

Signs of the Times.

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

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Signs of the Times

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M. C. WILCOX, EDITOR.

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Editorial.

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

"AND thou shalt call his name Jesus; for he shall save his people from their sins." Christ came to save us *from* sin and not *in* sin. God's love could not permit us to *perish* in sin, and his purity and righteousness could not *save* us in sin. He therefore saves his people not only from the penalty of sin,—eternal death,—but from sin itself. In this his great love and infinite power are manifest.

EVERY victory strengthens the soul for future conquests. The impatient word unuttered, the uncharitable thought repressed, the evil impulse held in check, the impure suggestion banished from the mind,—such victories, though seemingly small in their scope and importance, fit the soul for greater triumphs, and enable it to stand amid the great crises of life, even as the oak in storm and tempest.

"AND He rested on the seventh day from all his work which He had made." The nature of God, immortal and infinite as he is, can know nothing of physical weariness. Hence God's rest was a spiritual rest, and his refreshing in consequence was a spiritual refreshing. This, then, is the primary reason why the Sabbath was given to man, that he in it might find spiritual rest. But man is so constituted physically that physical rest is necessary to the highest attainment of spiritual rest, hence in God's order both physical rest is obtained at night, and also in the refreshing obtained from the Sabbath rest. The physical rest is material, and embraces in its scope the whole animal kingdom. Not so, however, with the spiritual rest. It only can be obtained by those possessing spiritual natures, those in whom dwells the Spirit of Christ and the word of righteousness. Then it is only those created in the image of God anew in Christ Jesus who can obtain from God's holy rest day the fullness of blessing in

the spiritual refreshing it is designed to give. Christ in the Sabbath and Christ in us will bring into the holy day a heavenly union and a spiritual communion of which the world could never know. Only in realizing and experiencing this blessed relationship can we truly exclaim with David, "O, how love I thy law!" Then will the Sabbath be indeed "a delight, the holy of the Lord and honorable."

THE truth of doctrine is not measured by its following in the world nor by its popularity among men. The test of its genuineness is its correspondence with God, its harmony with the principles of truth and righteousness. A doctrine may be scouted by the wisdom of this world—indeed this has ever been the reception met by God's truth—but the Infinite Word may hold that doctrine as a part and parcel of its sacred self. The word of God is the test of every doctrine. It is the test of every word and work, the gauge of every character; characters wrought by its instructions here will stand the test of the hereafter. All others will be found wanting in the final test.

WE CANNOT TEAR IT OUT.

THE *Cottage Pulpit* is a brave little paper, published at Nashville, Tenn. It is doing good service for the cause of Sabbath truth, and in preaching the gospel as far as it is understood. In its issue of July it has the following:—

Cannot our Seventh-day Adventist friends see that while they are accomplishing a good work for God in the line of Sabbath reform, in contending for the true instead of the false as to the Lord's day, yet in their materialistic, semi-Sadducean, unscriptural doctrine about soul and spirit, their denial of either as possibly separable from the material structure of flesh, bone, and muscle, they practically destroy the new birth, the new being, the Christ? in their effort to head off Rome by making purgatory a moral impossibility, they effectually cut off the Christian's hope in dying, of "departing to be with Christ," as said of the apostle Paul? Peter's assurance that he would shortly "put off this tabernacle," meaning the body and form he received from the earthly Adam? And they make our Lord's promise, "I will come again and receive you to myself, that where I am there ye may be also," not to have reference to his being at the bedside of the departing saint to receive—as the dying Stephen said—"my spirit," but to his coming at the end of the world, to "judge the quick and the dead."

1. Now just what our brother means by "materialistic, semi-Sadducean, unscriptural doctrine," we do not know in detail. We will let him define that himself. But that our view—what we believe is the Bible view—of soul and spirit destroys the new birth, we emphatically deny. In fact, the mortality of man, in consequence of sin, is what makes the new birth an absolute necessity. If man

is not mortal, if he is by his own inherent powers destined to live forever, why should he need the life of Christ? Why is it necessary that he should be born again? Man sinned, and sin cut him off from God (Isa. 59:1, 2), and, cutting him off from God, it cut him off from the life of God (Eph. 4:18), and doomed him to death, the wages of sin (Rom. 6:23). His only means of obtaining life is through faith in Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "And this life is in his Son." 1 John 5:11.

2. This life is inseparably connected with character. All the righteousness we have which is of any worth in God's sight comes through faith in Christ (Rom. 3:22); and this righteousness is wrought in us by the power of his Spirit (Eze. 36:26, 27); and with that righteousness the Spirit brings life (Rom. 8:10). But this Spirit, this new life, is not broken up in various little fragments and distributed among the people of God. God is one. His Spirit is one. His righteousness is one. His life is one. His people are one with him, bound by that one righteousness and life. Eph. 4:3-7; John 17:21-23. And as long as faith holds Christ, it holds the righteousness and life. When the soul dies, his life, his spirit, his character, is committed to God, not, however, as a separate, conscious entity. His character is photographed in his record on high. The care of his sleeping dust rests with God; and when Christ shall come, in whom our life is hid, then will he raise each loved one from the sleep of death, clothe him with immortality, stamp his whole being with his own righteousness, and interfuse his own life. Col. 3:3, 4; Phil. 3:21.

3. We are making no effort to head off Rome. Our work is not negative, but positive. It is to preach the Way, the Truth, the Life, to a world dying in sin. And what makes it more difficult for the world to believe the Truth, the Way, and the Life, is the old falsehood which has been taught from the beginning, that man has life in himself. The great majority, therefore, reason: If we cannot die, if we are destined to live forever, we know that a just and merciful God will not doom us to an eternity of torment for "the deeds done in the body." Truly does the Lord say to those who perpetuate the old prolific falsehood: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [with lies ye have] strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." And the saddest of all

is that this error should be taught by those who are earnestly endeavoring to teach the precious truth of the gospel.

4. The "being with Christ" was what Paul chose in preference to either life or death. He says of life and death that which he should choose he did not know, but he preferred a third thing, and that was to "be with Christ," which is far better than either life or death. See Phil. 1: 21-23. The faithful will be with Christ when he shall come the second time. See 1 Thess. 4: 15-17; Matt. 16: 27; Phil. 3: 20, 21.

5. Yes, we make our Lord's promise, "I will come again and receive you unto myself," just what he made it,—a promise of the coming back again of the "same Jesus" which the disciples saw ascend. See Acts 1: 9-11. Christ's coming meant life to Lazarus. "Lord, if thou hadst been here, my brother had not died," said the mourning sisters. But Jesus came, and he lived again. Death is the fruit of sin and Satan, the enemy of God. Christ does not represent himself in that way. Neither did his disciples understand his coming to mean that. When Jesus intimated that John might abide till he came again, they thought John would never die (John 21: 22, 23); they never would have thought thus if they had supposed that Christ's coming meant death.

Says our brother again:—

We pray you, Seventh-day Adventist friends and brethren, as you love truth and hate falsehood, tear out that plank from your platform of faith! We do not say, Stand with Rome, or anywhere near them, or with Protestants who do, but we say, Stand with Peter and Paul, stand with Stephen, the protomartyr, stand with Jesus! Recognize that something called the spirit of a man, as these did, two of them, our Lord and his martyred servant, with their dying breath!

We cannot tear that out. Our faith is in Christ. Our platform is the rock of his truth. The only platform of faith is God's word. He who builds on any other, builds on presumption. We may say, "I believe it not," but the word still stands. Life is not in us, but in Christ. That life is not a conscious entity, but the vital energy of God, which makes his creature, man, a living, conscious, intelligent entity. That life, if we die, we commit to the great Source of life. That life, if we live, blooms into immortality at His coming.

Burdened.—There are many burdened Christians, many who wish they could be relieved of their burdens. They do not realize that these burdens may be necessary. It may be infirmity in themselves; it may be some member of the family who is sick. God permits it, and out of it may good come to us if we will trust. Do not murmur. The burden may be to us what stones are to the Kaffir when crossing a swift-flowing stream. It is said that on entering the water they get a huge stone, sometimes as heavy as themselves, and with the help of a companion place it upon the head. A weight like this gives the boy balance, and he can keep his footing against the heaviest stream. If he were to drop the stone, he would be so light the water would sweep him off his feet. And so there are thousands of souls who would be swept into eternity were it not for their burdens, which hold them to the foundation. The ship needs

ballast; and if gold cannot be obtained, get stone. Better some burden, even if we see no worth in it, than to capsize and be destroyed.

THE SPIRIT OF SUNDAY LAWS.

THIS is what the San Francisco *Argonaut* said some time ago with reference to Sunday laws; and who can say that it is not true:—

To revive Sabbatarianism to-day is like restoring the Spanish Inquisition and stretching a man on the rack because he could not understand the Trinity. It implies a denial of the proposition that the world has learned anything in the past three centuries. It asserts a spirit of intolerant interference with personal liberty, which the men who established the independence of the colonies would not have endured for a moment. It gives the lie to the teaching of every American moralist who ever wrote. It is a flat denial of the article of the Bill of Rights, which concedes to everyone the right of happiness provided he injures no one else.

And of the class which advocate them, it declares that they

would relight the fires of Smithfield if they dared, and would restore the thumbscrew and the boot as means of salvation. They base their impudent interference with personal liberty on the proposition that they alone know what is right, and that all who differ with them should be punished for so doing. They are the lineal descendants of that Archbishop Fonseca, who, if he could have had his way, would have sent Columbus to prison for life for the crime of discovering America. Other progenitors of theirs were the members of the Holy Office, who tortured Galileo for discovering that the world moved. Such bigots claim to have a monopoly of religious truth, and to be the sole depository of the purposes of the Almighty. It is they, and not the agnostics, who are emptying the churches. Colonel Ingersoll might discourse for years without affecting more minds than Rochester did in his day. But when the great preachers of the day, the ministers of God, standing in their pulpits, proclaim that the workingman shall be barred out from the Exposition on the seventh day of the week, it is small wonder that these same ministers preach to half-empty churches.

SUNDAY VOICES.

EVER and again some of the religious press persist in speaking of Sunday as the Sabbath of the fourth commandment, and the "violation" of Sunday as a transgression of the Decalogue, of the law of God, etc. Here is what the *Western Christian Advocate* (Methodist), of Cincinnati, says on the Sunday closing of the World's Fair:—

The Directory has not repented of violating its contract with the government, and is innocent of any respect for the fourth commandment. It disregarded both when it believed there was money in doing so.

The *New York Observer* says:—

In closing the Exposition on the Sabbath [the Directory] has regard only to the pecuniary profits of the enterprise. . . . Had open gates on the Lord's day proved remunerative, they would have remained open throughout the Fair, and the laws of God, of Congress, and of the Directory itself would have been defied and trampled on.

The *Christian at Work* (Presbyterian) said in January, 1884:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of the Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

In its issue of Jan. 8, 1885, the same paper says:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of

the early Christian church, and on this basis, and none other, does the Christian sabbath, the first day of the week, rightly rest.

He who works Sunday violates no law of God. Whatever work is not sin on Monday or Tuesday is not sin on Sunday. Really, we cannot help questioning at times as to whether the Bible means anything to these Sunday-law people at all. If Sunday observance is taught in God's word, where is it? Assumption is not proof.

THE *Literary Digest* of July 15 presents an article from the *Revue Bleue* (Paris) of June 24, on the German elections. It has one significant paragraph which we here reproduce, merely remarking that the Centre party of the German Reichstag, or Parliament, is the Roman Catholic party:—

The party of which all the world predicted the decay and the dissolution was that of the Centre. All the world was mistaken. The Centre has changed its character, but it remains unshakable. Herr Lieber, who has succeeded Herr Windthorst in the leadership of the Centrists, is trying to make his party perhaps too exclusively popular and democratic. For this time, however, the tactics of Herr Lieber have been successful; the Centre has remained the "unshakable tower;" at the first balloting, as usual, it has obtained more seats than any other party, and eighty-one of its members have already been elected.

It is doubtless more democratic; the Vatican is much more democratic; for the drift lies in that direction.

ATTORNEY-GENERAL R. F. WALKER, of Missouri, in a recent opinion on opening schools and educational institutes with singing and prayer, has decided that, while there is no express law violated by so doing,

it is no part of the regular exercises of such body. Institutes are purely creatures of the statute; as such, their proceedings must, in accordance with both the letter and spirit of the Federal and State constitutions, be secular. Any other course would subject those in attendance, no matter how diverse their religious beliefs, to the spiritual direction of the conductor then in charge. While the State spreads its protecting arm over every citizen, irrespective of his faith, and extends ample aid for the education of its children, it has in its organic law expressly forbidden the recognition of any religion or form of worship.

We take this from the *Kansas City Journal* of July 8. Mr. Walker is sensible, and his utterance shows that he has not been blinded by the false sentiment expressed in "common law," "Christian nation," "Christian people," etc. It would be a blessing to this land if he numbered millions, that is, if he is equally good all the way through. This opinion would shut out all Sunday laws.

RELIGION is of the head as well as of the heart. While the affections must twine around Christ and enthrone him within, the intellect, guided and quickened by the Spirit of God, must study his life and analyze his teachings. Growth in grace is in proportion to the growth in knowledge. 2 Peter 3: 18. The man who stops studying Christ will stop growing up into his image. The revelation of God in the gospel of his dear Son is the spiritual meat and sustenance provided for the spiritual natures of his children. Let us look and live, eat and grow, study and imitate. Thus will the gospel become to us the "power of God unto salvation," and Jesus Christ our righteousness, redemption, and salvation.

Doctrinal.

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

IT IS THE LORD.

BY MRS. M. L. W. TOWLE.

[John 21:7.]

When toiling vainly on the restless tide,
You cast your net upon the "other side,"
And find your draught of fishes multiplied,
"It is the Lord."

When oft from nights of sorrow you arise,
Greeting the brightness of the morning skies,
Which flood you with a new and glad surprise,
"It is the Lord."

When morning dawns upon a night of pain,
And hope replumes your drooping wing again,
And sunshine breaks the spell of cloud and rain,
"It is the Lord."

When winds have blown some bright-eyed flower
to you,
Charged with a cup of fragrance and of dew,
As though the asking of your heart it knew,
"It is the Lord."

When you have bid the voice of self be still,
And, in your earthly lot of good or ill,
From a full heart declare, "Not as I will,"
"It is the Lord."

When, through the valley of the shadow way,
You pass the portals of the glad new day,
Awaking in his likeness, you will say,
"It is the Lord."

—California Christian Advocate.

CHRIST THE KING-PRIEST.

BY THE EDITOR.

HIS RELATIONS TO CIVIL GOVERNMENT.

WE need not in this study consider the work of Christ as Mediator between God and man through all ages, but simply during the time of his priesthood in the heavenly sanctuary, "which the Lord pitched and not man." That priesthood began when God raised Christ "from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:20-23.

