive. It is no joque to us; it is a serious aphair."—*The Morning Star.*

We must therefore begin, as we began in 1838, by moral suasion. We should begin by holding temperance meetings in every school-house, church, and summer grove in the land. People of this generation have no idea of the interest these meetings enlist. There are plenty of good speakers and of good singers in every large vicinity who will volunteer with enthusiasm. We have what we did not have from '38 to '48,—the great power and influence of cultivated women. These women will do what never has been done,—house to house work. They will drag the facts out of the liars of evil, and bring them to bear upon the immediate community, and thus make them intensely effective. A year or two of this work, and prohibition will come of itself, and it will come to stay as a power which can neither be evaded nor resisted.—*The Interior.*

Mission Fields.

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

BUILDING.

Souls are built as temples are—
Sunken deep, unseen, unknown,
Lies the sure foundation stone.
Then the courses, framed to bear,
Lift the cloisters pillared fair;
Last of all the airy spire,
Soaring heavenward, higher and higher,
Nearest sun and nearest star.

Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries.
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much;
Every careful, careless touch
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place;
Every hard thing lends a grace;
Every hand may make or mar.

—Selected.

COUNTRY AND PEOPLE OF ECUADOR.

BY HON. N. F. GRAVES.

ECUADOR is a republic of South America, lying under the equator. The United States of Colombia lies at the north, and Peru at the south. It was taken from the great American Free States, and organized by Simon Bolivar, the great liberator. The boundaries on the north as well as the south are not settled. The country claims two hundred and forty-eight thousand square miles, but nearly half of it is claimed by the adjoining States. The country is a unique one and is divided into seventeen provinces. The government is moulded after our own country in many respects. The executive is vested in a president and vice president, who are elected for four years. The Legislature is divided into two houses. None but Roman Catholics can vote or hold any office.

It is a very mountainous country. Three great mountain ranges extend north and south. These mountains form the most remarkable group of volcanoes in the world. There are fifteen points that are each more than twelve thousand feet high, and some are higher still. Many of these are active volcanoes. This country embraces every variety of climate. The coast and low grounds are very hot. The temperate regions are in the mountains six thousand to nine thousand feet above the sea, and the cold regions are about nine thousand feet. The cultivated land lies in the valleys of Quito and Ambolo. These valleys are from seven thousand to ten thousand feet high. In these fertile valleys may be cultivated all kinds of grain. There are small valleys at a lower level where all tropical vegetables and fruits are cultivated. The little valley of Chota is only about five thousand feet above the sea, and is one of the most fertile vales in the country.

The slopes of the Andes on both sides are covered with wild forests, that have hardly been explored. These forests and the parts

covered with snow compose the greater part of the country. The Incas formerly occupied many of these heights. The great causeways and temples, now in ruins, were constructed of free stone; when these structures were made is hid in the dim ages of the past. The vast amount of gold which they collected was chiefly from the beds of rivers.

The lower slopes of the mountains are frequented with wild animals. The tapir is one of the largest, and the jaguar the fiercest and most formidable animal of the New World. The jaguar, like the tiger of India, is powerful enough to carry away a bullock or a horse. These forests are filled with birds and serpents, and the rivers are filled with alligators, which are more dangerous than the wild animals. These vast forests of valuable timber, and the abundance of tropical fruits at the foot of the Andes, add very little to the wealth of the State, but only operate as a shelter and support of a few tribes of wild Indians, who roam uncontrolled over these vast forests.

The half-civilized Indians do all the work—cultivate the land, weave cotton cloth, make carpets which are finely colored and very serviceable. They manufacture some pottery, which is everywhere used.

These Indians are said to keep faith with each other. They say the Spaniards took all they had, and they think it right to take all they can from the Spaniards. The work is all done in the most primitive manner. They have no plows nor any labor-saving machine. They plant their seeds by making a hole in the ground. They thresh their grain by driving their oxen or horses over it.

Ecuador is an old country, and most of it is still a desert. It is rich but undeveloped. It is perhaps the richest in resources of all the South American republics, and yet the poorest and most backward of them all. It is often said that seventy-five per cent of children born of Indian mothers are illegitimate. There is a very good reason why they do not marry. The priests charge six dollars for each marriage, and it is very seldom that an Indian can raise that sum. They are very poor and live together without being married.

The Spaniards are generally very proud and very poor, but they are the governing class. They are polite, and offer you a graceful hospitality, and apparently welcome you with hearty kindness. The females of this class are noted for their beauty and are said to have the finest complexions of any in South America, with large and expressive dark eyes, and black and abundant hair. They are graceful, with small hands and feet. They mature early and fade quickly. They are said to be indolently superstitious, but faithful. They all wear the mantu, for in this country there is no bonnet or female hat. The hideous women, the descendants of the conquered Incas, wear no color but black, deeming that color most suitable for those who have lost all and have become mere beasts of burden. The brave spirits of their powerful ancestors seem to have been completely crushed out of them.

It was on the island of Puna, below the city of Guayaquil, that Pizarro, the conqueror, landed and made his first conquest. He found the Incas at war with each other. It is said it was the first war between the Incas. The Spaniards took side with one and easily conquered the other. The other Inca was soon conquered and made a prisoner. The last of the Incas offered to the Spaniards to fill his rooms with gold if they would relieve him, which Pizarro agreed to do. The Inca sent his miners all over the country to bring in gold. Pizarro, thinking the country was full of gold, wearied with waiting, had the Inca strangled. The miners, hearing of the death of their chief, buried the gold, and it is supposed that most of it is buried now.

Pizarro seized the Indian reserve, but he found that no persuasion, no threat, no tor-

ture could make them discover the buried gold.

