

# Signs of the Times.

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." 1 Rev. 22: 12.

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## Signs of the Times

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## Editorial.

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

"It is written." With this powerful argument Christ met and vanquished the arch-deceiver. Not once did Christ parley, or seek by argument to gain the victory. He says, "I can of my own self do nothing." He realized that his sufficiency was of God. To him he looked in the hour of trial; upon his word he depended for power and strength. "Thus saith the Lord." Let this be our plea, our argument. Let us plead that word before the throne of grace as we seek for sins forgiven, for blessings prolonged. Not my worthiness, but thine; not my word, but the power of thy pledged promise. In temptation let us plead the promised strength. "It is written." The power of this argument will gain for us the victory in every trial.

THE great apostle to the Gentiles in his parting meeting with the elders of the church at Ephesus bears this testimony to his labors in their behalf: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house." "For I have not shunned to declare unto you the whole counsel of God." Acts 20:20, 27. In all of Paul's work for the Ephesian church, as recorded by Luke, and in the epistle he wrote to them, we find no command or hint given by the great apostle for the observance of the first day. Now if Paul, as he stated, declared unto the Ephesians the *whole counsel* of God, and kept back *nothing that was profitable*, and yet said not one thing about observing the first day of the week as the Sabbath, does it not prove that in no sense did Paul consider first-day observance as a part of God's counsel, or even profitable for the Ephesian church to know or practice? We can reach no other conclusion from Paul's testimony. Nothing outside of God's word makes for salvation. Paul knew this. He also knew that the observance of any other day than the one enjoined in

the commandment would have been not only unprofitable for the church, but subversive of God's counsel. Had Paul taught Sunday observance, he would have taught a doctrine opposed to God's counsel. He would have done the work which was done a little later by antichrist, and would therefore have become himself antichrist. God's word is his counsel. Paul recognized this fact, and may we also recognize the same in our practice.

God calls upon his people to be distinct and separate from the world. He does not call them out of the world; he leaves them here for lights and ambassadors. Christ and Belial can have no concord. Each represents a different principle; each is contending for distinct and separate ideas. We must be wholly the Lord's. No half-hearted service will avail; no divided interest will prove successful. Christ bought us not in part, but in whole. He asks of us that which is his own, that for which he gave himself, his life. If we are Christ's and Christ is ours, if the life we live is not our own but the Christ life in us, then will there be in us and about us the same manifest distinction that there was in Christ, who, although he came to save sinners, and for that purpose mingled among them, yet was separate from sinners, holy, harmless, and undefiled.

### GOD'S WONDROUS MERCY.

THERE is no attribute of God more frequently or emphatically set forth in the Scriptures than that of mercy or loving-kindness,—the quality of treating offenders better than they deserve. When the Lord revealed himself to Moses, and proclaimed his name, the first expression that he used revealed his mercy: "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. Again we read, "The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression." Num. 14:18.

The Psalmist declares, "But thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth." Ps. 86:15. God is infinite, and he is therefore infinite in mercy. This the Psalmist thus expresses (103:11): "For as the heaven is high above the earth, so great is his mercy toward them that fear him." And the result of its exercise is just as great toward those who will accept it; for "as far as the east is from the west, so far hath he removed our transgressions from us." Verse 12.

And, further, this wonderful mercy of God

is not a matter of impulse; *his* goodness is not "like the morning cloud" or "the early dew;" it is eternal. "The mercy of the Lord is from everlasting to everlasting upon them that fear him" (Ps. 103:17); while again and again we are told that "his mercy endureth forever."

Neither is this mercy exercised toward the righteous alone; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45); "he giveth to all life, and breath, and all things." Acts 17:25. Says the prophet Isaiah (55:7, 8): "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And then in the greatness of the exercise of that mercy the Lord shows that it is utterly beyond our comprehension. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Verse 9.

And thus it is that God is merciful and good to the wicked in order that his goodness may lead to repentance (Rom. 2:4), that men "should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:27). This goodness of his merciful Providence has ever been in exercise; but he has done more than this; "for God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8. "God so loved the world that he gave his only-begotten Son." This was the measure of God's love, God's mercy, to the race. God not only says that he is merciful, but he has shown it in so emphatic a way that the very greatness of the proof is used by Satan to deceive man into believing that God is not merciful at all. But here are the proofs, every day, every hour of our lives; here is the proof in God's word; here is the proof in a living Saviour, who gave himself, who gives himself, who pleads continually his own blood before the throne.