In the epistle to the Hebrews we learn that before he began his priesthood, he passed through all the temptations and trials to which man is subject, and in this trial he conquered. The record reads: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that [wherein] he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

In chapter 5 we are told that Christ is a high priest after the order of Melchizedek, and also of the suffering and trial which preceded that position:—

"Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto

all them that obey him; called of God an high priest after the order of Melchizedek."

Melchizedek was both priest and king, "first being by interpretation also king of righteousness, and after that king of Salem, which is, king of peace." Chapter 7:2. As a priest-king Christ had no predecessors. The priesthood before him was of the tribe of Levi, while he, according to the flesh, was of the tribe of Judah. And on the throne where he reigns as priest no one has preceded him; for his reign on the throne of David is yet future. He now reigns, but on his Father's throne. Says the same epistle: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens." Chapter 8:1. The same truth is stated in the text before quoted from Ephesians. Thus, also, the prophet speaks of Christ's reign upon the throne of God:—

"Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple [church, 1 Cor. 3:16] of the Lord; even he shall build the temple of the Lord; and he shall bear the glory [or character of God], and shall sit and rule upon his [the Father's] throne; and he shall be a Priest upon his [the Father's] throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

The Psalmist says: "The Lord [Jehovah] said unto my Lord [Addonai, Christ], Sit thou at my right hand, until I make thine enemies thy footstool." "Thou art a priest forever [for the age] after the order of Melchizedek." Ps. 110:1, 4. And this text shows, as the others have done, that the kingdom of Christ is not yet; that his reign is that of a priest on the throne of his Father. Thus he speaks: "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.

Many other scriptures might be given to show that Christ is now reigning as priest, a royal priest, on his Father's throne, the present kingdom and throne of grace. Heb. 4:16. His own kingdom is yet future, as we shall show in our next.

WHAT IS THE NATURE OF HIS PRESENT REIGN?

He, like Melchizedek, is King of Righteousness; he dispenses it to whomsoever he will. He is King of Peace; and peace he gives to all who will come into right relation to him. His sufferings here on earth were for the very purpose of reconciling men to God. Heb. 2:17. And by reconciling men to God by his death (2 Cor. 5:18), by justifying them or making them righteous by his life as priest (Rom. 3:24), and by building them up through his word of reconciliation (Acts 20:32), he builds the temple or spiritual house of God (Zech. 6:12, 13; Eph. 2:19, 20). But though he is a King, he does not build this temple of the Lord, he does not prosecute his work, by force of arms or physical power; for he is the King of Peace. The nature of his kingdom may be learned from his ambassadors. What do they say to the rebellious world? Let one of them answer:—

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:18-20.

Notice (1) that the apostle states that they, the ministers of Christ, are ambassadors for

Christ; (2) that what is given or committed to them is the work and word of reconciliation; (3) that the way men are to be reconciled is by appeal to them and willing acceptance by them, not by coercion; (4) that the world may accept or reject this if they please. The ministry of reconciliation cannot, in its very nature, compel. It is love that reconciles; and love compels by winning, not by coercion. Its weapons, though mighty, "are not carnal." 2 Cor. 10:4. Therefore, says Paul, concerning the motive power that prompted his ministry, "For the love of Christ constraineth us" (2 Cor. 5:14); and of the nature of his work he declares, "Knowing therefore the terror of the Lord [the future judgment day, verse 10; 1 Cor. 4:5], we PERSUADE men" (verse 11).

That Christ might win men he died, "gave himself for our sins." Gal. 1:4. In fact, he came to save sinners, to call sinners to repentance; and he himself declares: "And if any man hear my words, and believe not, I judge him not; for I came not to judge [condemn] the world, but to save the world." John 12:47. Therefore he rebuked Peter when he drew the sword to defend his Lord. Therefore says Paul: "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

Furthermore, the ministers of Christ are not the ministers of the law, but the gospel. "Go ye into all the world, and preach the gospel" is the commission of Christ. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But the judgment rests with God. 1 Cor. 4:5; Rom. 14:10. That gospel is "the word of reconciliation," "the gospel of peace;" it is the word of good tidings; it is the news of a divine Redeemer and Saviour from sin, a helpful, loving Saviour.

During this priesthood his disciples are "pilgrims and strangers here" (1 Peter 2:11; Heb. 11:13); their citizenship is in heaven (Phil. 3:20); their life is from God, and their affections should be there (Col. 3:1-5); their duty is to submit to human laws and ordinances, oppressive though they may be, for the Lord's sake (1 Peter 2:13), unless to obey them is to transgress God's law, and then they are to obey God rather than men (Acts 4:19; 5:29); they are to pray that governments may be so conducted that they may lead a quiet and peaceable life in all godliness (1 Tim. 2:1, 2); they are not to seek for ruling positions, or chief places, but to do service to men (Matt. 20:25-28); in short, they are to follow the Master in a holy, humble life of self-denial, self-sacrifice, self-abnegation, showing forth his praises to men.

Therefore, Christ in his priesthood has committed no authority to his servants to coerce or compel men to render any form of worship to him, or to do one single act of devotion. This work is wholly a work of peace. If men blaspheme, Christians should pray for them and teach them the better way. If men turn from God to worship idols, Christians should teach them the true God. If men violate the Sabbath, the truth, the persuasion of the gospel may be used to turn them into the right way. But under no circumstances has the civil law a right to coerce men in these respects. And for Christians to attempt such a thing is to deny the gospel of Christ and the efficacy of his power as a priest. That power which has attempted such a work Inspiration calls "the man of sin," "the mystery of iniquity."

SUNDAY TO BE KEPT AT HOME.

BY ELDER WILLIAM COVERT.

In his labors Paul gave instruction to the churches concerning systematic giving.

He said that upon the first day of the week everyone should lay by him in store such things as he could afford, according to the prosperity of the Lord upon him. Such accumulation of goods was finally to be distributed among the saints at Jerusalem. 1 Cor. 16:1-3.

From this instruction it is claimed that those churches were holding their regular weekly meeting upon the first day of the week, else the apostle would not have specified this time for these collections.

But does not the apostle enjoin a work to be done at home on the first day of the week? The instruction is, "Let every one of you lay by him in store." The admonition means, "to treasure up."—Young. This treasure was to be stored away at home. This advice shows that the apostle admonished his brethren to be at home on the first day of the week attending to secular matters.

In "Vindication of the True Sabbath," pages 51, 52, the author says:—

The apostle simply orders that each one of the Corinthian brethren should lay up *at home* some portion of his weekly gains on the first day of the week. The whole question turns upon the meaning of the expression "by him;" and I marvel greatly how you can imagine that it means in the collection box of the congregation. Greenfield in his Lexicon translates the Greek term "*by one's self, i. e., at home.*" Two Latin versions, . . . "with one's self, at home." Three French translations, . . . "at his own house, at home." The German of Luther, . . . "by himself, at home." The Dutch, the same as the German. The Italian of Diodati, "in his own presence, at home." The Spanish of Felipe Scio, "in his own house." The Portuguese of Ferreira, "with himself." The Swedish, "near himself." I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above.

When rightly understood, there is seen in it the reverse of a public collection to be taken up at meeting.

Verse 3 reads: "When I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem." Had the apostle meant that a Sunday collection was to be taken up at the church for the purpose of gathering in some money for the cause of Christ, it would not have been necessary to have a delegation of brethren chosen to carry it up to Jerusalem. The apostle could have taken that himself. But the appointment of a number of brethren to carry the things to Jerusalem, shows that goods of different kinds would finally be gathered together and sent to Jerusalem, for the benefit of the needy saints at that place. In such gatherings a variety of articles would be offered for distribution, consisting of grains, fruits, clothing, etc., besides the money that would be given. This being the character of the gift, it would of course be necessary to select men to carry these things to their destination.

It will be noticed, by reading the purpose and expectations of the apostle in subsequent verses, that he did not expect to call for the goods immediately, not for several months at least. And by the statements made in his next letter to the church (2 Cor. 9:1-5), it appears that a year or more intervened before the goods were finally sent forward. Suppose that during all this time the whole church

had been carrying in such articles to their place of meeting as were finally distributed at Jerusalem, would they not have had quite a medley of a collection in church at the end of the year?

But some of our readers will say that Paul wrote as he did to avoid a gathering when he should come, and if what has been written be true, then the gathering that he intended to avoid when he came, would be a necessity.

Will the one who raises this objection please notice that the apostle subsequently planned to avoid the gathering up of all these bounties at the time that he should be with that church? He writes this about it: "I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty." 2 Cor. 9:5.

They had the bounty ready at their homes, because they had notice before to lay by them in store, but now, to get it all ready for sending off by gathering it together at one point ready for freighting, it was necessary to give subsequent directions.

This latter instruction shows clearly that they had been storing away at their homes from week to week, in harmony with the apostolic instruction. To do this as they were admonished to do would encourage a systematic giving. It would cause these Christians to take an account of how much God was prospering them in temporal things. They would be under the necessity of figuring up their gain in secular things every Sunday. But that was a very proper thing for them to do, as the first day of the week is one of the laboring days of the week. In fact, it would have been impossible for these people to have carried out the instruction that the apostle gave them, without doing that on Sunday which its defenders condemn. The whole affair shows that the apostle expected and advised that Christians be at home at work on the first day of the week.

But the first thing to be done each week was to remember the needs of the cause of God. The preparation day is usually quite a busy time with those who keep the Sabbath, and is therefore not a convenient time for a reckoning of gains for the week. Of course it is not proper to attend to such things on the Sabbath day. Therefore the apostle gave instruction to attend to this business on the first day of the week.

SOME MORE SIGNS OF CHRIST'S COMING.

WE called attention in our last number to the special signs in the sun, moon, and stars, which our Lord said would precede his second coming. These events occurred May 19, 1780, and November 13, 1833. These are not the only signs, however. There would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

1. It is declared in both Old and New Testament scriptures that the earth "shall wax old as doth a garment." Heb. 1:10-12. It is not mankind alone which has been marred and weakened, corrupted and diseased by sin. The whole creation groans and travails in pain. The creation was made subject to vanity on account of man's transgression. Men may say that the disturbances and disasters

in the physical laws of our earth have ever been the same; that earthquakes, great storms, cyclones, tornadoes, floods, and other terrifying phenomena, are just such occurrences as have ever taken place in the past. But to this it is sufficient to reply that (1) we have no record of such things in so great frequency as they have occurred during the past two-score of years; and (2) the Bible declares that these things are signs of the last days. This certainly is true, that there never was a time when people were more apprehensive of evil of this kind than at present. Whether there is ground for fear or not, this is evident, there is fear in the hearts of men.

2. The social world presents phases equally in harmony with the testimony of the prediction. There is distress of nations, with perplexity. How to meet the social problems, how to succor the poor, how to preserve power amid all the revolution and change taking place, are the problems over which statesmen are wrestling in every civilized and semi-civilized government of the earth, as never before.

3. Increase of riches, injustice, rapacity, and oppression are also indications of the last days. This is graphically pictured in James 5:1-6. It is said that they "have heaped treasures together for the last days," and that this has been done by oppressing the poor, living in wantonness and pleasure, while those who have reaped down their fields have lived in want and penury. And in view of all this injustice, the faithful are exhorted to "be patient therefore, brethren, unto the coming of the Lord." The same condition of affairs is set forth in Isaiah 59. The reign of injustice and falsehood and hypocrisy is set forth in forcible words throughout the first seventeen verses. And all this is when "the enemy shall come in like a flood" (verse 19), pointing to the same time that Paul predicts in 2 Thess. 2:8-10, when Satan shall work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." The next verse of Isaiah (verse 20) says, "And the Redeemer shall come to Zion." These predictions of Holy Writ are met in the appalling wickedness of our own times.

4. Spiritual declension. It is bemoaned everywhere by all churches. It is not contended that there is no increase of members; there is. But what is the character of this increase? How many hypocrites, and swindlers, and embezzlers, and speculators are connected with the church of Christ! How often it is said of some embezzler that he was an active Sunday school worker, or prominent in the church in some way! Granted that these things may ever have been to some extent, they now exist to an alarming extent. The church lacks spiritual power and discernment, or such men would never find her atmosphere congenial, and she would read their true character. We gladly witness that there are many faithful souls scattered among the various denominations. They are the salt of the earth. But the church as a whole has fallen, and is now seeking the secular arm to uphold some of her cherished and unscriptural institutions. Has God predicted this?—Yes; over and over again. Says our Lord, in Matt. 24:12, 13: "And because iniquity [lawlessness] shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." (Revised Version.) The apostle Paul, in 2 Tim. 3:1-5, mentions eighteen different sins

which are held by those who have a form of godliness but deny the power thereof. It is because these sins are prevalent among those who profess better things that the days are perilous. And few are the men indeed who will not admit that every one of these sins exists in the church, and most of them go unrebuked except in a general sort of way.

5. Another marked sign of the second coming of Christ is the presence of a class who will scoff at that coming. They will say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3-5. Many of this class are found at the present time. From this text we learn (1) that the coming of Christ will be preached, and this calls out the scoffing question; (2) this class themselves are a promise of Christ's soon second coming, in that they fulfill the prophecy.

6. False prophets and false christs will arise. Matt. 24:24-27. Some will declare that Christ is come in the secret chamber, others in the desert, others in their own persons; many will be deceived because they know not the word of God. Christ will not come in any of these ways, but, like the glorious lightning of God's power, he will be visible to all the world. Be not deceived.

7. A message will go forth declaring, among other great truths, that his coming is near, that his judgment has come; and men will be earnestly exhorted to prepare for that coming. Joel 2:1; Zeph. 2:1-3; Rev. 14:6-14; Matt. 24:38, 39, 45-47. This message has been sounding to the world for the last half century, preached by men of nearly every denomination.

After our Saviour had spoken of most of these various signs, he said:—

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:32-35.

Let the reader note the positiveness with which our Saviour speaks. Just as surely as we know that summer is near when we see the fig tree—all the trees (Luke 21:29)—put forth its leaves, just so surely should we know that Christ's coming is near when we see "all these things." This is the plain, obvious meaning of the passage. We cannot know the day or the hour, but we should know when it is near.

But what is it to "see" these things? Very few indeed of those now living ever actually saw the signs in the sun and moon. To some who did see them with their own eyes they were no evidences of Christ's coming, for they knew nothing of the prediction. The word "see," Greek *eidon*, means also, according to Young, "to know, to be acquainted." See its use in Matt. 4:16; 5:16; 9:2; 13:15, 17; 27:24; John 8:56, *et al.* The term has reference evidently to seeing these things in the only way in which they could be of worth to us, seeing them in the light of the prophecy. When the prophecy is understood, when these things are then shown as evidence, and when they are known to have been fulfilled and are fulfilling as declared by the prophecy, then we may see and know that Christ's coming is near. Since 1844 this message has been proclaimed to the world that the coming of the Lord was near, and these signs have been

among the prominent evidences of the nearness of that coming.