Guayaquil is a city of about twenty-six thousand people, being the capital of Guayas province, on the west bank of the Guayas River, forty miles from its mouth. It is the chief port of Ecuador. Large ships can reach the city. There are no docks, and all ships anchor in the river a mile or more from the shore, and the freight is moved in barges.

The city lies low, with long rows of white houses with yellow tile roofs, large windows, and many piazzas. The city looks gay at a distance, but is dirty and in bad order when you enter. Many of the blocks have stores and shops on the first floors and dwellings above. Most of the churches have towers and look odd and oriental. There is a tramway along the river and in some of the streets. The city is the commercial seaport for Quito. The stores are filled with costly goods, but most of them are owned and run by Chinese. The people are generally indolent and will not work, and the Chinese are active and take most of the profit. I saw a company of natives trying to raise money to build a church. They had figures of the Virgin Mary borne on the shoulders of men. To those who gave, a blessing was pronounced by the priest, but a curse to those who did not give, but the priest promised the delinquents that if they gave afterward the curse would be removed and a blessing given. We cannot expect much morality under such teachers.

Every morning you see a long row of women on their way to the church, and everyone is followed by a small Indian boy or maid bearing a rug or strip of carpet upon which the worshipers kneel during the service. There are no seats in these churches, but the floor is marked off in small squares, which are rented, and there they kneel and worship.

These people appear gentle and polite, but they are all Roman Catholics, and allow no other kind of worship in public. There are no Christian missionaries here. A Bible reader was here a few years since, but he had to leave the field. It is often said that many of the people would be glad to hear the Gospel, but the priests will not allow it, and have the law on their side, and they never hesitate to make arrests. A medical missionary would be more likely to succeed than any other. Schools are in operation, and education is free and obligatory, but the schools are all Roman Catholic. The spiritual darkness is great. Some effort should be made to give them the light of life.—*Gospel in All Lands.*

OUTRAGES ON MISSIONARIES IN CHINA.

THE steamer which arrived at Victoria from China on the 25th of July brings news of the cruel massacre of two Swedish missionaries at Sung-Pu, by an infuriated mob. They were in the midst of a city of 25,000 people, who are noted for their hostility to foreigners and foreign religion, without any other friends than three Chinese servants who were Christians. These servants gave the missionaries warning that they were to be killed on the 18th day of the 5th moon (July 1), but they did not heed the warning. They merely notified the authorities of the threat, but no attention was paid to the notification. On the day mentioned the house was surrounded and assaulted with stones and clubs until the inmates climbed to the roof and attempted to escape. But they were pelted with stones until they finally jumped to the ground, and were beaten to death and left lying in the street for the dogs to eat. It is stated that the missionaries were of Bishop Taylor's party, recruited in Wisconsin six months ago.

The Shanghai *Mercury* hears from Hankow on good authority that during the past six months no less than three distinct and villainous attempts have been made by the natives

to set fire to the Italian convent, and that there is an uneasy anti-foreign undercurrent again making itself felt in the great tea port.

A cowardly outrage was perpetrated on an English Methodist missionary, the Rev. C. Bore, near Canton on June 15. He was going up the river in his boat in broad day, when pirates leaped aboard, and, presenting pistols at the heads of himself and his servants, robbed them of all their money.

Our Work and Workers.

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

SACRIFICE.

THE keynote of life's harmony is sacrifice.

Not twice, or thrice,
Beneath each sun will souls bow down
To lay the crown
Of will or time beneath strange feet,
But many times, that life's chords may be sweet.
Who sacrifices most
Drinks deepest life's rich strain, counting no cost,
But giving self on every side
Daily and hourly, sanctified
But in the giving.
Living
Is but the bearing, the enduring,
The clashing of hammer, the cutting,
The straining of the strings,
The growth of harmony's pure wings.
Life is the tuning time, complete
Alone when every chord is sweet
Through sacrifice. No untuned string
Can music bring;
No untried life
Has triumphed, having passed the strife.
True living
Is learning all about the giving.

—George Klinge.

IMITATE CHRIST.

WHAT, then, is it to be "a good preacher" in the highest sense of that talismanic phrase? This is our most anxious study, our most strenuous endeavor. First of all, midstmost of all, last of all, let me sum up the answer in a word: It is to be as nearly as possible *like Jesus Christ himself*. He was the model preacher; and he is the one great pattern in this as in every other department and particular of Christian character and conduct. This is eminently true for private members of his church, and preëminently the rule for his ministers.

We must study as well as emulate his example; yea, we must minutely and diligently scrutinize and analyze his whole career and behavior, in its every point and method, in order that we may fully understand and appreciate, and thus be prepared thoroughly and successfully to imitate them, so far as they are applicable to our own position and circumstances; and we should never forget that they are apposite, not only in general design, but in almost every particular, to all the varied situations and questions of his followers' lives, in whatever capacity or emergency they are called to act or to suffer. For he is the exemplar man, the masterpiece, and the perfect specimen of humanity itself, the second Adam, who fills even a more federal and universal place in the history and representation of the race than the first Adam did. Especially was he the fulfillment of all types of mediatorship between God and men to which the Christian minister falls heir; and still more particularly he was the one great Ambassador for saving human souls, for whose sake his deportment and words and spirit have been recorded as a guide and encouragement to his deputies for all time.