Then why will not men come and partake of the fullness of that mercy as manifested in the putting away of sin. God will have mercy, mighty, helpful mercy to all who will come. His word is, "He will have mercy." Not only that, but "he delighteth in mercy." Micah 7:18. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147:11. It, therefore, is not pleasing to God for man to despair of God's mercy. He has "no pleasure" in the soul that draws back to perdition. Heb. 10:38.

Then, sinner, come; there is mercy, unbounded mercy, for thee. Do not ungratefully



slight that mercy longer. Do not believe Satan when he says that your sins are so great, or so often repeated, that God will not have mercy, for God gave his Son, Christ gave himself, to save sinners. 1 Tim. 1:15. Jesus declares, "I came not to call the righteous, but sinners to repentance." The greater the sinner you are, therefore, the greater your claim on God's mercy; for he came to save you. Come then boldly to the throne of grace, that you may obtain mercy. Do not delay. Yield to that wondrous love, that your sins may be washed away. "Oh, taste and see that the Lord is good!"

#### NOT QUITE CORRECT.

THE *Sunday School Times*, one of our ablest religious journals, of September 2, 1893, in "Notes and Open Letters," frankly says:—

Many Christians who observe their Sabbath on Sunday point to the fact that there is no warrant for this usage of terms in the New Testament record. Throughout the New Testament Scriptures, whose last book was written at least fifty years after the resurrection, there is not a solitary place where the name "Sabbath" is applied to the first day of the week, which the church was already observing for its gatherings for worship. On the other hand, the term "Sabbath" is given to the seventh day four times in the Acts (13:42; 16:13; 17:2; 18:4), and once in the epistles (Col. 2:19). "The Lord's day" (Rev. 1:10) is an uncertain name for it; "the first day of the week" is that used almost or quite universally.

As regards the point that the term "Sabbath" is never applied to the first day of the week the above is absolutely true. But there are mistakes in the quotation which may be worthy of mention. (1) The Sabbath is mentioned, and applies to the seventh day, eight times in the Acts, besides the use of the term in Acts 1:12. The other four references besides those mentioned above are Acts 13:14, 27, 44; 15:21. (2) The term "sabbaths" in Col. 2:16 does not refer to the weekly Sabbath, but to those sabbaths which are a shadow of things to come, of which the body was Christ. There is nothing shadowy in the weekly Sabbath, but there was in the yearly sabbaths and feast days. See Leviticus 23. (3) The church was not observing at that time the first day of the week "for its gatherings for worship" any more than it was any other week day. They met daily. Acts 2:46. It might be well to remark that the Lord's day according to the Scripture is the seventh day, the only day which the Lord by inspiration has claimed as his. See Ex. 20:11; Isa. 58:13; Mark 2:27. The *Sunday School Times* is another witness for the Sabbath of the Lord.

#### TREASON TO CHRIST.

WE clip the following from the editorial columns of a daily of this city of September 12:—

Last Sunday five Buddhist priests assisted at the Christian service in the First Presbyterian Church, Chicago, on Indiana Avenue and Twenty-first Street. This is undoubtedly the first time since the days of religion that the dogmas of Gautama and the dogmas of John Calvin have touched skirts, comments the *Herald*. It is one of the beginning incidents growing out of the parliament of religions now progressing. Hebraism, Buddhism, Calvinism, Catholicism, Methodism, Congregationalism, Episcopa-

lianism, Baptists, Unitarians, Mohammedans, Confucians, all praying together and listening differentially to their various creeds expounded by their hierarchs, is assuredly a spectacle worthy the highest plane of achieved civilization. The parliament of religions, conceived in Chicago, born of the Columbian Exposition, is a unique and unprecedented vision.

Yes, it is unique; but it is treason to Christ. Pilate and Herod were made friends over the maltreated and finally crucified Jesus. We suppose that the hypocritical Pharisees and scribes joined in the chorus of praise which followed, and congratulated themselves in bringing about this unity. The false religions of the world join hands over the maltreated truth of Christ, and apostate Christianity congratulates itself on the spectacle. Says Inspiration:—

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

#### THE EXACTNESS OF A SCIENCE.

THE American Association for the Advancement of Science recently met at Madison, Wis. Prof. C. D. Walcott, of Washington, D. C., read a paper on "Geological Time," as indicated by the sedimentary rocks of North America. In the report of the *Scientific American* of September 2 he "conceded at the outset that it is uncertain and is in conflict with the teachings of some other sciences." Charles Lyell "assigned 240,000,000 years as the required length of geologic time; Darwin claimed 200,000,000 years; Crowell, about 72,000,000; Geikie, from 73,000,000 upward; Alexander Winchell, but 3,000,000; McGee Upham, and other recent authorities claim from 100,000,000 up to 680,000,000." This is only a matter of difference between 680,000,000 and 3,000,000, near enough, we suppose, for scientific accuracy, sufficient at least to justify the rejection of the Biblical record of creation!