How near is his coming?—"Verily I say unto you, This generation shall not pass, till all these things be fulfilled." A generation is not defined in Scripture. It evidently refers to those who live upon the earth at one time. This generation evidently refers to the generation that gives and hears the last message of warning from God. The generation who gave and heard the warning of the deluge, was the generation that were either engulfed by it or were saved in the ark. The generation who proclaimed the first advent of Christ, saw the Desire of Israel come to the temple. And so also will many of that generation which heralds to the world his second coming, look up and say at his appearing, "Lo, this is our God; we have waited for him, and he will save us."

But it is said that "this generation" meant the one in which our Lord then was. That this is not true is shown by the following: (1) No such signs were given to that generation; (2) the only sign given to them beyond Christ's wondrous teaching and power was the sign of the prophet Jonas (Matt. 12:39). The word "this" is often used in this way in the Bible in referring to future events. See Ex. 12:12, where "this night" refers to the fourteenth night from the time it was spoken, or Ps. 118:23, 24, where "this" is used in referring to the time of the Christian dispensation. Christ had by various events brought his disciples down to the time when his coming was near, when evidences of that event would be multiplied, when the agreement between these occurrences and the prophetic word would be declared, and he assures them that the generation which sees these things shall not pass away till all should be fulfilled. In "this generation" we are living, and "this generation" will not pass till the opening heavens reveal the "King of kings and Lord of lords."

Definitely and specifically is this part of our Lord's discourse repeated by three of the evangelists, and the same positive assurance is given in each: "Heaven and earth shall pass away, but my word shall not pass away." The world may ridicule, but the word of Christ shall stand. Happy is he who makes that word his trust.

THERE is consolation in the thought that he "who has begun a good work in us is able to finish it unto the day of Jesus Christ." When God led Israel into the Red Sea, he knew that he was able to stay the waters till they were clean passed over. When he led their hosts out to battle, he knew on which side the victory would turn. God takes no chances; he runs no risks. All things are possible with him who upholds the universe by his power. And we may rest assured that he is able to "do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Our failures are not due to his weakness, but to lack of resignation to his strength. His power will work in us only as we yield to its control.

THE Christian should go to the "means of grace" as a merchant that sails from port to port; not to see places, but to take his lading, some here, some there, and should blush as much to return empty as a merchant to return unladen.—Gurnall.

GOD'S DESCRIPTION OF OUR GENERATION.

BY ANNA AGEE.

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. *To-day* God gives this command to his messengers, for in his prophetic word he shows that we are standing upon the very borders of eternity. From this command being given we would naturally infer that God's professed followers are not ready for the great day just before them; for if they are ready, there is no need for an alarm to be sounded in his "holy mountain," or church.

Turning to 2 Tim. 3:1-5, the Lord, in a vivid word picture, shows the condition of his professed people in the "last days"—the time in which we are now living: "This know also, that in the last days *perilous* times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof; from such turn away.*" Think you *such* are the ones to whom he will say at his coming, "Well done, thou good and faithful servant"?

But while Christendom is in this fallen condition, she does not know it, she is deceived concerning herself. In the message God sends to the church in the last or Laodicean period of her earthly history, he says: "Unto the angel of the church of the Laodiceans write: . . . Thou sayest, I am rich, and increased with goods, and have need of nothing; and *knowest not* that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:14-17. Instead of seeing how low she is fallen, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills" (Isa. 2:2) in her own eyes; but the Holy Spirit prophecies further: "and all nations shall *flow* unto it." In the eyes of a righteous God, her standard is so low that, instead of having an elevating influence, her trend is downward.

Many will be deceived in regard to their true condition until the very day of Christ's coming, and will hear, instead of the welcome words, "Well done," the, "Depart from me, ye that work iniquity." We inquire, Why became, why remained, they thus deceived? We have God's answer in 2 Tim. 4:3, 4 and 2 Thess. 2:11, 12: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." "And for this cause [because they received not the love of the truth, that they might be saved] God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." The Saviour says of the word, "Thy word is truth." John 17:17. And in Ps. 119:142, 151 we read: "Thy law is the truth," "All thy commandments are truth." So that from which they turn aside is God's word, his law, his commandments, yea, even

Christ the Truth. John 14: 6. Because they do not love or obey him, God allows them to have their own way, believing the fables or lies to which they have turned. He only says, "Choose ye," he forces none to obey.

Turning to Isa. 30:8-11 (margin) we find that the Lord tells us in plain words just what it is from which the people turn in the last days:—

"Now go, write it before them in a table, and note it in a book, that it may be for the latter day. That this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way [the law of the Lord, Ps. 119:1-3], turn aside out of the path [God's commandments, Ps. 119:35], cause the Holy One of Israel to cease from before us."

While the people of this time do not in words say, "Cause the Holy One of Israel to cease from before us," they do say so in their violation of his word and law. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.

Of our time we read again, in Eze. 13:4-12:—

"O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps [margin, "breaches"], neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. . . . Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daubed it with untempered mortar, that it shall fall; there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."

The "great hailstones" evidently refer to the last of the seven last plagues of Revelation 16. The "untempered mortar" we find, in Eze. 22:24-28, to be "Thus saith the Lord God, when the Lord hath not spoken":—

"Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation [the day of the Lord's coming]. . . . Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them. . . . And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken."

In tender tones the Good Shepherd is calling his wandering sheep to-day. Will you not turn, listen to his pleadings, place your hand in his, and let him lead you in the path of his commandments? They are the entrance to the city of God. Rev. 22:14. But, oh, too many will not heed, but will close their ears to the pitiful words of his entreaty, only to find at last that Jesus knew best, and it was because of his infinite love that he pointed out their sins and gave them warnings!

(Concluded next week.)

"HISTORY makes haste to record great deeds, but often neglects good ones."

Miscellaneous.

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

THE SECRET OF POWER.

BY ELIZA H. MORTON.

We read in God's own book of light and life,
Of how, when man lost all his glory here,
One came to earth and took his place and lived
Without the touch of sin, and living bore
The sins of man, and died that he might live.
O wondrous love! O Christ the crucified!

O ye that live this mortal life, know ye
The power that may be thine? Know ye the
place,—

The secret place of power? 'Ah, Jesus died
To give you strength! His strength may now be all
Your own. Your possibilities are great:
You may receive into your heart a Guest,
A heavenly One, the Prince of Peace to dwell,
To live a life far nobler than your own.
The brightest visions and the brightest dreams
Are but as shadows to the sun before
This wondrous thing the Lord would work in you.

Your work is but to let the Saviour work in you
By faith. Oh, let him do his will! All Heaven
Is ready now to reach down hands of love,
To compass you about with armies strong,
To give you power to move the hearts of men.
Believe and waver not, though tried by fire.
The bud bursts not at once into a flower;
The tiny brook must onward flow before
It widens to a stream,—so grow in grace,
And let your faith increase as trials met
And overcome in Jesus' name give songs
Of praise, and day by day you see and feel
And know that Christ the Lord will give just what
His Spirit leads you to implore. O life
Of faith, how broad, how grand, how full, how
free!

No marble walls of chilly tombs to check
The aspirations of the soul, but waves
Of liberty, a place of peace and love,
A place where angels camp and God himself
Is pleased to dwell—this is the life of faith.

Believe and live, aye, nobly live. That life
Is low which has not heaven in view, and lives
For self. That life is true which looks afar
Adown the vistas of the coming years,
And sees by faith a throng of holy ones,
Aye, sees the fruit of well-directed toil.
The sheaves are thine. God's word is true. The
seed

Will grow, and faith may grasp a sweeter thing
Than even future joy. No need to wait
For long, long years to pass before we know
The fullness of God's love. This day, *e'en now*,
We may take hold of strength divine and feel
The Spirit in its power, and thus go forth
With armor clad, like knights of old, to fight
Far greater battles than were ever fought
By warriors fierce in other days. Our God
Is strong. That strength have we if we have faith.

THE CHRISTIAN'S ATTITUDE IN TRIAL.

BY MRS. E. G. WHITE.

In all our afflictions Jesus was afflicted, and the Captain of our salvation was made perfect through suffering. In this life we shall be proved to see whether or not we shall be able to bear the test of God. Satan's temptations will come upon us, and we shall be tried, but the question of most importance to us is, Shall we be overcome? or shall we be overcomers? Jesus has said, "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." How precious, how full is this promise! Shall we not have the mind stored with heavenly truth, that, like our great Example, we may be able to meet Satan with the weapon of God's word, saying

to him as he tempts us to do evil, "It is written"? Satan knows better than many professed Christians what is written, for he is a diligent student of the Bible, and he works to pervert the truth, and lead men into the paths of disobedience. He leads men to neglect the searching of the word of God; for he knows that it testifies against him, that his works are evil. It describes him as the apostate angel who fell from heaven, and drew many of the hosts of heaven after him in a course of rebellion against their Creator.

Satan is seeking continually to draw away the minds of men from God and his word. He knows that if he can cause men to neglect the word of God, he can soon cause them to depart from its precepts, and finally to forget their Maker. They will then take the suggestions and instructions of the adversary of God and man, and evil men and evil angels will form a confederacy against the God of heaven.

Those who would be loyal to God will be subject to trials and temptations; but if they are truly alive unto God, and have their life hid with Christ in God, they will also know what it is to have the blessings which God bestows upon the faithful and obedient. Every soul will have its trials, disappointments, sickness, and sorrow. Bereavements will come, and because of their own frailties and mistakes, or through sympathy for their friends, heavy grief will press upon the heart. But whatever may be the character of their sorrows, whether heavy or comparatively light, there is no necessity for becoming restless, impatient, rebellious, or morose. There is no need of speaking rash, faithless words. It is a great mistake to dictate to the Lord. Elijah knew not what he was doing when he said to God that he had had enough of life, and asked to die. The Lord did not take him at his word; for there was a great work for Elijah to do before he should be translated to heaven.

Instead of murmuring against God in times of trial, let us remember that Jesus, the Majesty of heaven, suffered being tempted. Jesus did not permit the enemy to plunge him into the mire of unbelief, despondency, and despair. But how often we permit it, and because we have but little moral power, not doing the works of Christ, we do not resist the first insinuations of the evil one! The promise is given: "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." How precious to the tempted soul is this positive promise! If anyone is tempted, let him keep his eyes upon Jesus, and draw nigh to God, talking of his goodness and mercy. When the tempted soul realizes that Jesus is drawing nigh unto him, the annoyances that he thought unbearable will vanish. "For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

When this precious experience is ours, then there will be vital energy in the church. Love for Christ must be revived, and not permitted to grow cold. We must not only pray for

unity with Christ and with one another, but actually have it, know what it means by real experience. Troublous times are before us, but this is not to worry us. To worry is to doubt; but we would impress upon all the necessity of going to God for help, whatever may be your afflictions and troubles.

Do not think to obtain help by going to the gods of Ekron. Jesus has left an invitation for every burdened soul. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

John, who leaned upon the bosom of Christ, says, "We have known and believed the love that God hath to us." If we can individually say this from the heart, we are indeed rich in faith, living on the promises of God. Amid our trials, disappointments, bereavements, and afflictions, we are to learn that God is love, and that he that dwelleth in God, dwelleth in love. "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we [in heaven?] in this world." We have reason ever to thank God that he knows all the storms, disappointments, and trials that come upon his people. He follows them through every experience, with tender, pitying love, and expresses his desire to heal our wounds, and restore unto us the joy of his salvation.

Jesus has said, "He that followeth me shall not walk in darkness, but shall have the light of life." There is but one channel of light, but that is always accessible to us, and through that channel flow streams of forgiveness and love. The streams of God's mercy can cleanse the darkest stain, bring peace to the greatest sinner. The blood of Christ was shed for the sins of the world. In the sacrificial offering, offered by the Jews, was seen a symbol of Christ, whose blood was to be shed for the salvation of the world. In the sacrificial system the truth of the atonement was to be impressed upon the world, that all might know that without the shedding of blood there is no remission of sins. Many have wondered why it was that God appointed so many sacrifices in the old dispensation; but it was to teach the world in ever-bleeding sacrifices concerning Christ, the victim of man's transgressions. The offering for sin was a most solemn, sacred offering, and was placed upon the altar with impressive ceremony, and every detail was explained by the priest to the people, that they might understand that the Son of God was to be made an offering for their sins. This is the central truth of the plan of salvation, and it should be often repeated in the hearing of both believers and unbelievers.

The angels behold with amazement the indifference with which men hear these sacred truths. They look with sorrow upon those who profess to believe advanced truth, to see how little they make manifest the fact that they are the purchase of the blood of the "Lamb of God, which taketh away the sin of the world." It is only through faith in the cleansing blood that we may have forgiveness of sin, that clings to us like a moral leprosy. Jesus need not have suffered for himself, for "he knew no sin, neither was guile found in his mouth;" yet he suffered agony in proportion to the purity and majesty of his character. Angels are amazed that those for whom so

much has been done by the Son of God, still continue to cherish sin. The inexpressible sufferings of Christ were endured that the souls of men might be saved from sin and its penalty. Oh, why is it that men are so indifferent? Why is it that the plan of salvation is so little mentioned in our conversation? We dwell but lightly upon these vital truths, that mean so much to us, and continue willing captives of Satan and sin. Oh, that we might cultivate habits of contemplation of the self-sacrifice, self-denial, and love of Christ, until we should have a deeper sense of the malignant character of sin, and hate it as the vile thing that it is! Let the mind and heart awaken to gratitude, and let us come to the Father in the name of Jesus, asking for the forgiveness of sins, for the cleansing from all unrighteousness. Let us plead with God that he may "cleanse us with hyssop," that we may be clean, wash us, that we may be "whiter than snow." He will restore unto us the "joy of his salvation," put within us a new heart, a right spirit, put a "new song" into our mouths, "even praise unto our God."

PRIVILEGE AND DUTY.

BY ELDER I. E. KIMBALL.

It is every man's privilege to know God, his Creator and Father. The idea is expressed in the proverb, "Then shalt thou understand the fear of the Lord, and find the knowledge of God." The knowledge of God embraces an understanding of his ways, character, and will, and also embraces personal acquaintance.

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "Ye know him, for he dwelleth with you and shall be in you." "I will dwell in them and walk in them." "We will come to you and make our abode with you." "We know him, because he hath given to us of his Holy Spirit."

It would seem that it is everyone's privilege to know that the Spirit which raised up Christ from the dead dwells also in his mortal body, bringing within the range of his possibilities all things that pertain to life and godliness.