How did he preach? "Read, mark, learn, and inwardly digest" his modes and temper

and habits in this regard; then go to copy and practice them constantly, exactly, and faithfully, and you cannot fail of achieving, in your measure, his unparalleled results, or his extraordinary popularity. Crowds—especially of the common people, not unmingled, however, with a few of the rich, the learned, and the influential—hung upon his lips and clung to his footsteps, yea, followed him to the cross, to martyrdom, and to glory on high, as well as to virtue, to holiness, and to peace on earth; and as surely as human nature and the wants and woes of mankind are ever essentially the same, so certainly will mortals still flock to hear "the gracious words that proceed out of the mouth" of his humblest imitator and appointee.—*Prof. James Strong, LL.D.*

FIELD NOTES.

THE baptism of six converts at La Grange, Wisconsin, is reported by Elder I. Sanborn.

BROTHER H. W. COTTRELL reports the addition of nine to the membership of the church at Worcester, Mass.

WITHIN the past two weeks two new church edifices were dedicated in Nebraska, one at Beaver City and one at Shelton.

IN connection with meetings held in Girkin, Tenn., Elder H. W. Reed reports an addition of five adherents to the faith.

ELDER C. A. WASHBURN recently baptized eight souls at Massena, Iowa, on the occasion of the dedication of the new house of worship.

ELDER K. C. RUSSELL, who is holding tent meetings at Johnstown, Pa., reports an attendance beyond the seating accommodations of the tent.

ELDER D. C. HUNTER reports the baptism of four persons in tide water near Santa Cruz, Cal. One of the candidates was a sister 83 years of age.

ELDER F. M. ROBERTS recently visited Leesburg, Va., where he was encouraged by finding both the Baptist and Methodist Churches open to his use.

DR. J. E. CALDWELL speaks encouragingly of the prospects for work among the colored people of the South. He is stationed at Knoxville, Tenn.

ELDER J. W. BAGBY and Professor T. W. Hiddleston, of Walla Walla College, report the organization of a church of forty members at Union, in that State.

BROTHER C. A. HINTERLEITER, of Gettysburg, Pa., desires clean copies of the *SIGNS, Review*, or *American Sentinel* for missionary work. Send postpaid to his address.

THE Southern Division of the Australian tract society reports book sales by canvassers aggregating over \$3,500 during the month of March, and in April over \$2,000.

CLEAN copies of the *SIGNS, Sentinel, Youth's Instructor*, and *Our Little Friend* of 1893 will be used in missionary work if sent to Mrs. C. M. Davis, 2013 Division Street, Spokane, Wash.

F. A. HOPKINS, 529 Wall Street, Los Angeles, Cal., promises to use in missionary work clean copies of any of our denominational papers that may be sent postpaid to his address.

THE *American Sentinel* says that some zealous people threaten to burn the new Adventist Church being built at Ford's Store, Md. "One lady who makes a high profession in another church said she would furnish all the oil necessary to make sure work of it, or words to that effect. It is marvelous what some people will do in the interest of Christianity(?) and law(?)"

At Sharpsburg, Iowa, at the last quarterly meeting, twelve new members were added to the church. This greatly encouraged the little company, which was almost doubled by the accession.

ELDER W. M. HEALEY, who has been holding tent meetings at Sebastopol, Sonoma County, Cal., reports twenty-nine accessions to the faith, notwithstanding the extra efforts of the Methodists to discourage attendance of the people.

BROTHER J. A. DYE, writing about the tent work at Lodi, Cal., says: "Some ministers of other churches have attended and say, 'Yes, that was a good sermon, and it's Bible,' and then go and warn their people to stay away from the tent, as it is no place for them."

THE College View *Enterprise* gives a good report of the camp meeting at Crawford, Neb. The attendance was not large, but the meeting was very encouraging, especially in the spiritual upbuilding of the brethren in that vicinity. There were also sixteen persons baptized.

THE church in Washington City has purchased the house of worship formerly occupied by the Eastern Presbyterian Church, on Eighth Street, between F and G, Northeast. Services are conducted on the Sabbath and on Sunday evenings, by Elder J. O. Corliss.

A DEEP interest in the truth is reported at Church Hill, Md., where as many as 300 were in attendance at the tent on a recent Sunday evening. If this interest continues, the next thing we will hear will be arrests for Sunday labor. Of course there are plenty of people around there who labor on Sunday, but they have not yet been guilty of keeping the Sabbath of the Lord on the day previous to Sunday.

BROTHER O. J. OLESON, who went on a pioneer canvassing tour to the Faero Islands and Iceland, has been heard from. Arriving at Thorshaven, Faero Islands, he went to church the first Sunday, and on returning a man asked him if he was a canvasser. On being answered in the affirmative, the man asked if he could get for him a paper called the *Sanhedens Tidende*, and a large book entitled "Thoughts on Daniel and the Revelation." Of course Brother Oleson could get them both, which pleased the man very much, and convinced our brother that the Lord was in advance of him—as usual.

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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.

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J. H. KELLOGG, M. D.

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"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 VIII.—SUNDAY, AUGUST 20, 1893.

PAUL BEFORE FELIX.

[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 24: 10-25.

10. And when the governor had beckoned unto him to speak, Paul answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defense;

11. Seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem;

12. And neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city.

13. Neither can they prove to thee the things whereof they now accuse me.

14. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets;

15. Having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust.

16. Herein do I also exercise myself to have a conscience void of offense toward God and men alway.

17. Now after many years I came to bring alms to my nation, and offerings;

18. Amidst which they found me purified in the temple, with no crowd, nor yet with tumult;

19. But there were certain Jews from Asia—who ought to have been here before thee, and to make accusation, if they had ought against me.

20. Or else let these men themselves say what wrongdoing they found, when I stood before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.

22. But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter.

23. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

24. But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus.

25. And as he reasoned of righteousness, and temperance, and the judgment to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me.