Professor Walcott distributed geologic time as follows: Cenozoic age (including Pleistocene), 2,900,000 years; Mesozoic, 7,240,000 years; Paleozoic, 17,500,000 years; Algonkian, 17,500,000 years; total time of sedimentary rocks, 45,500,000 years. Says the *Scientific American*: "In commenting on this table it should be said that the data for Archean time are doubtful. Also there are no sufficient data from the duration of animal life to fix geologic time back of about 10,000 years."

Wonderful science! which asks us to turn from the inspired records of the Bible expressed in words so plain as to admit of no construction, not to what God has written in the rocks, but to man's uncertain interpretation of what God has written there! We yet prefer the records of Genesis, the record of God's power, of man's sin, and of the redemption which is in our Lord Jesus Christ.

#### OUR QUESTION CORNER.

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

111. JOHN 11:26 AND 2 COR. 3:7.

Will you please explain for me the following scriptures, John 11:26; 2 Cor. 3:7. C. E. R., JR.

1. John 11:26 has such an immediate connection with the previous verse that we quote them both:—

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?"

The above words are a reply to Martha's remark in the twenty-fourth verse: "I know that he shall rise again in the resurrection at the last day." Jesus would show Martha that he who stood before her was the very One through whom the resurrection to life must come. Whosoever believes in Christ, even though he dies, yet shall he live; and whosoever is living and believing in Christ in the last day, shall never die; for we "shall not all sleep, but we shall all be changed." 1 Cor. 15:51. Some will be "alive and remain unto the coming of the Lord." 1 Thess. 4:15. Such who believe in Christ will never die.

2. In 2 Cor. 3:5 the apostle declares that the "sufficiency" of him and his fellow laborers was not of themselves but of God. In verse 6 he tells us that God had made them "able ministers of the new testament [or covenant]: not of the letter [of the new testament], but of the spirit [of the new testament]; for the letter [merely of anything] killeth, but the spirit giveth life." The letter alone is the mere outward form of the truth; and the mere outward form is of itself dead; it has no saving power. To minister that would be to compel its observance, just what many professed Christian ministers are now doing in their efforts to minister civil law for so-called Christian institutions. The apostles were ministers of the word or gospel of God (Col. 1:23; 2 Tim. 4:2), which is spirit and life (John 6:63) to all that believe (1 Thess. 2:13). The reception of this word as the word of God is the reception of Christ, the Incarnate Word, "Christ in you, the hope of glory." Col. 1:27; Eph. 3:17. It places God's law, not before and apart from the believer, on tables of stone, demanding of him obedience or death, but, by the grace and power of Christ, it puts that very law in the believer's heart (Heb. 8:10), in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4). It was the gospel, "the power of God unto salvation to everyone that believeth," that the apostle ministered.

The apostle then compares the ministration of the dispensation of the new covenant with that of the ministration of death or condemnation of the past dispensation. It was not the ministration or service which was written in stones, but it was the law, the transgression of which condemned to death. The sentence of death was executed by God's ministers of that dispensation. That ministration was glorious, as represented in its earthly head, Moses, but its glory was eclipsed by the power and glory which puts the law in the heart. The glory of that ministration has passed away. The glory of the apostle's ministry was the glory of Christ's character shining through his people who believed him. 1 Thess. 2:19, 20.

112. HOSEA 6:2.

What is the meaning of Hosea 6:2?

The text reads as follows: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight." It seems to refer to the death and resurrection of Christ, and may also be prophetic of the church, the body of Christ, in the Christian dispensation. The "former rain" of the next verse is the outpouring of the Spirit of God, beginning at the day of Pentecost, and the latter rain, or greater outpouring of the Spirit of God, in the last days, just when dawns the morning of the everlasting day.

(Continued on page 736.)



## Doctrinal.

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

### THE SIGNS OF THE CHURCH.

BY GEO. E. PRICE.