It is our privilege to ask and receive of this Spirit, because the Lord says to us, "Ask, that ye may receive." "I will pour out of my Spirit upon all flesh." "God is a Spirit," and God's Spirit is the very life and power of the Lord himself. So we have the privilege of claiming, taking hold upon and using life directly from God himself. But to do this we must lay down our own life wholly at his feet.

Who will not take hold upon life so freely and fully urged upon them? Do we then love death? We see it before us, on our track, and at our right and left. Will we choose to live in the flesh, or choose the better part and live in the Spirit? It is everyone's privilege to take hold upon that life just as freely as he partakes of the air and water which God gives, and as freely as his own life is brought under the power of the Spirit.

God's strength is made perfect in weakness, and many have yet to learn that the power of God is freely given so that wisdom and strength may be realized wholly as a gift, without effort, without work, a power and wisdom wholly superior to what we are naturally in possession of. Thus we may be able to say with Paul, "I know whom I have believed."

One cannot estimate the privilege of knowing God by his indwelling Spirit, for shadows and darkness and fear all pass away; they flee his presence forever. It is a sure testimony of a new creation, a restitution, a resurrection from the death in which we are now involved.

God's Spirit is the gift of "a new man," "of righteousness," of "power over all the power of the enemy," Satan. But Satan "has the power of death," so you may be possessed of a power superior to and able to abolish death. Such is the unspeakable gift and privilege. But what about duty?

It is everyone's duty to render perfect obedience to God the Father. No one has any right at all to indulge in little lapses and deviations. "Shall we sin that grace may abound? God forbid." What is said of sin as a whole is said of sin in all its parts; every idle word, every deviation from temperance, patience, godliness, brotherly kindness, and love, is included in the interdiction. "He that is unfaithful in the least is unfaithful in much." The servant or son who continually deviates from your desires, to please and gratify himself, is not to be trusted with large responsibilities. Is not this perfect walk the example, pattern, copy, given to formulate life in Christ? But you say perfection cannot be attained. We can never reach this. You make the way too straight and narrow. It may do as theory but cannot be wrought out in life. Say you so? But where lies the possibility in the whole matter?—Not in yourself but in God. Is your own strength or life profitable for anything in this matter?—"The flesh profiteth nothing." Then "put no confidence in the flesh." We are not sufficient of ourselves to do anything; but our sufficiency is of God, and we can do all things, all is possible, through the Lord, who is our life.

Well, then, all things are possible with God, and you may have him in his fullness. But still some of your ways contradict him, and belie the fact that God is in you. But that is self and Satan. Well, then, your whole plea for the allowance of your devious ways is a plea to let self remain dominant to some extent in you; it recognizes two masters, not one. But this is not Christ's gospel. It is easier to follow the Lamb whithersoever he goeth, and let God have the full life, than to live a divided, half-hearted life.

They who make a covenant with God by sacrifice should sacrifice all freely and then take all from God. He who is unfaithful in little, minor things, trivial things, is not guiltless. He should show the power and life of God to the world, but he does not. He should do the works of Christ, bless, as he blessed; he should speak with authority and all confidence. He ought never to be in darkness, doubt, uncertainty, fear, weakness, and inertia, for all this gives the lie to Christ and God. He ought ever to exercise a positive saving, regenerating, heavenly influence upon every associate, and in every condition of life. He should be able to instill the oil of joy in all mourners' hearts, and everywhere, always, reveal an open treasury of heaven for all the sons of men. This is duty.

It is no great matter to live lovingly with good-natured, humble, and meek persons; but he who can do so with the froward, willful, ignorant, peevish, and perverse, hath true charity.—*Thomas à Kempis.*

TEMPLES.

BY J. E. GREEN.

LATELY while reading about the earthly sanctuary, my mind was struck as never before with the thought of its grandeur and glory. The beauty and splendor of that wonderful building is difficult to be imagined. Then I thought of the great privilege of the men who officiated within its gold-lined walls, redolent with the odor of costly perfumes, and holy on account of the wonderful presence of Jehovah. I thought of the purity of mind and body that was required of the one who was permitted to lift the veil that separated between the holy and most holy places and gazed with unveiled eyes upon the sacred ark, the seat of the presence and glory of God.

In spite of me my mind would draw a contrast between those holy men and many who in this age of the world claim to be the servants and ambassadors of the same holy God, and I could not help imagining (although it was really shocking to all sense of reverence or propriety) Aaron saying in the morning to his wife, "Elishaba, to-day I have many arduous, fatiguing duties to perform; many people are to offer sacrifices, and I very much desire that thou shouldst make for me a good strong cup of Oolong or Java, as I feel much in need of some stimulant to be able to do the work of the Lord." After partaking of an appetizing breakfast, I see him drawing still more stimulation from a fragrant Havana, after which he places within his mouth a good sized quid of fine cut, and thus armed and strengthened he goes within that sacred edifice to make atonement for the sins of the people. How long think you would He who struck Uzzah dead for simply putting his hand to that sacred vessel which contained God's holy law, allow such irreverence? In all the furnishings of that sacred building, we read of no cuspidores where the officiating servant of God might deposit his worn-out quid or superabundant saliva.

This picture is too absurd to allow us long to contemplate it, but if such things were not allowable then, can the same Being, who never changes, look with any more leniency upon them now? Can we exercise credulity enough to make us believe that he smiles upon such defiling habits in this age when he required such perfect purity in that? We find very many explicit directions in regard to bathing the clothes and the body before anyone might with safety come before God even to make an offering.

Then I thought of that other temple the care of which is given into the keeping of each one of us—the human body; for we are told in the word of God that our bodies are temples—temples of the Holy Ghost. What sacred building ever made by man can compare with these wonderful, living, moving temples built by Jehovah himself? In his word, too, he has told us how we should care for these temples to keep them pure and fit for the indwelling of his Holy Spirit, and he asks us this significant question, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And then he makes this solemn declaration, "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Viewed in this light it is a solemn charge that has been committed to each one of us, more solemn and sacred

than that committed to Aaron. For this we shall have to render a strict account of our stewardship, and the time is at hand, even at the door.

He who sitteth in the heavens designs to plead with us feeble worms of earth that we should keep our temples pure. "I beseech"—beseech is the word, not *command*—"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Then it is a reasonable thing that we are to do, nothing foolish or unnecessary. Well, if we do this what shall we have therefore? What will it profit us if we inconvenience and deprive ourselves of the good (?) things of this life? Verily, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him." And those things are in a land of perfect purity and into which shall never enter anything that will defile, and yet whosoever will may enter there.

Well may we shrink back when we contrast that pure and holy place with our sin-polluted selves—our bodies made vile by our evil habits of eating, drinking, dressing, and working, and exclaim, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

The idea of ever so cleansing ourselves as to be fit to enter that holy dwelling place is too great for us to grasp. But we need not despair; for although God tells us to cleanse *ourselves* from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God, yet he knew that we could never in our own strength do this; he therefore laid help upon One who is mighty and willing, and who is the very essence of purity itself. He has bought us, all laden with impurity as we are, and he will cleanse, and clothe us in garments of spotlessness, if we will only submit ourselves to him; we must show that we wish to be made pure by renouncing all filthy, polluting habits, and leaving off the *soul*-defiling jests and foolish idle words, forming pure habits, not fashioned after the habits of the people of the world, but having our conversation in heaven, from whence we look for our Lord, "who shall change our vile bodies and fashion them after his glorious body," and make "us meet to be partakers of the inheritance of the saints in light."

Oh for a home among that pure people and in that pure place! All who will may enter there.

Hebron, Wis.

WHAT NEXT?

BY W. E. CORNELL.

WE have had the identical straw on which the pope of Rome was compelled to lie while a prisoner in the Vatican some years ago, the veritable coat that Joseph wore on his memorable midnight journey down into Egypt to save the life of the infant Jesus, the seamless garment of the Saviour's over which lots were cast, sections of the cross on which he was crucified, and hundreds of other like relics, all of which have been exhibited to an ignorant and credulous people by the crafty priests that hold sway over them, and immense sums of money have been secured for the privilege of looking upon them. The latest is found in the telegraphic dispatches from New York of recent date, and is as follows:—

The Rev. Father Titreau, whose zeal in establishing the French Canadian church of St. Jean Baptiste, in this city, of which he is pastor, has made its altar a shrine sought by the afflicted, from near and far, who believe in the power of the saint to heal, is delighted to-day over the arrival of another well authenticated record. Mgr. Marquis, of Quebec, who has been to Rome and France, and who arrived to-day on the *La Champagne*, brought with him for St. Jean Baptiste the largest portion of the body of the saint which has yet been cut from the remains which are believed to repose in the basilica of Apt, in the province of Avignon.

Since Father Tetreau obtained the tiny particle of the saint's body, which is in the altar of the church, he has been endeavoring to get a much larger piece. Mgr. Marquis and Father Tetreau are great friends, and so it came about when the former came to Rome, the latter asked him to intercede with the archbishop of Avignon for a very considerable portion of the saint's body. The monsignor was successful in his mission, and there is great rejoicing at the church.

"I understand," said Father Tetreau, "that the piece Mgr. Marquis has brought is eight or ten inches long. The piece we now have is a mere fragment, about two inches in length."

It seems almost marvelous how men can believe such a statement, but they do; it is just as marvelous to understand why Sunday-law advocates cannot see the logic of their course. The one follows blindly, but ignorantly, the leadings of the priestcraft, the other has willingly become drunk with the united Church and State idea. The end of each is alike fatal.

OUR DIVINE HELPER.

BY MRS. A. W. HEALD.

OF the many pitiful cases which came to our Saviour's notice during his short earthly ministry, few appeal more to our sympathies than that of the impotent man at Bethesda. For thirty-eight years this man had been helpless; yet ever as the season returned, he insisted on being conveyed to the famous pool, whose healing qualities were esteemed well-nigh miraculous, in the constant hope of relief. But again and again was he borne home, still cumbered with the heavy weight of infirmity.

On this eventful day, while great steps leading down to the water were thronged with "a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water," Jesus drew near, and, knowing this man's pitiable condition and his weary years of suffering, he was moved with tenderest compassion, and said to him, "Wilt thou be made whole?" The answer reveals utter loneliness and despair: "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

This man knew not who had addressed him, but when the Great Physician bade him rise, faith was born in his heart, and immediately he was made whole, and, obedient to the divine command, he took up his humble couch and walked forth. After this Jesus found him in the temple, and revealed himself as the Messiah, saying, "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

Are there not in this incident practical lessons for us? We are in difficult places and have no helper. Our distress may be occasioned by disease. Possibly we are not guiltless in the matter, but are, even as this poor man, reaping the sad harvest of sin, for perhaps no sins are more widely prevalent than those against the body. With fearful

import the words of Inspiration are borne home to our hearts: "If any man defile the temple of God, *him shall God destroy.*" "Ye are the temple of the living God." Yet, guilty though we are, and apparently left to bear the penalty of our own wrongdoing, the Great Physician is not unacquainted with our needs; he regards us with compassion, and speaks in tenderest love, "Wilt thou be made whole?" Through faith in the divine Son, we too may receive forgiveness full and free for past sins, healing for the body and strength of purpose, that, trusting in Christ our righteousness, henceforth we will "sin no more."

Windham, N. H.

TOGETHER.

SAYS the apostle in Romans 8:28, "We know that all things work together for good to them that love God." But says a dear soul undergoing heavy trial, How is this bitter cup for my good? Why have I lost this dear friend? And many other such like queries. We reply that singly the trial may not be for your good. If all your life were to be spent in such trial, if there were no hereafter, you would indeed be miserable. But that affliction may work out for you an eternal weight of glory if you will but learn the lesson. Humble yourselves before God and he will exalt you in due time.

Believe God still. "He is too wise to err, too good to prove unkind." Your trial is needed in some way. You only see the now; God sees the end. You are thinking of the present and near future; God has in mind the ages of eternity to come. The rain, cold as it seems, is as necessary as the sun to the tiny plant; so dark trials are as necessary as pleasant, sunny blessings. And as the rain is blessing as well as the sunshine, so dark trials are blessings together with the sunny places of life; for "we would not learn to walk by faith could we always walk by sight." Leave the web of promise to the great Weaver; if it be his will, let him mingle the dark and light, the rough and smooth. He never makes mistakes; he will correct ours. When the web is finished, and we shall see it all, the dark places will be the most glorious; and while in this life we could not see that these trials *alone* were for our good, we shall then see that all things have *worked together* for our good, through the perfect wisdom of God. But let us not wait till *then* to *know*; faith says *now*, "We know."

WHAT THE RELIGION OF JESUS DOES.

- It makes men pay their debts.
- It makes women stop talking scandal.
- It makes children obey their parents.
- It makes men do good with their money.
- It makes those who have been vicious control themselves.
- It makes the drunkard stop buying beef-steak for the saloon keeper, and go to doing something for his own family.
- It throws jailers out of employment, and raises the workman's wages.
- It builds asylums and furnishes the money to run them.
- It makes men unselfish and women more lovable.—*Selected.*

"EVERY man's task is his life preserver. The conviction that his work is dear to God and cannot be spared, defends him."

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.*

THE TWO WORDS.

ONE day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And, though the heart its love regained,
It bore a scar that long remained;
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh! if we would but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—*Sel.*

MARY'S DISAPPOINTMENT.

BY SALLIE V. DU BOIS.

"MARY, dear, I am so sorry for you," mamma said, "but your father is not willing that you should join the boating party to-day. He was in a moment ago to say that he thought the excursion would not be a safe one, and I was to bid you to remain at home."

"O mamma," said Mary, bursting into tears, "Lillie Lee and Annie Gray just called at the door, and they say that all the party intend going. Surely papa would not be so cruel."

"My dear, you know your father never willingly disappoints you, but delights to witness your happiness. But he has had great experience, and he is sure there is a storm not far off. He says that the boat would not be properly manned to meet a storm, and he is not willing that his daughter should incur such danger."

"But, mamma," Mary said, as she threw open the blinds, "see what a perfect morning it is. Why, I never saw fairer sunshine than this. Papa is mistaken, I am sure."

"And yet he must be obeyed, my dear daughter. I know something of the disappointment you are called upon to bear, but try to accept it like a Christian."

Mary watched from an upper window the boating party sail up the river, and turned away from the sight with tear-stained face. She took up a holiday book and tried to read, but threw it aside after making two or three vain attempts to become interested. She seated herself by the organ and prepared for a pleasant hour with her music, but after five minutes' idle dreaming, she shut the lid down with a bang that made mamma sigh.

"It is no use trying, mamma," she said; "I cannot interest myself in anything to-day. Papa was mistaken this time, after all my disappointment, for only see what a perfect day it is proving."

"I am not so sure of that, daughter. Take a look out of that western window."

Mary did look, and a startling sight greeted her eyes. In her vexation she had not noticed that the sky was overcast, but now she found the western horizon was one mass of misty

clouds, with a play of forked lightning running through them.