Golden Text.—"Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13.

SUGGESTIVE QUESTIONS.

1. Mention the most important intervening events between this and the last lesson. Note 1.
2. How did Paul begin his speech? Verse 10.
3. What did he say that Felix could easily learn? Verse 11.
4. How did he answer their charges? Verse 12.
5. What had he to say of the charges which they brought against him? Verse 13. Note 2.
6. To what did he confess? Verse 14.
7. In what did he have hope? Verse 15.
8. How did he exercise himself in this hope? Verse 16. Note 3.
9. For what purpose did he come to Jerusalem? Verse 17. Note 4.
10. How did they find him in the temple? Verse 18.
11. Who did he say ought to have been there? Verses 18, 19.
12. What did he demand of the men who were there before him? Verse 20.
13. In what particular did he think they might charge him? Verse 21.
14. What did Felix do in the case? Verse 22. Note 5.
15. What kindness did he show Paul? Verse 23.
16. When was Paul again sent for? Verse 24. Note 6.
17. What did he preach, and how was Felix affected? Verse 25.
18. What precept of Paul was notably manifest in his own life? Golden text.

NOTES.

Intervening Events.—In our last lesson we left Paul on the steps of the Roman castle, about to speak unto the Jews. Acts 21:40. Following this he makes his defense to the Jews, which was simply

preaching Christ (22:1-21); the rising of the mob (verses 22, 23); his examination before the centurion, when his citizenship saved him a scourging (verses 24-30); his hearing before the Jewish council (23:1-6); his deliverance from their hands and from the conspiracy to kill him, and his conveyance by night under the direction of Lysias to Caesarea (verses 7-32); his reception by Felix (verses 33-35). Five days after the Jews came to prosecute Paul with a brilliant and eloquent lawyer, who with flattering words to Felix presented his charges against Paul of (1) sedition against the government, (2) heresy, (3) profaning the temple, which were confirmed by the Jews (verses 1-9), after which Paul again made his defense and preached the word. Caesarea, the Roman governor's residence, was 47 miles northwest of Jerusalem, on the Mediterranean. Here Cornelius had been converted, and here lived Philip. Nero was emperor of Rome. Felix was governor of Judea, A.D. 52-60. Agrippa was king of Trachonitis.

2. **Neither in the temple.**—Paul expressly denies the charge of stirring up tumult or raising trouble, and challenges them to prove it. He went to worship at the temple, hence not to profane it. The witnesses that charged him—the Asiatic Jews—should have been present. To the charge of heresy Paul claims to be a true Jew, believing all the prophets, and in the resurrection, which the prophets foretold.

3. **Exercise myself.**—That is, discipline myself in this faith and hope. See 1 Cor. 9: 27.

4. **Bringing alms.**—Those which Paul had collected for the disciples, and perhaps the poor who were not disciples. See Rom. 15: 25; 1 Cor. 16: 1, 2; 2 Cor. 8: 1-4; Gal. 2: 10.

5. **More exact knowledge concerning the Way.**—That is, Felix had seen so much of Christianity that he knew the charges of the Jews were false. He also wanted the testimony of Lysias, an impartial witness. He therefore delivered Paul to the centurion to keep safely, but not rigidly. Paul should have indulgence. Here he was kept for two years (see verse 27), that the rulers before whom he appeared might hear the word.

6. **Sent for Paul.**—Felix was formerly a slave, purchased by Antonia, the mother of the Emperor Claudius. He was a brilliant young man and was given his freedom. Felix gained renown in the army under Claudius, and was made procurator of Judea. He was "avaricious, cruel, and licentious, but withal a man of great talent and energy."—*Rev. Com.* Tacitus says that he had "the power of a tyrant and the temper of a slave." His wife, Drusilla, was the daughter of Herod Agrippa I., who died in such horrible torments (Acts 12: 23), and sister of the Agrippa of Acts 25. She had deserted her husband, Aziz, king of Hamath, to marry Felix. She and her son, the only fruit of this wicked union, were buried under the ashes of Vesuvius when Pompeii was overwhelmed. No wonder that the wretched sinner was terrified when Paul preached before him of righteousness, self-control, and judgment to come. But he drove away the fear and kept the sin.

LESSON VIII.—SABBATH, AUGUST 19, 1893.

SUFFERING FOR RIGHTEOUSNESS' SAKE. I PETER 3: 12-22.

REVIEW QUESTIONS.—(a) What instructions are given to the wife? (b) What to the husband? (c) How will such instruction if heeded affect their prayers? (d) What injunction to union is given? (e) What disposition should we manifest toward those who speak against us?

I. God's Care for His People.

Verses 12-14: "For the eyes of the Lord are upon the righteous, and his ears unto their supplication; but the face of the Lord is upon them that do evil. And who is he that will harm you, if ye be zealous of that which is good? But and if ye shall suffer for righteousness' sake, blessed are ye; and fear not their fear, neither be troubled."

1. What care has the Lord for the righteous? Note 1.
2. How does he regard the evil?
3. What question does the apostle ask? Note 2.
4. How should we regard suffering for righteousness' sake?
5. How should those things which cause fear in the world affect us?

II. Our Duty in Time of Trouble.

Verses 15-17: "But sanctify in your hearts Christ as Lord; being ready always to give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear; having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well doing than for evil doing."

1. In time of trouble what should be the exalted object in our hearts? Note 3.
2. What should we always be ready to do?
3. In what spirit should the answer be given?
4. What should be kept good? Note 4.
5. What effect would such a spirit have on those who do us evil?
6. If it is God's will that we suffer, for what should it be?