How LONG, O loving Jesus, must we wait  
For thee to come and take us home with thee?  
We yearn so earnestly to see thy face,  
And know that thou hast made us ever free.

Our lot is fallen in a world of woe,  
And sin is all about on every side.  
Thy thoughtless creatures here transgress thy laws,  
And count as naught for what a Saviour died.

Thine earth is steeped in sin and guilt and woe,  
And yet man boasts of wondrous light and grace,  
Who knows not what it is to love thy voice,  
Or see the light that comes from thy dear face.

Thus is the world in sin and darkness bound;  
It spurned thy love and would not hear reproof;  
And wilt thou still its day of grace prolong,  
And leave us here amid this woe and grief?

And yet, O loving Jesus, we could bear  
All this, and everything that thou dost say,  
For thou hast promised in thy holy word  
To grant us grace sufficient for our day.

We could endure the taunts and scorns of men  
Who say in truth they do not know thy fear;  
But, oh, what sorrow fills our inmost hearts  
When those who name thy name oppress us here!

O Jesus! look in pity on thy church;  
She ever needs thy presence here below;  
Her elder sisters, rich and gay and grand,  
But vile apostates, mercy do not know.

And yet, O holy, kind, indulgent God,  
We own that we in duty are not bold;  
Because iniquity doth so abound,  
Our love, our love to thee hath waxen cold.

A cloud of darkness rests upon our minds;  
The trouble thou hast made known in thy word  
Is coming on us; Satan mocks our fears,  
And rushes to destroy us. Help us, Lord.

We long to live as did thy church of yore,  
When holy prophets stood before thy face,  
And, having heard thy truth, could but declare  
Thy truth unto a lost, rebellious race.

Then, though the hosts of darkness rage around,  
And work with mighty wonders, far and near,  
Yea, though their miracles deceive a world,  
We would but trust and pray and thou wouldst hear.

We have endeavored to obey thy voice;  
Thy law was sweet unto our hearts of old;  
We keep thy laws; thy will is our delight.  
Oh, help us; make us strong and make us bold!

Night of thick darkness comes upon us fast;  
O Jesus, be our help, our shield, and stay;  
Support us till the world her race has run,  
And sounding trumpets tell of coming day!

Oh! grant that day may hasten on apace  
When thou wilt come and take us home with thee;  
We then will praise thy name forever more,  
For thou hast died, our souls from sin to free.

### THE MYSTERY OF GOD VERSUS THE MYSTERY OF INIQUITY.

BY ELDER J. O. CORLISS.

FROM the infancy of our world there have appeared two opposing forces, each attempting to control the destiny of the human race. The first of these, the mystery of God, has ever and only sought the elevation of man, and is therefore entitled to occupy the throne of the human heart. This place has, however, been usurped by the mystery of iniquity, disguised as a friend, in order that it may work

the ruin of those over whom it assumes the rule of a pretended benefactor.

This is indeed, upon its very face, a serious imputation, but when the real features of this power are unmasked, and its actual designs are revealed, it must be clearly seen that the accusation is none too strong. However, to make this matter properly appear, it will be necessary first to view the position and work of the mystery of God, when it will readily be seen whether or not the opposing mystery has assumed the livery of heaven, in which to carry out its designs against the uplifting of the human race.

The word used to indicate the subtlety with which both of these forces operate, is truly expressive. "Mystery" signifies "known only to the initiated." The mystery of God is, therefore, something known only to those who have entered upon friendly relations with God. This idea is confirmed by the words of the Saviour. On a certain occasion he spoke a parable illustrative of the work of grace in the heart, when his disciples asked him for an explanation of it. He immediately complied, saying: "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Mark 4:11.

By this text it is plainly evident that the mystery of God extends to all the operations of his kingdom, and that the initiated alone, each for himself, understands the mystery of that kingdom, as its workings are administered in his own heart. No one else can possibly know it; to all others that operation is a profound mystery. Moreover, the administration of that kingdom in one heart may, according to circumstances, operate quite different from the way it does in another, so that no one is able to judge the condition of another.