"The storm promises to be very heavy, I think, dear; had you not better close the casement?"

While Mary was still in the act of closing the blinds, the terrific fall of water began, accompanied by gusts of wind.

"O mamma," she said, as she came over and threw herself on her knees by her mother's chair, "I wonder where they are!"

"They are under the care of the Heavenly Father, who holds the waters in the hollow of his hands."

As the storm increased, Mary hid her face in her mother's lap, and there they remained, holding silent communion with their God. Suddenly the door opened and Mary's father entered. He was a man of powerful frame, but it was shaken now with deep emotion.

"Oh, wife, daughter!" he said, "I have witnessed an awful sight. I was coming up the river ten minutes ago, when I saw the sail-boat capsize, and heard the dying shrieks of the wretched excursionists. I was powerless to save them, and there was no one else in sight. My daughter, and you might have been among them!" Mary arose and encircled her father with her arms.

"All day," she said, "my heart has cherished bitter feelings because of my disappointment; but, oh, papa! I shall never forget the lesson taught me this day. There is one commandment which holds a new meaning for me now: 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.'"
—*Harbinger.*

A YOUNG SWISS HERO.

A FEW years ago the traveler through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and cows were gone, but so, also, was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages.

Just as daylight came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy," the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."
—*The Mid-Continent.*

THE ORANGE IN CALIFORNIA.

THE orange was first planted in Southern California by the San Franciscan Fathers, soon after they established their first mission in the State, at San Diego, in 1769. Around Los Angeles the golden fruit was clustered, and a few outside orange groves proclaimed that the soil and climate in that section, as to the requirements of citrus and semitropical fruit trees, could not be surpassed. The climate and its delicious product, however, in time

asserted themselves, and it is to them that not only the beautiful city of Los Angeles, but the whole region of Southern California, owes its great prosperity.

When the secret of the soil's fertility—a secret which nature had so long kept guarded under the unattractive covering of parched sage and grease bush—was discovered and understood, the scene was rapidly changed, and the rich soil, riotous in the exuberance of delight at escape from the bondage of aridity, burst out into productiveness on a scale that drove men wild with excitement.

CHOLERA AND ALCOHOL.

THAT no pains should be spared to prevent the spread of cholera everyone will admit. All the wisdom gathered from past study and experience should be utilized to stay its progress. It is well known that any form of filth is a hotbed for the breeding of infectious diseases.

Dr. French, a medical health officer in Liverpool, says: "The outbreak of cholera in July, 1866, in that city, was in a house where a woman died of another disease. They kept the body for three days, during a drunken debauch, in a crowded room, filled with the fumes of tobacco and alcohol.

During the epidemic of 1832 Dr. Bronson said: "In Montreal 1,000 persons have died of cholera, only two of whom were teetotalers." A Montreal paper said: "Not a drunkard who has been attacked has recovered from the disease, and almost all the victims have been at least moderate drinkers."

In Albany, N. Y., the same year, cholera carried off 366 persons above 16 years of age, all but four of whom belonged to the drinking classes. Packer, Prentice & Co., large furriers in Albany, employed 400 persons, none of whom used ardent spirits, and there were only two cases of cholera among them.

In New York City there were 204 cases in the park, only six of whom were temperate, and these recovered, while 122 of the others died. In many parts of the city the saloon keepers saw and acknowledged the terrible connection between their business and the spread of the disease, and, becoming alarmed for their own safety, shut up their saloons and fled, saying, "The way from the saloon to hell is too short."

sances, ordered them closed, and they remained closed for three months.

A prominent physician of Glasgow reported, "Only 19 per cent. of the temperate perished, while 91.2 of the intemperate died." One extensive liquor dealer of Glasgow said, "Cholera has carried off half of my customers."

In Warsaw 90 per cent. of those who died from cholera were wine drinkers.

At Tifels, Prussia, a town of 20,000 inhabitants, every drunkard died of cholera.

Drunkenness itself is a disease. It is a disease mainly germinated in the saloons. It is known to be the cause of many other diseases, some of which are transmitted to the offspring of the drunkard. Since this business costs the United States, in direct and indirect wastes, \$140,000 every hour, and kills in the same time 185 men, and brings nothing good in return for this waste of men and money, and since it is a cesspool of contagion likely to scatter cholera throughout this nation, endangering the temperate as well as the intemperate, it would seem the dictate of wisdom to follow the example of the authorities at Washington in 1832, declaring the saloons nuisances, and close them.

The Supreme Court of the United States has said: "No Legislature can bargain away the public health or the public morals. The people themselves cannot do it, much less their servants. Government is organized with a view of their preservation, and cannot divest itself of the power to provide for them." President Harrison acted wisely in declaring a quarantine of twenty days for foreign vessels coming into our ports.

CONSUMPTION CONTAGIOUS.

DR. J. G. HOPKINS, of Thomasville, Ga., considers consumption contagious, and thinks that "consumptives should be forced to provide for the destruction of sputa. Whenever situated so as not to expectorate directly into a germicide or the fire, they should use some means of conveying the sputa to the germicide or the flames. If handkerchiefs or clothes are used, they should not be sent to the laundry, as human happiness and life are jeopardized through the probability of inoculation through abrasions upon the hands.

HOW TO DRINK MILK.

"SOME complain," says a contemporary, "that they cannot drink milk without being distressed by it." The most common reason why milk is not well borne is due to the fact that people drink it too quickly. If a glass of it is swallowed hastily, it enters the stomach and then forms in one solid, curdled mass, difficult of digestion.

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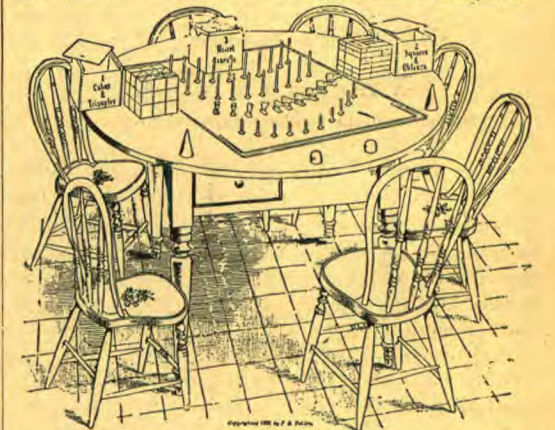
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Mission Fields.

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

MISSION SONGS.

HARK the voice of Jesus calling—
Who will go and work to-day?
Fields are white, the harvest waiting,
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, O Lord, send me?"

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all.
If you fail to rouse the wicked
With the judgment's dread alarms,
You may lead the little children
To the Saviour's waiting arms.

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
There is nothing I can do.
Gladly take the task he gives you,
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, O Lord, send me."

—*Selected.*

BRAZIL.

Serious Problems.

BY THE REV. J. J. TAYLOR.

(Missionary of the Southern Baptist Convention.)

No COUNTRY, I suppose, can be found that offers more serious problems than does this "Southern Paradise," as Brazil is sometimes called. Here the statesman, the politician, the social reformer, and the missionary are taxed to their utmost to solve the problems that present themselves on every hand. They call this a republic, "the latest star in the galaxy of republics;" nothing was ever much further from the truth. It would be but for two rather serious defects—it is neither by nor for the people. In the first place only about one man in a hundred takes any interest whatever in the elections, than which there can be no greater farce. Then the few who take part in politics are about equally divided between republicans and monarchists. In the third place, almost without exception, all who are interested are looked upon as office seekers—for the money there may be in the office. There is no public confidence either at home or abroad. "There is neither patriotism nor executive ability in the Brazilian," said a man to me, who has had a long and useful life among them. Another said: "They pretend to copy and follow the Constitution of the United States; but they cut out all the parts that are disadvantageous to self-aggrandizement."

Now let me add that one redeeming feature is that religious liberty is guaranteed here, yet, too, this is a great farce. No missionary has assurance that he will not receive a shower of stones from the howling mob that dogs his footsteps—that, too, with the knowledge and consent of the police.

We are walking over the partially hidden mouth of a smoldering volcano that is constantly giving forth signs of an eruption. Even now in several States a fratricidal war is

in progress—in one of which mutual extermination seems to be the order of the day. In this revolutionary feature of Brazil the religious "seer" thinks there may be ground for hopefulness. Seeing that nothing stable remains, whether we look to the social, moral, and spiritual business or political feature, it is hoped that by the faithful presentation of the ever-abiding blessings of the gospel many may be won to lives worthy of the name.

The social reformer, too, has much to do. Insurmountable difficulties rise up at the very outset. Disregard, wholesale and complete, of the Bible as the authoritative voice of God declaring vengeance against all ungodliness, has led priest and people alike and together into the great pitfall of unchastity. If you preach purity, insist upon it, denounce unchastity, you are laughed at for your pains and denounced as a hypocrite, for "manly purity is impracticable, impossible, and not demanded."

With all this cloud of darkness and death there is a silver lining. There are at least a few who do show the power of the gospel in the hearts and lives of those who by it do believe in God. Many places are sending Macedonian cries for helpers, many are hungering for the comforts of the gospel, many gladly hear the preaching of the gospel and express entire belief in the message presented.—*Independent.*

CROWNING A BLACK KING.

A SECRET meeting is first held by the chiefs of the country, at which they unanimously select one person of the royal line to be made king. A public meeting of chiefs is next held, a few days or weeks after, when the party chosen is called to attend. On his arrival about half a dozen men, hidden for the purpose, rush out and take hold of him. Astonished at such proceedings, he naturally asks, "What have I done?" He is then told by the eldest chief that the Ebebege told them he is to be king. (Ebebege is a square frame of wood, and carried by four men, who profess to be directed where to go by this frame, which is supposed to be inspired by the spirit of the fathers.) Then the other chiefs answer, "Yes, yes, so it is; did not the Ebebege tell us so?" He is not allowed to return home, but is led to a house, and put in a room already prepared to receive him. His shirt is taken off, leaving only his handkerchief cloth around his loins; then he is told to sit on a stool and is chalked over from head to foot. This is the anointing. For three days he is to be alone in this room, chalked, his meals brought to him by servants.

On the fourth day a public meeting is held of the whole country people. The king elect, after washing, is dressed in a most expensive cloth and shirt. Loaded with corals around his neck, arms, and feet, he appears and sits on a large arm chair, and is exhibited to the people as their king, amid loud exclamations and praises. When silence is effected, a chief advances, and on getting near the king, gives him a crack on the head, saying, "The country is in your hand; mind it well." Another comes and gives him a box on the ears, saying, "Keep your ears open, do justice, and give right judgments." Another comes and gives him a thump on the forehead, saying, "Keep your head clear, and pity the poor;" and so on till twelve or fifteen chiefs, as the case may be, have duly impressed the king concerning his official duties, both by word and thumping.

After this priests appear with their sacrifices, and killing of goats and fowls, to propitiate the gods and the forefathers. These the present Christian king refused to have performed for him, and they were dispensed with. After the sacrificial performances, a day is

chosen for the whole of the inhabitants to go out fishing for the king.—*Church Missionary and Quarterly Token.*

THE PEOPLE OF PATAGONIA.

BY W. S. CHAPMAN.

PATAGONIA proper extends from the Atlantic to the Pacific, and north to the Rio Negro, a tract of country larger than France or Spain. Patagonia means "the land of the duck feet," a name given to it by Magellan's sailors. The lower limbs of the Indians are encased in a kind of boot, or moccasin, but without soles. It covers the entire limb from the knee down, being worn for protection from the shrubs that cover the land. Not being intended for a shoe, it has no sole, but allows the toes to appear. This, with the fact that the hair of the hide falls over the foot and projects at the sides, the toes apparently being a continuation, impressed the sailors with the belief that the natives had paws, or *patas*, hence they called them *patagones*, or duck feet.

The only other article of clothing worn is a cloak of skins thrown over the shoulder and hanging to the heels, making the Indian at a distance appear unnaturally tall; hence travelers have exaggerated his height. The average height is from five feet eleven inches to six feet. Patagonia has a population of about eight or nine thousand. The coast line is bleak and barren, and no settlement is seen until the west end of the Straits of Magellan is reached. On Sandy Point there is a mixed population of about a thousand people.

The Patagonian enjoys "visiting around;" in fact, he is the greatest visitor known. He will come to a white man's house, and stay until he has eaten up every particle of food to be had; whether the feat takes a day or a year makes no sort of difference to the good-natured visitor.

Singularly enough, though the Patagonian is a neighbor of the Fuegian, and though he lives so near the sea, he owns no canoe, never goes upon the water voluntarily, or even seeks for food from it. A few stragglers have crossed the straits to the island of Fuego, but the main body never hold any intercourse with the Fuegians.

While the Patagonian is a bold and fearless hunter and warrior, he is gentle, honest, truthful, and generous, with a record among the whites of being entirely free from cruelty and ferocity, treating his prisoners in war with the utmost consideration. He does not entertain malice for injuries received. This gentle savage is often found making a clown of himself, painting his face and body white on one side and black on the other.—*Medical Missionary.*

THE OUTRAGES ON ARMENIAN CHRISTIANS.

THE English House of Commons is not disposed to drop the matter of Turkish maltreatment of Christians. The subject was brought up on the 3d inst., when Sir Edward Grey said that what little information the foreign office had on the subject was very painful. Fifty-six persons had been arrested, seventeen condemned to death, and many others sentenced to long terms of imprisonment. Subsequently the sultan commuted the death sentence of all but five. These have been executed within the past two or three days.

From the evidence given at the trials, all of which has been carefully investigated by the British representative in Turkey and the report thereon forwarded to the foreign office, it was clear that two of the men executed were probably innocent of the charges against them. The British representative in Constantinople used his influence to convince the Ottoman authorities that the trials were unfair, but his efforts were in vain.

SUPERSTITIONS AMONG CHRISTIAN INDIANS.

BY REV. MYRON EELLS.

IT is strange what singular ideas Indians who give up their old ideas of incantations and accept Christianity in some form, get of baptism and the outward forms of religion.

The first incorrect idea I had to combat was that if they were baptized, they were sure to go to heaven. Another has been that baptism would cure them when seriously sick. Many years ago a man who was sick unto death asked me to baptize him, because he had heard that a man who was very sick, a hundred miles away, had been baptized and had recovered. Of course that had no influence with me; yet, owing to my belief, and that of the agent and others, that he was a Christian, I baptized him and received him into the church as a Christian, though ignorant and superstitious. I should have been willing to have baptized him some time before. He lived as an ignorant Christian a few months, and died, as we expected he would.

Another idea is that if their children are baptized, they will not die. Deaths among their children have been very frequent, owing to their mode of living. None of my four have died or ever been seriously sick, thanks to a kind, protecting Providence. Hence the Indians have reasoned that it was because I am a *Saghalie Tyee* man (God's man and favorite), and that if they should become Christians, join the church, and have their children baptized, they would not die, but live as mine have done. Only a short time ago a prominent man asked me to receive his daughter-in-law into the church and baptize her child, so that her infant might not die, as her first child had done.