III. Christ's Sufferings for Us.

Verses 18-22: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is, eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him."

1. Who, though innocent, suffered for us?
2. Why did he thus suffer?
3. In what condition was he put to death? and how quickened?
4. To whom did he preach by his Spirit?
5. Through whom did he preach? Note 5.
6. At what time in the world's history did he preach?
7. How many were saved? and by what means?
8. What like figure is seen in our salvation? Note 6.
9. Through faith in what are we saved?
10. What assurance is given us that Christ is able to save us from all that can come upon us?

NOTES.

1. **The eyes of the Lord, etc.**—There is nothing which ought so to encourage the sincere Christian as the fact that God cares for the righteous; not the righteous in his own works, but those upon whom the Father sees his own righteousness, that which the believer has obtained by faith (Rom. 3: 22), the way in which Abraham obtained his (Rom. 4: 3). God hears their prayers, not only if they sin not, but if they are truly repentant of sin (1 John 2: 1, 2); for the Lord "delighteth in mercy" (Micah 7: 18), and takes pleasure in those that hope in his mercy (Ps. 147: 11). "The face of the Lord is upon them that do evil;" that is, those who cherish iniquity in their heart (Ps. 66: 18); such really endeavor to divide the heart between God and the cherished idol, and their prayer becomes an abomination (Prov. 28: 9).

2. **Who is he that will harm you, etc.**—In a general way this means that men will have no desire to harm those who are imitators of Christ, and under ordinary circumstances this has been true as promised (see Prov. 16: 7), but there are many exceptions to this general rule. But even though we suffer persecution for righteousness' sake, that will not work to our ultimate harm, though it causes present sufferings; for to them that love God all things work together for good; even in the greatest sufferings his followers are, through the love of God, more than conquerors. See Rom. 8: 28, 37. In the very sufferings then they may find happiness and rejoice. See also Matt. 5: 11, 12.

3. **Sanctify in your hearts, etc.**—It will be noticed that a part of verses 14 and 15 are almost identical with a part of Isa. 8: 12, 13. Peter reads: "Fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord." Isaiah reads: "Neither fear ye their fear, nor be in dread thereof. The Lord of hosts, him shall ye sanctify." Isaiah tells us in the next verse what the Lord will be to those who trust in him: "He shall be for a sanctuary," a safe and holy place; for in the time of trouble God will spread over us the pavilion of his power (Ps. 27: 5; 34: 7), and hide us under the shadow of his wings (Ps. 17: 8), in the secret place of his tabernacle (Ps. 27: 5). It will be seen by referring to Isa. 8: 9-20 that this scripture has special force in the last days, when men are fearing and dreading all sorts of evil, and are combining together for protection, and seeking unto those who have fa-

miliar spirits. In the fearful peril before us, when the wicked shall tremble over imaginary evils because they will not believe God, when the judgments of God will fall because of wickedness, the only safe shield will be the power of God's truth (Ps. 91:4), the only safe habitation, refuge in God (verse 9). And now and then, with God in our hearts as the only object of fear, trust, worship, and love, we may with meekness tell others of the blessed hope (Titus 2:13), the living hope (1 Peter 1:3), which like an anchor holds us and will hold us through all the coming storm (Heb. 6:19). Men may think to do God's servants evil, and destroy his message by destroying their lives or confining them in prison walls, but God will turn the evil for their good (Gen. 50:20; Rom. 8:28), and to the spread of his truth even as of old (Acts 28:30, 31; Phil. 1:12).

4. **A good conscience.**—A good conscience is a conscience "purged from dead works" (Heb. 9:14) by the blood of Christ (10:22), and held good by faith in Christ, by the word and Spirit of God (1 Tim. 1:19; 3:9). Compare with Titus 1:15, 16.

5. **He went and preached.**—The Spirit of Christ is given to every child of God (Rom. 8:9); and the gift of preaching is bestowed through it (1 Cor. 12:4); through that Spirit Christ has always ministered to the souls in the prison house of sin (Isa. 61:1; Ps. 51:12, 13). In the days of Noah that Spirit spoke through the patriarch (2 Peter 2:5), who by faith preached the message and saved his house (Heb. 11:7). The expression "which aforetime were disobedient" is parenthetical, the clause "when the long-suffering of God waited in the days of Noah," modifying "preached." That is, Christ by his Spirit strove with man (Gen. 6:3), and through Noah (2 Peter 2:5) preached to them during that time when the long-suffering of God waited. Those who lived then were shut up in the prison house of sin.

6. **After a true likeness.**—The margin reads, "in the antitype." We suggest the following explanation of this difficult passage. The chief statement of the sentence, upon which all the rest is dependent, is verse 18: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the Spirit." Verses 19 and 20 are composed of several clauses, all dependent upon the statement of verse 18, through the adjunct "in which." Verse 21 is also a relative clause dependent on verse 18. The important facts are that Christ died for our sins, and was raised for our justification by the power of the Spirit of God. See Rom. 4:25; 8:10, 11. It was by faith in those facts, already accomplished in the purpose of God, which were preached by the Spirit through Noah, that those who outrode the deluge were saved; and the ark in which they were saved from the waters above and below was a symbol of Christ and their faith in him. So also baptism is a figure or likeness of the death and resurrection of Christ from the dead. See Col. 2:12; Rom. 6:3-5. The believer's baptism shows his faith in the risen Saviour. It was not the ark that saved Noah and his family, but the power of the Spirit given through his faith in a Saviour died and risen, of which the ark was a symbol of Him who was to come. It is not baptism which saves us, but the power of the Spirit which raised him from the dead, given through faith, of which baptism is the symbol.

News and Notes.