The condition of society in the time of Christ made it necessary to thus emphasize this doctrine, from the fact that the Jews had been educated to know nothing of any kingdom except that which was administered through human agents. Even in the theocracy, which was God's established kingdom among them, laws to regulate the conscience were given through their earthly rulers. Indeed, every sort of worship was prescribed by some definite rule, being announced through the same persons who administered in civil affairs. That form of government was therefore their ideal, and they supposed, consequently, that the appearance among them of the promised Messiah would be but to strengthen that same government, by his becoming its king, and purging the existing corrupt administration. His enthusiastic followers therefore sought to carry out their cherished idea in an attempt to place the Saviour on the throne of Judea. John 6:9-15. Escaping this popular demonstration by a season of retirement in the mountains, he again appeared in public, doing his work of love and mercy, when the Pharisees demanded him to tell when the kingdom of God would appear. He replied: "The kingdom of God cometh not with observation [margin, "outward show"]; neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is *within you*." Luke 17:20, 21.

This was a new thing under the sun to the astonished Pharisees—a veritable mystery. They knew nothing of an inward kingdom in man, a heavenly power capable of controlling

every act, word, and even thought. Unless they could have a king who would visibly sit on the throne of Judea, ruling according to their ideas, they cared for no other. A king ruling in each heart separately, according to the needs of that heart, was a matter beyond their knowledge, and they had not sufficient interest in the thing to make further inquiry concerning it. They therefore rejected the saying, and persecuted its Author to death, supposing, without doubt (at least in some cases), they were doing God service.

But Jesus did not die without leaving the seed of this grand truth growing in the hearts of some. A dispensation of God's grace was, moreover, committed to the apostle Paul, that he might be able to make others see the fellowship of that mystery, which he terms "the *unsearchable* riches of Christ," hitherto hidden in God from the beginning of the world. Eph. 3:1-9. The object of this teaching, he says, is to the intent that the church might know the multiplied wisdom of God, which from the beginning he purposed to give through the Lord Jesus. Verses 10, 11.

Christ being the wisdom and power of God (1 Cor. 1:24), the one in whom are *hid all the treasures* of wisdom and knowledge (Col. 2:3), it follows that he who would have these gifts, must receive Christ, in whom only they abound. He who has Christ possesses these, while to all others they are denied, and are therefore mysteries of the darkest nature to them. Because these gifts are hid in Christ, and can be received only through him, he is, in its true sense, the mystery of God. So when God makes known the riches of the glory of his mystery to anyone, it is by the indwelling of his Son, "Christ in you, the hope of glory."

The reign of Christ in the human heart is the mystery of God's rule over man. Every heart, therefore, which receives Christ, becomes the throne of God's kingdom which is set up in the individual. Christ being the design of the law of God for righteousness, his presence in the heart is the implanting there of that law, to which the members of the body become subjects. Thus each individual who gives himself wholly to God is, in a sense, a kingdom in which Christ is the sole ruler. No other has any right to dictate to the conscience of that person, or prescribe his round of religious service. He is the servant of the Lord, who is able to sustain him, and "to his own Master he standeth or falleth." Rom. 14:4.

He who really has Christ ruling in his heart, and so understands the mystery of the kingdom of God, can have no desire to enforce by law religious dogmas upon others; for that would be the usurpation of God's right to rule in man as *he wills*. It would also be a violation of the rights of a fellow-man, whose privilege it is to be wholly controlled, religiously, by the light of his own inner conscience, as it is there reflected by the Spirit of God. Like his Master, such a person will devote his time and energies to saving men, rather than to condemning them. His sentiment will ever be like the Saviour's, who said, "If any man hear my words, and believe not, I judge him not." John 12:47. The Spirit of Christ being his impelling motive, he could not possibly entertain the thought, not even for a moment, of asking a human government to enforce religious precepts by legislative enactments, since that would be the traitorous be-



trayal of the power of Christ into the hands of selfish men.

#### THE MYSTERY OF INIQUITY.

The mystery of iniquity is, however, opposed to both the spirit and letter of the workings of the mystery of God. The reason is obvious. By his wonderful plan, God not only reveals himself to man, but also points out the dark ways of the power behind the throne of iniquity, thus tearing away the mask which hides his malignant designs upon God and all mankind. This instruction is man's rescue from the slavery of sin, which is the product of this counter mystery. The ground of controversy is, therefore, between these two mysteries, and the mighty struggle is for the final mastery over man, the handiwork of God.

But in all his opposition the master of iniquity never lays aside his mysterious character. One would imagine that, to oppose God and his work among men, the opposition would be directed with most spiteful and cruel attacks from a distance, that is, from outside the work and people of God. But no; for then the real animus and intent of the opposer would readily be seen. His method of dealing must be a profound secret; over it must be thrown the mantle of a hushed mystery, because the plan is a deep-laid one, calling for a protracted struggle, of a more relentless nature the longer it is continued.