Thirteen years ago I met a number of Indians ninety miles from here, who had received very little religious instruction, who thought that if they should stop drinking whisky and get a Bible picture, they were sure to get to heaven.—*American Missionary*.

AN ITEM FROM ALASKA.

A LETTER from a missionary in Alaska to a lady in this city says that "Juneau has been a very unpleasant place for the past two years." Mr. Edwards, the Friends' teacher at Douglas Island, who was killed by whisky smugglers, is referred to. He was teaching among the Kalse Indians. The men who killed him were cleared by the jury, and his good name "traded most shamefully." "His friend and successor in the Douglas Island School has been tarred and feathered by a lot of toughs for daring to say in a letter written to the East that Mr. Edwards was murdered, and for saying something about Alaska furies. It just seemed to loosen all the evil tongues, and the missionaries have had to bear many slanders." Poor natives are dealt with summarily, while white men who commit crime without provocation are acquitted. The present judge seems to be just, but it seems impossible to get a decent jury. May God give his servants power and courage to do the work he has committed to them.

In the village of Depok, Java, is a training school for native evangelists, which was opened in 1878, and already seventy-one have been graduated; and of these pupils twenty-eight were Battaks from Sumatra, ten Dyaks from Borneo, nine Sangirese, eight Alfoors from Almahera, eight Javanese, seven Sundaese from West Java, and two Papuans from Dutch New Guinea. Malay is the language used, and in spite of the difference of race a brotherly spirit prevails.

"HAVE something to do, something to love, and something to hope for."

Our Work and Workers.

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

WHY STAND YE IDLE?

BY MRS. L. D. A. STUTTLE.

THERE is work to be done in the vineyard,
There are sheaves to be gathered in;
There are souls to be saved, and the Master saith,
"Go, gather my lambs from the paths of death,
From the broad highway of sin."

Go, gather them in from the hedges;
Go, gather them, young and old;
Go, tell how the Shepherd in wondrous love
Is waiting to welcome, in mansions above,
The poor wayward lambs of the fold.

Then work for the glorious Master;
Oh! why wilt thou longer delay,
When he promises strength if we ask aright,
When his yoke is so easy, his burden light,
And he pledges the best of pay?

The reward shall be life eternal,
With pleasures and joys untold;
Bright mansions in glory shall ever be thine,
And for every soul thou hast saved, shall shine
A star in thy crown of gold.

Then work! there is rest hereafter;
How sweet will the resting be,
When, forever free from the blight of sin,
Through the pearly gates we are ushered in,
To eat of life's healing tree!

The harvest of earth is ripening,
And we long for the gathering day;
And when, with the angels so pure and bright,
The King shall descend from the realms of light,
With joy may we hear him say,—

"Thou hast faithfully worked in my vineyard;
Now the home of the just is thine;
Receive for thy labors a rich reward;
For they that turn souls to the pitying Lord
As bright as the stars shall shine."

—*Review and Herald*.

FROM OUR "PITCAIRN" MISSIONARIES.

RAIATEA, June 17, 1893.

EDITOR SIGNS OF THE TIMES—*Dear Brother*: Knowing that you and your readers are at all times interested in the movements of the *Pitcairn* and of the missionaries accompanying her, I will write you a few lines.

We left Tahiti April 9, for this island, taking Elder Read and wife with us, as you probably have been informed. We expected to stop but a few days to survey the field, learn its needs, and then return with Elder Read and wife to Tahiti and then proceed on our way to Fiji and Norfolk Islands, leaving Elder Cole and wife and Sister Mary Ann McCoy at Norfolk Island, and Elder Cady and wife at Fiji on our final homeward trip. In this case, however, some of our plans have to be changed, for the finger of God seems to point to this island and direct some of our company to stop here.

It has therefore been decided that Elder Cady and wife locate here and take charge of the work. Raiatea is the island where the French and the natives were having trouble when the *Pitcairn* called on her first voyage. The island is about forty miles in circumference and contains between fourteen hundred and two thousand inhabitants. Adjacent to, and inclosed within the same reef, is the island of Tahaa, the two lying four miles apart. Tahaa contains between six hundred and a thousand inhabitants. Eight miles to the northwest of Tahaa lies the isle of Bora Bora, with from one thousand to twelve hundred inhabitants, while the isle of Huahine, with eight or ten hundred inhabitants, is but eighteen miles northeast from the eastern extremity of Raiatea.

It will readily be seen that here are five islands, lying, as it were, side by side, with a total population of from four to five thousand (I have given the lowest and highest estimates given me). These islands were formerly under the direction of the London Missionary Society so far as church work is concerned, but since the French have obtained a foothold in Tahiti, the L. M. S. has withdrawn its

missionaries, leaving the spiritual interests of the isles to the French Missionary Society. The entire native population of these isles, as well as of Tahiti, is nominally Christian, and, according to statements made by the natives, the people were making rapid progress, both in Christian experience and civilization under the labors of the L. M. S., but since coming under French influence they are fast retrograding. It is true that native preachers were raised up, and that they endeavored to carry on the work dropped by the L. M. S., but these native preachers are but children in the work of Christ, and they cannot carry on the work to a successful issue without help from those of greater experience.

The French have had a missionary located at Tahiti for a number of years, but none here until within the last month, a young man and his wife having come up from Tahiti about three weeks ago, to act as pastor and teacher. Although the French missionary did not labor in any of these four islands at any other season of the year, he always managed to visit them once a year to collect money for, as he said, the French Foreign Missionary Society, and always carried away several hundred dollars.

Some twelve years ago the French Government, fearing that Germany would obtain a coaling station on Raiatea, persuaded the natives to allow them, the French, to extend a protectorate over them, telling them that if the Germans came they would deprive the people of their land and liberties.

With impressions of fear of the Germans, and with the promise that the natives should have full liberty to make and execute their own laws, and appoint their own officers, from the king down to the lowest officer, the natives allowed the protectorate flag to be hoisted with the understanding that the French would only attempt to prevent the Germans from coming within the reef. In 1887 or '88 the French succeeded in getting the native king, who had first been elected by the people, and afterward had deserted them, and left the island, to consent to the annexation of the island as French territory.

The annexation scheme was resisted by far the largest portion of the people, and they passed a law forbidding the ex-king to ever return to the island. It was this refusal of the natives to surrender their island to the French that led to the difficulties which existed between them and the French in 1888. The French at that time bombarded several of the native villages, which were situated at various points along the beach, destroying the houses and also many of the coconut trees. The natives who have not submitted to the annexation scheme, are called rebels, yet their rebellion consists solely in their refusal to allow the French flag to be hoisted in place of the protectorate flag. During the time of the bombardment of one of their villages the natives hoisted the protectorate flag given them by the French, hoping that it would protect them, but the French fired canister shot through the very flag they had given the islanders as a symbol of French protection. From that time to this the natives have hoisted their own old island flag, and allowed no French subject, nor any native who acknowledges the French authority, to come within the lines which limit the actual French occupation, which is a narrow street about six miles along the seashore, the population of which, who are in sympathy with the annexation scheme, being limited to about 100 natives and about 20 whites, while there are at least thirteen hundred natives who are opposed thereto.

This is the story told me by several intelligent natives, as well as by some of the white residents. They also tell me that the French, instead of protecting them, have not only destroyed their homes and their coconut groves, and all their industries, but that they levy a very heavy duty, amounting to nearly thirty per cent *ad valorem*, on all importations to the island, and compel all vessels to pay harbor duties at the only port of entry, Utoroa, where the French resident makes his headquarters, even though the destination of the vessel be to some other part of the island. I know nothing of the situation myself, but give it as it is given to me by some who recognize the French authority.

The head of the native government at the present time is a queen, elected by the people. She is assisted by a prime minister, a secretary, and a supreme judge, and certain councillors. The island is divided into eight or nine districts, each of which has a governor, elected by the people of the district. There are also several subordinate officers.

The French have possession of but one district, never having succeeded in gaining jurisdiction over any of the others, nor even permission to set foot

therein. There is a squad of soldiers here and a man of war comes in every few days.

When the *Pitcairn* came to the isle a month ago, we visited several of the so-called rebel villages, doing the work of the Master in caring for the sick (I treated eighty patients in the three islands while here) and teaching the good news of the gospel. Before we had been here a week the queen invited us to locate here, as did also several of the governors. So solicitous were they that the queen called a meeting of the governors and chief men who were agreed, to ask us to stop on the island. After due consultation, the queen decided to call a general assembly of the leading men on this island and Tahaa, to lay the plan before them; this assembly met June 2, and discussed the matter for two days, going over the whole matter of the probable effect of our locating, taking up the matter of Sabbath keeping, baptism, etc.

We took no part in the discussion, except as interested spectators. During the debate the fact developed that there were some three persons who were opposed, fearing that trouble might arise with the French if we were to locate a missionary here.

Matters of this kind are not conducted by the natives according to strictly parliamentary rules. When there is opposition to any scheme, they talk the matter over until all are agreed, or give the scheme up. Following this plan the queen adjourned the assembly, at the close of the second day, until the 12th of June, when they again met and finished the business by directing the queen to act her pleasure in the matter.

During the week pending the last assembly, the *Pitcairn* went back to Tahiti with Elder Read and wife. On our return here the 16th inst. we went immediately to Avara, the queen's village, to learn the result of the discussion. Soon after our arrival, the queen called the principal government officers together, and after directing one of the chief judges what questions to ask us about our plans of working, and our object in coming, and who we proposed to leave, and after receiving Elder Cady's reply, she directed the judge to inform us that it was her wish, and the wish of her people, that Elder Cady and wife locate there, and that her house should be their home until a suitable one could be erected. To-morrow we move the *Pitcairn* from the anchorage before the French residents to the anchorage before the queen's village, some nine miles distant, if we have a fair wind.

After seeing Elder Cady and wife properly fixed, we sail for Norfolk Island, to locate Elder Cole. We shall take in the Fiji isles on our way, and unless we find letters directing us otherwise, we shall probably return to Oakland in about seven months from this. From what we hear we think there is equally as good opening in the Tubal Isles as well, although there are less people.

There is an interest to hear, and to have a teacher locate at Huahine. We were there on two occasions, staying two nights the first time and one night the last time. We could place a dozen good workers in locations where the door stands wide open, and where the people are ready to hear the truth. None but persons of strong constitution and in good health should be sent out here, however, for it will take a year to handle the language, and weakly persons might wish to go home before they have accomplished anything.

I think the Lord has some precious jewels here, and he bids us to find them. The queen of Raiatea is a fine woman. Her husband is a native of Rararonga, the son of a native missionary sent out here. He is a deacon in the native church. One of the deacons in the native church here in Utoroa has become convinced of the truth on the Sabbath question, and is to preach on the subject a week from to-morrow in his church, which will seat seven or eight hundred.

Address, Auckland, New Zealand.

M. G. KELLOGG.

P. S. Sunday, June 18. We have just arrived at the anchorage opposite the queen's residence in Avara.

The post office address of Elder B. J. Cady and wife will be Raiatea, Society Isles, Pacific Ocean.

M. G. K.

OUR standard of right and wrong is usually very lenient to ourselves, but very strict with reference to others. We shall be judged hereafter in some degree by that standard according to which we judge others here.—*Rev. R. Gridlestone.*

FIELD NOTES.

ELDER S. B. WHITNEY and Brother Carmichael have entered the Black Hills (S. D.) region with a tent, pitching at Rapid City.

At a local camp meeting held at Phillipsburgh, Kansas, in the latter part of July, there was an attendance of about 200, and sixteen were baptized.

A SHORT series of meetings held in Livingston, Mont., just after the recent camp meeting, by Elders Watt and Stone, resulted in the baptism of seven persons.

At Johnstown, Pa., Elder K. C. Russell and Brother L. S. Wheeler are conducting tent meetings and report a very large attendance and a remarkably good interest.

BROTHER W. T. KNOX recently began tent meetings in Tustin, Orange County, Cal., and his first Sunday evening audience was more than the seating capacity of his tent would accommodate.

MRS. NETTIE MILLER, Park Place, Oregon, expresses thanks for papers sent her for missionary work, and says that she has enough for present use, excepting some copies of the SIGNS of January 23 and February 6, 1893.

ELDER A. P. HEACOCK held a series of tent meetings in Gurley, Alabama, and there is now a company of ten holding up the banner of truth. The meetings were held amid strong opposition on the part of the churches.

BROTHER GRANT ADKINS, writing from Knoxville, Tenn., reports "one more family" walking in the light of truth, having been led to the decision partly through contemplating the persecutions and antagonisms of other churches toward those who keep the Sabbath of the Lord.

At the recent session of the Quebec (P. Q.) Conference the following officers were elected for the ensuing year: President, J. B. Goodrich; Vice President, H. E. Rickard; Secretary and Treasurer, Mrs. A. E. Taylor; Executive Committee, J. B. Goodrich, D. Dingman, H. E. Rickard.

ELDER R. C. PORTER, president of New England Conference, reports a tour in New Hampshire by team, in the course of which he visited a number of churches and found an encouraging progress on the part of the brethren, most of whom are endeavoring to keep pace with advancing light.

On the 16th inst. Elders M. C. Wilcox, J. H. Morrison, and F. M. Wilcox, and Dr. A. J. Sanderson, of the Rural Health Retreat, left San Francisco for Eureka, going by ocean steamer. Their mission was to attend the Northern camp meeting, which opened on the 17th inst. to continue till the 27th.

BROTHER R. C. SMITH, of Butte, Mont., has just purchased three distributors for use in that city, and solicits clean copies of our periodicals for use in this line of missionary work. Donations of denominational tracts will also be thankfully received. Address, Rooms 1 and 2, Old Owsley Block, E. Park Street, Butte, Mont.

ONE of our canvassers in New Jersey recently stopped at a farmhouse overnight. His host proved to be a local Methodist preacher who thought it "looked pretty mean" for the people in some parts of Maryland to pick out a few individuals who keep the seventh day when endeavoring to enforce the Sunday law, while ignoring everybody else who violated the law. Our brother learned that this preacher had created some dissatisfaction in the neighborhood by preaching "straight from the word," and some thought him "a little off" because he went around the country holding prayer meetings in people's houses.

THE northern California camp meeting is located at the corner of 19th and H Streets, Eureka. At the present writing, the afternoon of August 17, arrangements are rapidly nearing completion. About forty-five tents are pitched on the ground. The large pavilion is a new sixty-foot tent pitched for the first time. Everything gives promise of a good meeting.