FOR THE WEEK ENDING JULY 31.

RELIGIOUS.

—General Booth, the originator and chief commander of the Salvation Army, expects to visit the United States the coming autumn.

—The African M. E. Church of this city have inaugurated a new idea in the laying of church corner stones. They had the corner stone of a new church laid last Sunday, and the ceremony was conducted by the Salvation Army.

—At a meeting of the Presbyterian ministers of San Francisco last week, the question of the Sunday closing of the proposed Midwinter Fair was discussed. One minister declared that the time was ripe to prevent the opening, while the effort is being made to raise funds for the enterprise. But the president of the meeting, Rev. Joseph E. Scott, was candid enough to admit that the movement to close the Fair on Sunday would be indorsed by only a small minority of the community.

—The San Francisco Presbyterian ministers and the Alameda County Christian Endeavor Union are disputing as to who is entitled to the credit of first moving in the matter of the Sunday closing of the proposed Midwinter Fair.

—The fifty-sixth annual report of the Presbyterian Board of Foreign Missions shows the total receipts from all sources to be \$1,044,504, the deficit of \$54,254 carried from last year having been made good, and leaving a balance of \$1,858 in the treasury. The Woman's Society and boards raised \$329,889.

—A late Honolulu paper gives an account of a political preacher's troubles with his church at Lahaina. He persisted in preaching annexation to the United States, and the congregation by a large majority voted to eject him. The controversy grew so hot that violence was threatened, and officers of the law interfered to preserve the peace. At last accounts the church doors were nailed up.

—Mayor Des Jardenes has created something of a sensation by declaring that he could take no part in the reception of the officers and men of the Italian war ship, *Alma*, which was to have arrived there on the 30th inst. He says, being a good Roman Catholic, he can take no part whatever in the reception of the war ship of the country whose government is under the ban of the Vatican. The mayor is a Knight of the Holy Roman Empire and a most devout Catholic.

SECULAR.

—Vice President Stevenson visited Victoria, B. C., last week, and received a hearty welcome.

—A great Miners' Federation strike was inaugurated in England July 28. About 350,000 men are directly affected.

—A Paris dispatch announces that a panic prevails at Senegal, West Africa, where deaths from cholera average fifty per day.

—On the 15th inst. a meeting in the interest of silver coinage, which was being held in the Fifth Avenue Hotel, New York, was broken up by a mob.

—A sudden flooding of the Arkansas River at Pueblo, Colo., last week, caused a loss of property aggregating \$250,000, and seven persons were drowned.

—The statement is given out that the great Standard Oil Company monopoly has bought out the Rocky Mountain Oil Company for a consideration of \$1,000,000.

—There was an exciting run on the banks of Helena, Mont., last week. Two failed, one after paying out \$1,000,000 and the other after paying nearly \$500,000.

—At Canton, China, June 24, a government powder magazine exploded with terrible results. Several persons were killed, over 300 injured, and about 400 houses were destroyed.

—In consequence of the increased employment of Turkish women as schoolmistresses in the girls' schools, the Porte has decreed the formation of a normal school for girls in Constantinople.

—Advices from Dutch Guiana bring information of the existence of widespread insubordination among coolie contract laborers. On several estates overseers have already been killed in cold blood.

—The World's Fair was again opened last Sunday, in obedience to an injunction of the State preventing the closing of the gates on that day. Thus the Fair has become a kind of shuttle-cock between the courts.

—The distillers in the vicinity of Cincinnati are appealing to the government to extend for three months the revenue due on whisky in bond. The amount due on whisky in bond in that city is said to be \$8,000,000.

—The shipment of unemployed men from Denver, Colo., to Kansas City, Mo., is resented by the authorities of the latter city, who declare that they will not be allowed to disembark. The men are shipped free, in box cars.

—The French Academy, after a long discussion, has assented to the scheme for a reform in spelling. The principal new rules are for the suppression of the hyphen in compound words and making the uniform plurals with the letter s.

—The last China steamer brings news of the wrecking of the Russian war ship *Vibaz* on the Co-rean coast by a cyclone. The crew of 390 men were all saved, and there was hope of recovering the guns. The vessel was one of the best in the Russian service.

—Thousands of able-bodied men are being fed by charity at Denver, Colo.; many of them, well dressed and with tears, asserted that it was the first time in their lives that they had been obliged to accept charitable aid. The crowds of idle men in the city was Satan's opportunity to find something to do; so they broke into the jail, took out an Italian prisoner accused of murder, hung and shot him, and then dragged the dead body through the streets.

—The telegraph says that on the 30th inst. two new revolutions broke out in Argentine Republic. However, they are provincial in character, and not directed against the Federal Government.

—It is said there are now twenty-one law firms in the United States composed of husbands and wives, and there are about two hundred American women who practice law in the courts or manage legal publications.

—A disastrous forest fire is said to be carrying destruction through the cranberry bogs and farms of New Jersey, in the vicinity of Egg Harbor. The villages of Washington and Martha's Vineyard are reported to have been destroyed, and others seriously threatened.

—A dispatch of the 27th inst. from Rich Hill, Mo., says: "A general strike of all the miners in this district was inaugurated to-day. The men want the privilege of organizing themselves into unions, an increase of wages, and to aid their Kansas brethren. From 1,800 to 2,000 men are out."

—A late dispatch from Chattanooga, Tenn., says: "A plague of grasshoppers is sweeping down on the farms in the Tennessee valley, on the north side of the river. The grasshoppers, which are small and green, have covered the corn and clover fields by the millions, and crops have been stripped."