A most encouraging report in the *Review* of the 15th inst. comes from Brother R. W. Roberson, of Dallas, Texas. Two brethren and three sisters rented a room and began holding meetings in a humble way, and in five months' time the regular Sabbath attendance had grown to forty-three. They have now an organized missionary society, and are doing Bible work in different parts of the city.

SISTER VESTA J. OLSEN, writing from Boulder, Colo., the 16th inst., says: "I attended church in Denver last Sabbath, and Elder D. T. Jones preached. He has improved much, and looks like a different man. He is planning to go to Mexico in November, but it is possible his plans may have to be changed. Elder John Fulton is some better than he has been, but there is room for greater improvement."

As a result of tent labor by Elders R. S. Owen and W. A. McCutcheon at Gainesville, Ga., a church of nineteen members was organized on the 5th inst. They were also moving in the matter of erecting a house of worship, and ask the brethren abroad to render some assistance. The lot has been secured. Gainesville is deemed an important point, and it is important that the truth be firmly planted there, but the brethren are mostly poor, and there is much outside prejudice.

ELDER D. T. BOURDEAU, who has been laboring for some time among the French and Belgian miners in the vicinity of Willow Grove, Pa., reports a marvelous ignorance of the Bible. Writing to the *Review*, he says, "Most of the people here had never seen the Bible until they saw it in our hands in the pulpit." Of course these people are nearly all Catholics, and the reader will readily imagine what a task it is to get the truth before them. Surely his request for the prayers of the brethren ought to receive earnest attention. Brother B. conducted a funeral service in the neighborhood, and the contrast between his simple service and that of the Catholic Church attracted considerable attention. Just a week before there had been a funeral service conducted by the priest, and he, in an outburst of anger, "literally drove the people out of the church because they had come a little late, and were slow to pay for masses to help the dead out of purgatory." Brother B. is working specially to get the Bible in the hands of the people, and is making some progress.

CAMP MEETING AT SEATTLE.

A CAMP MEETING for the northern part of the North Pacific Conference will be held at Seattle, Wash., on Poplar and Johns Streets, August 29 to September 4. Tents for the meeting will be furnished at \$2.50 to \$2.75. As they must be shipped from Portland, orders should be sent in at least ten days before the meeting, to N. P. Conference, 727 East Taylor Street, Portland, Or. We hope to see a large attendance at this meeting. J. E. GRAHAM.

Dedication Services.

THE dedication of the new church at Pasadena, Cal., 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 order at once, through the elders of the church to which they belong, or address Elder N. C. McClure, 149½ Telegraph Avenue, Oakland, as we do not want to ship tents unless they are ordered.

International S. S. Lessons.

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

LESSON XI.—SUNDAY, SEPTEMBER 10, 1893.

PAUL AT ROME.

[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 28 : 20-31.

20. For this cause therefore did I entreat you to see and to speak with me; for because of the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters from Judea concerning thee, nor did any of the brethren come hither and report or speak any harm of thee.

22. But we desire to hear of thee what thou thinkest; for as concerning this sect, it is known to us that everywhere it is spoken against.

23. And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening.

24. And some believed the things which were spoken, and some disbelieved.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Isaiah the prophet unto your fathers,

26. Saying, Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive;

27. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.

28. Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear.

30. And he abode two whole years in his own hired dwelling, and received all that went in unto him,

31. Preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Golden Text: "I am not ashamed of the gospel of Christ."
Rom. 1 : 16.

SUGGESTIVE QUESTIONS.

1. Tell how the ship's company were received by the islanders. Note 1.
2. What experience befell Paul? and how did it turn for the spread of the gospel? Note 2.
3. How long did the company remain at Melita?
4. Describe the journey from Melita to Rome. Acts 28 : 11-16.
5. On reaching Rome, to whom did Paul first present his cause?
6. What answer did the Jews return to Paul's address? Verse 21.
7. What did they desire? Verse 22.
8. How was Paul's sect generally regarded?
9. How was the desire of the Jews to hear of Paul's faith realized? Verse 23.
10. What scripture did Paul use in his argument?
11. Give the result of this interview. Verse 24.
12. How did Paul address the unbelieving Jews? Verses 25-27.
13. To what class would God send the gospel? Verse 28.
14. How did this rebuke affect the Jews? Verse 29.
15. What did Paul do for the next two years? Verses 30, 31.
16. Under what circumstances did he thus labor?

NOTE.

1. Intervening Events.—Upon reaching the island, the ship's company learned that its name was Melita, or, modernly, Malta, situated a few miles south of the larger island of Sicily. The barbarous people received them very courteously, and built for their comfort a large fire. Paul, in gathering fuel to replenish the fire, had fastened upon his hand a venomous viper. This, under natural conditions, meant certain death, and the superstitious islanders considered it a visitation of divine wrath, in punishment for some crime they supposed Paul to be guilty of. Paul shook the reptile off into the fire, and suffered no harm in consequence of his savage bite. This happy result led the barbarians to think that Paul was a god, and thus opened a way whereby he could lead their minds to the true God, who could thus so wonderfully protect his servants. God, through his servant, wrought many miraculous cures upon those who were afflicted. The natives in return gratefully bestowed upon Paul and his company many pres-

ents, and gave them needed supplies for the completion of their journey Romeward.

2. Fasting.—The original of this word does not indicate entire abstinence from food. No regular meals had been served, and perhaps scanty rations had been allowed. By his example Paul here shows that Christianity takes into account man's temporal and physical as well as spiritual needs. Paul, like Christ, sought through the agency of the temporal to gain admittance for the spiritual.

LESSON XI.—SABBATH, SEPTEMBER 9, 1893.

SUFFERING WITH CHRIST. I PETER 4 : 12-19.

REVIEW QUESTIONS.—(a) How should hospitality be extended to our brethren? (b) What gracious gifts has God bestowed upon us? (c) What does the apostle call these gifts? (d) How are they to be used? (e) Whom are they to glorify?

I. The Fiery Trial.

Verses 12-16: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."

1. What are we exhorted to do? Note 1.
2. In what trials may we rejoice? Why?
3. For what did the apostles long? Note 2.
4. How should we regard reproach for the name of Christ?
5. What spirit rests upon us?
6. How is Christ affected by this persecution and suffering?
7. Against what are we warned?
8. How should we regard it when we suffer as a Christian?
9. What does this give us the privilege of doing?

II. In the Judgment Hour.

Verses 17-19: "For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator."

1. To what solemn time does this lesson apply?
2. What contrast is expressed regarding the righteous and wicked?
3. Who alone could keep us at such a time?
4. What should be our attitude toward God?

NOTES.

1. The Fiery Trial.—Our common version makes the fiery trial future, while the above makes it present. When the end is at hand (verse 7), *when the time is come* for judgment to begin at the house of God (verse 17), *when* "the hour of His judgment is come" (Rev. 14 : 6, 7), *then*, "beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you." These are a part of our heritage; for "hereunto were ye called" (chap. 2 : 21). The last days will be days of special peril (2 Tim. 3 : 1); every wind of doctrine will be blowing (Eph. 4 : 14); men will put darkness for light and light for darkness (Isa. 5 : 20); false prophets will do great signs and wonders to deceive if possible the elect of God (Mark 13 : 22); Satan himself will appear as an angel of light and his ministers as ministers of righteousness (2 Cor. 11 : 14, 15); persecution will break forth upon those who honor God's law in the gospel of Christ (Rev. 12 : 17; 13 : 11-17); Satan will work with all power and signs and lying wonders (2 Thess. 2 : 9-12); in short, every delusion of the past, every device of the devil adapted for the present, a very flood of iniquity and persecution, will roll in upon the world and the people of God in these days of peril (Isa. 59 : 19), culminating in the hour of temptation such as the world has never before seen (Rev. 3 : 10). These are the perils.

On the other hand, the Lord Jesus Christ, who

conquered Satan, has promised, "Lo, I am with you alway, even unto the end of the world." He has given his precious truth to meet all the wiles of the adversary (2 Thess. 2 : 10-12); he has promised that when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him (Isa. 59 : 19); God will keep his people in the hour of temptation which is to come on all the world to try those who dwell on the earth (Rev. 3 : 10); not only this, but he tells his people to "arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee" (Isa. 60 : 1, 2); and through Christ and his righteousness and the power of his grace, lighted by his word, his church shall come forth from the fiery trial, shall go forth in the fiery trial, "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Think not the trial strange, but rejoice that ye are partakers with Christ.

2. Partakers of Christ's Sufferings.—Christ "suffered being tempted" (Heb. 2 : 18), and he "learned obedience by [or from] the things which he suffered" (Heb. 5 : 7, 8), and thus became the author of eternal salvation to all who obey him (verse 9). We, partaking of the same Spirit, are to walk in the same path of self-denial (Matt. 16 : 24), putting to death the lusts of the flesh (Rom. 8 : 13), mortifying every wrong lust and tendency of the flesh (Col. 3 : 5), and living the life which is above, in Christ (verses 1-4; Gal. 2 : 20). This is suffering with Christ, and he suffers with us. For this Paul longed. Phil. 3 : 10. This will also bring persecution; for if Satan cannot destroy us from within, he will endeavor to do so from without, even as he did our divine Lord. John 15 : 20, 21. In all these things we may rejoice that we are partakers with Christ in sufferings which will result in endless glory.

3. WORD THOUGHTS.—Fiery Trial (v. 12), the word means "burning." In Prov. 27 : 21 (Septuagint) it is rendered "furnace." In Ps. 66 : 10 (Septuagint) we read, "Thou, O God, hast proved us; thou hast smelled us, as silver is smelled" (Vincent).—**Cometh upon you**, literally, which is taking place, actually in progress. If we do not know of the trial, are we among the "beloved"?—**Happened**, or "were happening;" the trials do not happen or come by chance; they are a part of the discipline.—**The Spirit of glory and the Spirit of God** (v. 14), literally, "the Spirit of glory and that of God." "The repetition of the definite article identifies the Spirit of glory with the Spirit of God" (Vincent).—**Resteth**, abideth, and giveth rest or refreshment. Compare Isa. 11 : 2; Mark 6 : 31; Num. 11 : 25, 26. So will God's Spirit rest on those who suffer with Christ.—**Meddler** (A. V.) "busybody" (v. 14). The original word only occurs here in the New Testament. One who usurps authority. Says Vincent, "It may refer to the officious interference of Christians in the affairs of their Gentile neighbors, through excess of zeal to conform them to the Christian standard." Here is a point worthy of study by those who would compel others to be religious.—**A Christian** (v. 16), these terms used in the New Testament as applied to the disciples, but never used as applied by them to themselves.—**Commit** (v. 19), to place in charge as a deposit. See Acts 20 : 32; 1 Tim. 1 : 18.—**Well-doing**, see chapter 2 : 14 for the opposite idea. We commit or surrender to God that we may do his will.

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News and Notes.

FOR THE WEEK ENDING AUGUST 21.

RELIGIOUS.

—The Methodist Episcopal publishing house in Lucknow, India, employs 150 hands and runs six steam printing presses.

—A Missionary Conference is being agitated by the London Missionary Society, to be held in that city in May or June of next year.

—It is expected that the International Sunday School Convention, soon to convene in St. Louis, will take decisive measures for the improvement of the method of preparing lessons, the present system being extensively criticised in an adverse manner.

—The yearly meeting of the Free Baptists of Wisconsin, recently in session at Milwaukee, adopted resolutions denouncing the liquor license system as a device of the devil, and declaring that no party is worthy the support of Christians which does not advocate prohibition.

—Archbishop Corrigan, of New York, has at last surrendered, and bowed to the authority of Monsignor Satolli, the papal ablegate to the United States. No one knows better than Corrigan the folly of protracted disregard of the papal will by one who expects to hold a prominent place in the church.

—The new device of a Brooklyn, N. Y., pastor of attracting young men to church by having young ladies act as ushers is condemned by both secular and religious journals. A New York daily well says that if there is not sufficient power in the Christian religion to attract and hold the young men, there is no use in attracting them.

—The bishop of Rochester, England, in presenting to the house of bishops the report of a joint committee on the Sunday Opening of Museums, recently, took occasion to modify the opinion he had formerly expressed, that the working classes were against the opening. He said it was now impossible for him to hold this opinion in face of the two-to-one vote of the Trades Union Congress in favor of it, and of a similar expression of the London Trades Council.

—The Omaha correspondent of the New York Voice sends to his paper a considerable list of buildings in that city, owned by wealthy church members, which are occupied as saloons and other dens of infamy. He reports "ten open gambling halls," with no effort on the part of the authorities to enforce the State law against them. But they are not open on Sunday, and it is probably for this reason that certain other classes do not attempt to enforce the law against them.

—According to the doctrines of the Methodist Episcopal Church, the baptism of a child has no bearing whatever upon the salvation of the said child dying in infancy.—N. Y. Christian Advocate. Then at what time could the baptism of an infant have any bearing on its salvation? In other words, what possible benefit can baptism be to an infant if the rite has no bearing upon its salvation. This is about the squarest admission of the utter futility of so-called infant baptism that we have ever heard from an advocate of the absurdity.

—The religious war between the Hindus and Mohammedans in the city of Bombay, India, was again renewed last week, and the rioters were for a time beyond control of the authorities. The Hindus retaliated on the Mohammedan attempt to desecrate their temple, and burned several mosques. Many people were injured, and the reports expressed fears that the trouble would spread throughout the province. If the contest should continue, the Mohammedans must necessarily be the greater sufferers, as the Hindus greatly outnumber them. In the city of Bombay the Hindu population is over 500,000, while the Mohammedans number about 160,000.

SECULAR.

—Two of Denver's suspended banks have resumed business, and three more are expected to resume on the 1st of September.

—The Northern Pacific Railroad has passed into the hands of receivers, and wages have been reduced 20 per cent.

—There are twenty ex-Confederate soldiers in the U. S. Senate, while there are but sixteen who served in the Union Army.

—A cyclone in the vicinity of Table Rock and Pawnee City, Neb., on the 15th inst., did serious damage to farm property.

—Congress is discussing the silver question, but when anything definite will be accomplished is yet a matter of mere conjecture.

—Southern Pacific officials are contemplating a round-trip passenger rate of \$80 between California common points and Chicago.

—Dr. John W. Bransham, one of the physicians of the U. S. Marine Hospital at Brunswick, Ga., died of yellow fever on the 20th inst.

—Russian official reports indicate an increase in cholera cases. At Moscow 166 new cases and 67 deaths were reported in four days last week.

—Near Kilkee, County Clare, Ireland, on the 16th inst., seventeen excursionists were drowned in the Shannon River by the capsizing of their boat.

—An explosion of fire damp in a coal pit at Dortmund, Westphalia, on the 19th inst., caused the death of fifty persons and the injury of many others.

—On the 20th inst., near Leroy, N. Y., a carriage containing five persons, on their way to church, was struck by lightning and the entire party killed.