—Mail advices from Venezuela announce that a revolution has been started among the semi-civilized Indians in the territory of Alta Orinoco, where the Italian Governor, Señor Anseleti, appointed by General Chispa, has enslaved the Indians and forced them to work in the rubber forests for his private gain.

—The Marine Hospital at Washington has advices from its representative at Genoa, Italy, that cholera prevails in the provinces of Coni and Alessandria. And it is reported by way of London that although the newspapers of Rome and Naples are silent on the subject, it is well known that cholera exists in several places. Pilgrimages are prohibited and troops enforce the prohibition.

—Poor little Siam has been obliged to yield to France, and give up the desired territory. She depended for assistance upon England, but the latter failed at the critical moment to render the expected help. So the prospect for war, which seemed so imminent for a few days last week, is over and another weak government has been humiliated by a strong one—which is the way of the world.

—The emperor of Germany, who by the way is Queen Victoria's grandson, is reported to have recently expressed the opinion that England is not strong enough to assert herself against any European power or against the United States, and that if ever she is brought into conflict with any of these nations the belief in her formidable strength and her reputation as queen of the seas will burst like a soap bubble.

—Crime is on the increase, and the insane attempts to lessen its effects by the administration of mob law, in various parts of the country, only add intensity to its fearful ravages. In many instances the demoniacal spirit is, if possible, more manifest in the punishment than in the original crime,—to say nothing of the terrible fact that innocent parties are sometimes the victims of a mad rush for imaginary justice.

—In the House of Commons, the real representative body of "Christian England," there was a general hand-to-hand fight between factions on the night of the 27th inst., caused by a ruling of a committee chairman closing the debate on certain sections of the Irish Home Rule Bill. When order had been restored the remaining clauses of the bill were reported to the House and passed. It will now go to the House of Lords, where its defeat is confidently predicted.

—Terrible accounts of the distress prevailing in Shansi, China, because of the famine have been brought to Ningpo by a man who arrived there July 10. He had two girls, aged respectively 16 and 17 years, whom he said he had bought at Chang Ka-Kao, Shansi, for ten strings of copper cash each. The people of the distressed province are dying in thousands. The flesh of the arms and thighs of the poor wretches who sink down with exhaustion are frequently cut off by those who have still the strength to do so, and eaten.

—A recent attempt of Hawaiian officers to remove a settlement of lepers from Kalalau Valley, on Kauai Island, to the regular leper colony resulted disastrously. First a deputy sheriff with some assistants attempted to effect the removal. The lepers resisted and the deputy sheriff was killed. Then a company of soldiers went to the scene of the trouble, and while most of the lepers surrendered, Koolau, who had killed the officer, took refuge in the mountains with his wife and child, and refused to surrender. An attempt to dislodge him resulted in the death of three soldiers. At last accounts the desperado was still at large, and the affair has caused great excitement throughout the country, and is said to be adding fuel to the political animosities and race prejudices already prevalent.

Signs of the Times

OAKLAND, CAL., MONDAY, JULY 31, 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.

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READ the constantly increasing items of interest in our "Field Notes." The work is onward; the message is the Lord's; its ultimate triumph lies just before.

If the great majority of the people of the United States have such a regard for Sunday, why not give them the privilege of showing their regard without a Sunday law? Why compel them to do what they desire to do?

If Sunday is a "Christian" institution and should therefore be enforced by law in this "Christian" land, why not enforce every other Christian institution, such as baptism and the Lord's Supper? Would not consistency demand just such a course?

It is an interesting fact that of all the names given to officers or to presbyters in the early church, the New Testament never calls them priests. The name priests is applied to the members of the church, but not to its officers. See 1 Peter 2:9; Rev. 1:6. Canon Farrar says truly: "The claim of priestcraft robs Christians of the most estimable privileges of freedom, which Christ purchased for them with his own blood. It is bringing back [in the English Church] the deadliest virus of Romish error, and thrusting a class and a caste between the soul and its free, unimpeded access to God."

"A MORAL VICTORY."

Says the *Advance* over the recent decision of the World's Fair Directory to close on Sunday:—

Thanks be to God! A great moral victory for the nation and for the world! Not in our way, but in his own way, did it come to pass. Nothing could be more appropriate than that special thanksgiving service over the result be held in every Christian church in the land. The Sabbath rest day, as never before on so large a scale and in a manner so conspicuous to all the world, has been vindicated. The influence of it will be far reaching and world-wide. Our World's Columbian Exposition has at length made one exhibit of supreme significance.

Where is the "moral" of it? The "Christians" of the country, by a most unchristian method, the boycott, and by closing their exhibits on Sunday, so that much could not be seen, so reduced the gate receipts that it did not pay to keep it open, and

the directors closed, and this is the "moral victory"! And is it God's way? Were the advised boycotts, the falsifying of petitions, the prayers and predictions of plague and pestilence, thus working on the fears of the superstitious, the appeal to arms, and the use of force so far as it could be employed, by the Sunday-law people, together with the high rates of railways and the full admission price for a half show, till the attendance did not pay expenses—was this the "moral victory"? Is this "His way"? "The Sabbath rest day" of God is not connected with the matter, only as it is lost sight of by the elevation of "the venerable day of the sun," a usurper in the church. It is apparently drowned in the clamor, even as was the gospel when the heathen of Ephesus shouted for two hours, without knowing why or wherefore, "Great is Diana of the Ephesians." Yes, the influence will be far reaching. It is the biggest boom that the Sunday ever had since the days of the heathen emperor Constantine. And this is in harmony with the prophecy which declares that all that dwell on the earth shall worship the beast and receive of his mark whose names are not written in the Lamb's book of life. See Revelation 13. The "exhibit of supreme importance" is America, the once "land of the free," at the feet of a religious hierarchy. The "thanksgiving day" over such an event should be a day of fasting and prayer by all true patriots. A "moral victory," forsooth!

OUR MESSAGE AND WORK.

We very frequently receive long communications from different persons in various parts of the country asking us to print articles of varied merit and theory against the seventh-day Sabbath, and generally in favor of Sunday. Sometimes, if it seems best to us for our readers, we print the entire communication, as we did that of Mr. Walker's, in No. 31 of this present volume; sometimes we print extracts; sometimes we reply by mail; and sometimes we pay no attention to the matter. In thus doing we aim to deal fairly and courteously with all. Yet because a more or less extended argument is not printed correspondents often complain that we do not treat them fairly because we have not printed their entire communication; that we are not willing that our readers should have both sides of the Sabbath question, etc., etc. Now the facts of the matter are simply these:—

1. "We have not followed cunningly devised fables" in making known to the world the Sabbath of the Lord, the seventh day. It is supported by the positive testimony of Scripture, in terms so clear and express that thousands have been constrained to break all former associations, dear as the apple of the eye, and turn to the observance of the Sabbath of the Lord.

2. We are few in number compared with the rest of Christendom, and our publications are altogether too few to proclaim the truth. We have not space or time to publish what we are assured from God's word is error. And even though we could afford the space, it would not be right to use the Lord's funds for that purpose.

3. The "other side" of the Sabbath question to us is the side of error. Surely our readers have heard and do hear that side continually. The thousands of pulpits in our land, the hundreds of religious periodicals, are nearly all enlisted against the seventh-day Sabbath and are endeavoring to convince in every known way that Sunday is the Sabbath of the Lord, from the golden silence of some all the way through the maze of mutually contradictory and destructive arguments to the bigot's appeal to law, the arrest, the fine, the jail, and the chain-gang. Certainly our readers have every opportunity to know "the other side." In fact thousands of those who now observe the seventh-day Sabbath have desired with all their hearts to have proved to them that Sunday was the Sabbath, and failed to find the proof. What to some may be considered new and wonderful "evidence" in behalf of Sunday and against the Sabbath is, in nearly all cases, hundreds of years old, and is evidence that invariably recoils upon the Sunday, while the rock of truth is not affected thereby. We are giving to the world the message of the Living God, the everlasting gospel.

We are not uncertain; God does not wish his servants to be. We do not say we know all the truth, for to know all the truth would be to know all of God; but we know that the word of truth authorizes, supports, and defends the Sabbath of the Lord, the memorial of creation and sign of redemption, the three-fold pledge of God's wisdom, power, and love. And to that, to the blessings connected therewith, we invite all. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

OUR QUESTION CORNER.

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries on scriptural topics or moral questions as may be sent us. Questions which minister strife to no profit to our readers will not be answered here. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. The questions will be numbered continuously.]

101. LUKE 23:43.

Will you please explain Luke 23:43, what our Saviour meant when he said to the thief on the cross, "Verily I say unto thee to-day shalt thou be with me in Paradise"? M. F. B.

See the article in another column entitled "The Importance of Christ's Second Coming." Our correspondent says that she does not believe that the thief is with Christ now, for the dead in Christ will Christ raise when he comes. Certain it is that Jesus did not go to Paradise on that day; for (1) Paradise is where the tree of life is (Rev. 2:7), and the tree of life is "fast by the throne of God" (Rev. 22:1, 2); and (2) Jesus said the *third* day after his crucifixion, "Touch me not; for I am not yet ascended to my Father" (John 20:17). He therefore did not go to Paradise on the day of his crucifixion. For the meaning of the thief's prayer, and the promise of the Saviour, see the last part of the article referred to above.

102. THE TURK.

Do you understand that the Turk must have Constantinople before the seven last plagues are poured out? Please harmonize Dan. 11:45 with Rev. 16:12. R. D. C.

The Turk has Constantinople now. Just how long he will keep it before Russia, or England, or some other power, seizes it we do not know. Dan. 11:45 and Rev. 16:12 are in perfect harmony already, tuned by the same divine spirit. We cannot undertake to harmonize the various conflicting views concerning them.

103. NAHUM'S CHARIOTS.

Does Nahum 2:3-6 refer to the cars and railroads? Does it not apply to the destruction of Nineveh? R. D. C.

Many persons think that the prophecy applies to railroad cars and railways, but we see nothing in the prophecy which may not all be applied to the destruction of Nineveh. We certainly know that some of the particulars of the prophecy are rather incongruous and forced when applied to railways and railroad cars in the Old World.

IMPORTANT APPOINTMENTS.

BY ELDER N. C. McCURE.

Northern California Camp Meeting.

THE Northern California camp meeting will be held at Eureka, Humboldt Co., commencing Thursday night, August 17, lasting till the 27th inclusive. All who wish tents who have not already ordered will please do so at once through the elders of the churches. It is expected that Elders M. C. and F. M. Wilcox, J. H. Morrison, and the writer, also Dr. Sanderson, from the Health Retreat, will be in attendance. It is earnestly desired that all our friends throughout that part of the Conference will be present.

Dedication Services.

The dedication of the new church at Pasadena will take place Sunday, September 17.

Southern California Camp Meeting.

This important meeting will be held at Santa Ana, Orange Co., September 21 to October 1. It is expected that the attendance will be large, and it is desired that ample accommodations be made in season, so all who desire tents will please send in their orders at once, through the elders of the church to which you belong, or address Elder N. C. McCure, 1591 Telegraph Avenue, Oakland, as we do not want to ship tents unless they are ordered.