—An effort is being made by a sensational paper in Washington to induce a pilgrimage of the unemployed to the capital city to importune Congress for help.

—The miners' strike in the coal fields of the southern part of Kansas is said to be at an end, the miners having yielded to the propositions of their employers.

—A storm on the Baltic Sea on the 15th inst. foundered several fishing boats. Seventeen men are known to have been drowned, and several others are missing.

—In Vienna, on the 20th inst., there was a great Socialist demonstration in favor of universal suffrage. Over 30,000 people were assembled, but there was no disorder.

—Tubbs Hotel, one of the landmarks of this city, was entirely destroyed by fire on the night of the 14th inst. It was built in 1870, and cost \$110,000. The furnishing cost \$100,000.

—The clerks and Trades Unionists, it seems, have to keep a watch on some of the merchants of this city who recently signed the Sunday-closing agreement, lest they violate the compact.

—The Standard Wagon Company, of Cincinnati, the largest establishment of its kind in the United States, has been compelled to assign. Assets are placed at \$1,200,000; liabilities, \$700,000.

—All the premature jumpers of land in the Cherokee Strip have been compelled by government troops to move off until the land has been formally opened to settlement. Decrease in freight is said to be the cause of trouble.

—A destructive cyclone, accompanied by hail, visited the vicinity of Somerville, N. J., on the 19th inst. It is reported that not a house in that town of 5,000 inhabitants escaped damage, and trees and crops in the path of the storm were utterly destroyed.

—It has been discovered that on the Niutah Indian Reservation, Utah Territory, there are extensive deposits of asphaltum, which the Indians have not sufficient enterprise to utilize, and white speculators are chaffing to get their hands on the treasure.

—At Milton, Va., on the 16th inst., two passenger cars and a sleeper broke through a bridge and fell sixty feet into a creek. There were sixteen persons on the cars, seven of whom were killed; the others were more or less injured, but none of them seriously.

—A London dispatch of the 17th inst. says: "In Wales the coal strike is assuming a grave aspect. Thousands of colliers to-day marched to several collieries in the Rhonda Valley and forcibly prevented miners from working. Soldiers have been summoned."

—Political excitement is said to be running high in the State of Coahuila, Mexico. Thousands of men are reported to be under arms in different localities, on a pretext of being determined to secure an honest vote at the elections. A collision with Federal troops at Piedras Negras is reported, with some fatalities and a number of prisoners.

—The results of the arbitration between the United States and Great Britain upon the Bering Sea and sealing questions seem to give satisfaction in a general way to all concerned excepting the seal poachers, whose business, if not destroyed entirely, is certainly rendered more hazardous and less profitable. While it is denied that the United States owns all of the sea, as claimed, we gain more than was expected in the way of seal protection, which was about all the advantage there was in claiming all of the sea. Seal poaching is forbidden within sixty miles of the Pribylov Islands, and that is twenty miles outside of the main feeding grounds where most of the poaching was done. The United States asked for a close season—May, June, and July—for Bering Sea, and it has been applied to the whole Pacific Ocean. The killing of seals by firearms is prohibited, which goes far toward the prohibition of poaching. That which the United States authorities will not be pleased with is the burden of guarding the seals, which will be a heavy expense, and the probability of a large bill of damages for Canadian vessels captured on the theory that Bering Sea was the property of the government. On the whole, however, the verdict of the arbitrators is much better for all concerned than a war.

—It is reported that the crews of two schooners raided the islands of St. Paul and St. George, in Bering Sea, on the night of July 4, overpowered the guards, and carried away a large number of salted sealskins belonging to the North American Commercial Company. The vessels escaped before the government cutters could be informed of the occurrence.

—Minister Blount has returned from the Hawaiian Islands, and his report on the annexation question has been forwarded to Washington. It will probably not be published until formally presented to Congress by the President. Mr. Blount is quite reticent as to its contents. He has confidence that all parties in Hawaii will remain quiet and peaceful until the United States Government decides the annexation question.

—Advices from Aigues-Mortes, Department of Gard, France, report that on the 17th inst. a quarrel between French and Italian workmen determined the former to drive the latter from the place. The result was a dozen Italians killed and over forty, mostly Italians, wounded. The Italian people are thoroughly aroused, and reparation will be demanded. Of course Germany will stand behind Italy in such demand.

—The expected riots of unemployed men were inaugurated in New York City on the 17th inst. A large crowd wanted to hold a meeting in Walhalla Hall, on Orchard Street, and, being refused, the door and windows were broken. The police arrested three of the leaders as designated by the proprietor of the place, but when they were arraigned in the police court, he was afraid to enter a complaint, and the prisoners were discharged.

—Edison, the famous electrician, has become a manufacturer of precious stones. On this subject he says: "I have always used a great many sapphires in the manufacture of phonographs. They are very expensive and sometimes very hard to procure at all. I analyzed the chemical composition of the sapphire, and, finding out what it was, started to make sapphires. I now make all I use. I can make rubies for \$5 a pound that in beauty far exceed the genuine."

—A Vienna dispatch of the 17th inst. says: "Several men have been arrested in Biskupitz, Croatia, for mutilating young children. The men for years have made a trade of crippling children and then sending them to beg or selling them to others for the same purpose. The children were stolen or misled with promises to visit a house kept by the gang on the outskirts of town. When the police forced a way into the house yesterday, they found two girls of twelve or fourteen years with their legs broken. Another girl about the same age was bound on a bed with her right arm broken and both eyes gouged out. Two children, horribly mutilated, were found on cots in the cellar."

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Signs of the Times

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CONTENTS OF THIS NUMBER.

Editorial. —Notes and Comments—We Cannot Tear It Out—Burdened—The Spirit of Sunday Laws—Sunday Voices—Coming into "Closer Fellowship"—Anti-Chinese Sentiment.....	657, 658, 672
Doctrinal. —It Is the Lord (poetry)—Christ the King—Priest—Sunday to Be Kept at Home—Some More Signs of Christ's Coming—God's Description of Our Generation.....	659-662
Miscellaneous. —The Secret of Power (poetry)—The Christian's Attitude in Trial—Privilege and Duty—Temples—What Next?—Our Divine Helper—Together—What the Religion of Jesus Does.....	662-665
Home and Health. —The Two Words (poetry)—Mary's Disappointment—A Young Swiss Hero—The Orange in California—Cholera and Alcohol—Consumption Contagious—How to Drink Milk.....	665, 666
Mission Fields. —Mission Songs (poetry)—Brazil—Crowning a Black King—The People of Patagonia—The Outrages on Armenian Christians—Superstitions among Christian Indians—An Item from Alaska.....	667, 668
Our Work and Workers. —Why Stand Ye Idle? (poetry)—From Our <i>Pitcairn</i> Missionaries—Field Notes.....	668, 669
International S. S. Lessons. —Paul at Rome (Lesson 11, Sunday, September 10)—Suffering with Christ (Lesson 11, Sabbath, September 9).....	670
News and Notes. —Religious—Secular.....	671

An interesting letter from Dr. M. G. Kellogg, of the *Pitcairn*, appears this week in "Our Work and Workers" department. We are sure that it will be read with interest.

ACCORDING to the New York *Voice*, there is already a "trend of certain efforts" in the Prohibition party to make prohibition a secondary issue in that party's politics. Well, such is politics at best; it is only a race for power; principles are only stepping-stones, and platforms, in the language of a once prominent politician, are "molasses to catch flies."

Down South philanthropists say, "If the Southern negro were not a voter he would not be murdered by Southern white men." In California they say: "If the Chinaman were a voter he would be as welcome as any other foreigner. He is despised because he cannot be used at the polls." Which proposition is correct,—either, neither, or both?

OUR second article in a series which we promised at the beginning of the volume appears in this number, entitled "Christ the King-Priest." We hope that these articles will receive a wide reading. But one more will appear from the pen of the editor. These were written to meet an emergency. We believe that the consideration of the truth presented in this series of articles will settle the reader on the question of religious legislation. The SIGNS OF THE TIMES during the rest of the year should receive a wide circulation. Will not our brethren and sisters help us?

A CURIOUS specimen of injustice is presented by the pretended investigation of the murder of the two Swedish missionaries at Sungpu, China, heretofore mentioned. Li Taotai, of Hankow, investigated the murders. The result was to hold the few natives who rendered any assistance to the missionaries responsible for the whole affair. Li Taotai reasons that if natives had not assisted them they could not have been in Sungpu, and if they had not been in Sungpu they could not have been killed there; therefore the friendly natives are guilty of their death. These few natives, however, have all run away, so that Li has been able to lay hands on only one, a poor coolie who acted occasionally as messenger and water carrier to the missionaries, and who consid-

ered himself secure in his insignificance. But Li laid hold of him, and, after giving him 1,200 blows, locked him up for future use. The poor fellow may lose his head for the crime of carrying water to a missionary.

"GEOGRAPHICAL SPICE" is the title of a forthcoming book by Eliza H. Morton, author of the "Potter Geographies." It contains authentic items of real interest in regard to places and things which serve to make the study of geography more interesting. It will be of especial value to teachers, for it will place at their hand ideas and incidents which will greatly help them in holding the interest of their class. This work will not tell one the oft-repeated anecdotes of geographies, nor the oft-told stories of natural history, but it presents to those who teach and study geography, to the instructor at home and in school, *spice* which has not lost its flavor. Send for circular giving specimens, or order the book. Tastefully bound and neatly printed. Price, post-paid, 75 cents. Address the author, Eliza H. Morton, North Deering, Me.

RELIGIOUS journals are making much ado over the assumption that Sunday opening of the World's Fair failed because "it didn't pay." In fact, it was all the time the closing that caused the short attendance on that day. While the gates were opened and full admittance charged, the machinery and three-fourths of the exhibits were closed. Of course people would not attend under such circumstances. Had there been an actual rather than a merely nominal opening of the Exposition, the result would have been far different. The idea that the slim attendance on Sunday was due to a "Christian sentiment" against so-called "Sunday desecration" is sheer nonsense. The current complaint of ministers and religious journals of the popular misuse of the day, even among church members, is a sufficient denial of the Sunday sentiment theory. The sentiment of the masses was against paying their money to look at closed buildings and closed exhibits.

ANTI-CHINESE SENTIMENT.

THE hard times and consequent stress upon the laboring classes in want of employment has been seized upon in some parts of this State as an occasion for unwarranted persecution of the Chinese population. In Fresno, Tulare, and Kern Counties benevolent efforts were made to secure at least temporary employment sufficient to buy bread for all who would work. But certain agitators and marauders took advantage of the situation to arouse the sentiment (always near the surface of the masses) that the "Chinese must go." This was in some instances carried to such an extent that companies of Chinese workmen were not only driven from their camps on ranches, but were severely beaten and robbed of their money, watches, and other valuable effects. The sheriff took a heroic stand against all unlawful measures, and by his prompt action put a check upon the wholesale depredations which were evidently contemplated throughout the country by leading marauders, some of whom are ex-convicts.

In Tulare City one night all the Chinese population were roused and compelled to pack up their baggage and leave. Only a few remain, and they are real estate owners. In the orchards and vineyards Chinese laborers are giving way to white men. In Selma the proceedings were more deliberate, and five days' notice was given. Fruit-packing companies complied with the demands to discharge their Chinamen and employ white men. As some of the restaurant keepers and laundrymen paid no attention to the notice, they were again visited and compelled to leave. In some instances Chinamen employed in the country gave up their places through fear of being mobbed. In Bakersfield, it became known that a plot was laid to attack the Chinese quarter at night, and the better class of citizens inaugurated a counter move. They urged the enforcement of the Geary Law, but were determined that illegal measures should be prevented, and armed guards were set to preserve order.

In Calistoga, Napa County, a White Labor Union

has been organized, and an effort made to supplant the Chinese and Japanese prune pickers by white labor. The hop growers of Sonoma County have agreed to employ only white pickers if enough can be secured in season. Some of the "sand lot" agitators in San Francisco have hinted at displacing the Chinese employed in canneries and factories, but the employment of large numbers of workmen on the Midwinter Fair grounds will in a measure relieve the situation, and the authorities will no doubt be able to quell all riotous tendencies. A temporary free restaurant is being constructed on the new post-office site. The citizens of Vacaville are also moving in the matter of having employers discharge their Chinese help and employ white men; but in doing so they discountenance anything savouring of mob law. In Stockton an attempt to raise an anti-Chinese furor failed after the first street meeting. In Merced a demonstration was prevented by the sheriff.

The sensation is on, and other places will no doubt be heard from. The adjutant general of the State troops is preparing for any possible emergency.

THE last days are, in the light of prophecy, portrayed as days of deception. Matt. 24:3-5, 11; 2 Thess. 2:7-12; 1 Tim. 4:1, 2; Rev. 13:11-17. All these scriptures, as well as others, show that this deception will be of a religious character. People are more readily deceived by that which is pleasing to the imagination, so "touching little incidents" are often brought into play and wield a widespread influence upon superficial minds. One of these incidents, referring to the death of Bishop Phillips Brooks, is going the rounds. It is said that on the day of the bishop's death a lady acquaintance at whose house he was a frequent visitor, broke the news to her little five-year-old daughter by saying, "Bishop Brooks has gone to heaven." To which the child replied, "O mamma, how happy the angels will be!" This sad deception of both mother and child is indeed a "touching little incident," as it illustrates a very popular "strong delusion" that has obtained through extensive perversion of the truth. The word of God plainly teaches that Christ went away to prepare a place for his own, and that he will receive them all, both living and dead, at once when he comes again. John 14:1-3; 1 Thess. 4:15-17.

ELDER S. P. WHITNEY, formerly president of the Advent Christian Conference of West Virginia, having united with the Seventh-day Adventist Church, has published in the *Monitor* an address to his former denominational brethren, from which we extract the following paragraph:—

How foolish to me now do all my former reasonings concerning Christ ending the law by faith appear! "Christ is the end of the law for righteousness to everyone that believeth." "A man is justified by faith without the deeds of the law." "Against such there is no law." How I did ring the changes on these and other passages of Scripture before the truth shone out to me in this explanation of Paul: "Do we then make void the law through faith? God forbid; yea, we establish the law." Setting aside my prejudice, I was helped to see that when Paul says, "Ye are not under the law, but under grace" (Rom. 6:14), he did not mean that the law was abolished, but "being not without law to God, but under the law to Christ" (1 Cor. 9:21), "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). I could see that a man might be under the law in one sense and not under it in another. Don't you see? A righteous man is not under the claims, the penalty, of the law, because Christ has released him by faith. But this same faith justifies him only in obedience to the law; or, as Paul says, "Shall we continue in sin, that grace may abound? God forbid." Rom. 6:1. "For I delight in the law of God after the inward man." Rom. 7:22. How truth does shine! Praise the Lord!

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