With this hint of what may appear, we look for the work of this mysterious power. By some means the early church received an idea that the Lord's second coming to earth would take place in their day. To correct this, the apostle wrote them saying that such an event could not come until after a "falling away" had occurred, which would reveal a power he terms "the man of sin, the son of perdition," who would oppose and exalt himself "above all that is called God, or that is worshiped." 2 Thess. 2:2-4.

It will be noticed that this is the deepest and most determined rebellion against God. It is not only against God, which covers his kingdom in the heart of man, but against *all that is called God, or that is worshiped*. Even the very name of God is counted hateful. But will this deep-seated hatred lead to an open avowal of unbelief and opposition?—No, indeed; there is too much wisdom with that power to thus put everybody on guard against him. In his infernal work he plans to have the assistance of many of the very persons who, did they but read his designs, would flee from him as from a viper. How will he do it?—Simply by so cleverly deceiving them as to the nature of himself and his work that, while professing to love and serve God, they will actually join in a work of opposition to him, and so aid in an attack upon the authority of heaven, which without that aid could not possibly be successful.

The work of this mystery is carried on, then, not as one of opposition, but under the guise of a friend desirous of advocating the interests of the kingdom of God. To do such a work, it would be necessary for this power to make the mystery with which it is enshrouded, appear to be the mystery of God, engaged in the act of building up his kingdom in the earth. It would thus assume control of men's consciences, and lead them to do whatever he desired, under the plea that it was the work of God. This is just the way this power performed in the early church. In 2 Cor. 11:13-15 certain persons are called

"false apostles, deceitful workers, transforming themselves into the apostles of Christ." But it was no marvel to the apostle that the ministers of Satan should act thus, since it was only the cunning of Satan to transform himself into an angel of light. So it always will be. Satan, the mystery of iniquity, still hides his own character, and assumes the garb of Christ, the mystery of God, in which to do his work of death. It is not strange, therefore, that those whom he employs as his associates also claim to be ministers of righteousness. This indeed is a part of the plan. Satan well knows the enmity against him which God planted in the heart of man immediately succeeding the fall, and that he therefore can succeed in his intentions against man, only by appearing as patron of righteousness.

So this supreme head of all iniquity comes as near as possible to God's people, even to sitting in the temple of God—yes, and showing himself to be God, the veriest friend of every virtue. Thus he proclaims himself the spiritual adviser and everlasting benefactor of every lover of God. In this diabolically treacherous manner he hopes to overthrow the dynasty of God in every heart. In his letter of warning to the church, the apostle reminded the members that he had previously told them all about this when personally with them. He also informed them that the mystery of iniquity had already begun its work in the church, which would in due time reveal this wicked one there, who, when he should appear, would continue till destroyed by the brightness of Christ's coming.

The same mystery of iniquity is still at work in the same way, and just before the Lord's coming will increase his opposition against God, and his name in the earth, and that, too, through the professed people of God, with "*all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*" Verses 8-11. Indeed, this very work has already started, and the great closing struggle of the mystery of iniquity for the mastery over the saints, as in the days of old, is just at hand. But the identity of this power, and the nature of its future work, must be reserved for discussion in another paper.

#### SECRET SINS.

BY ELDER J. H. DURLAND.

THE public life may be free from sin which incurs the disapprobation of men, while the heart is the seat of some unholy affection or passion, that is abhorrent to the pure mind of Him who sees every action and knows every thought. A sin hidden in the chambers of the soul, and coming out in secret ways, is more dangerous to the Christian, and less likely to be overcome, than that which is visible and recognized by others; an unseen disease of the body may be less cared for than one which is known to the public, though the latter may be less serious in its nature than the former.

Bosom sin is very deceiving. It blinds the mind to a perception of its exceeding sinfulness. It makes excuses and apologies for its continuance. It assumes weakness and non-importance as a means of obtaining indulgence. It weeps, it promises, it resolves, it crouches beneath correcting power, but it only uses this means to throw dust in the eyes of

man, while it gathers strength for renewed action. Hence, when the opportunity again occurs, and all things favor, it comes out of its hiding place with increased energy. Thus it goes on in its career, deceiving the soul, until, perhaps, it has obtained such ascendancy and arrayed itself in such appearance that he regards it as a simple failing which cannot be avoided, and from which the mercy of God will deliver him before he dies. The sin now dwells in him with a bribed patronage of his knowledge, his conscience, his religion. He may be a nominal Christian, an officer in the church, a man of public benefit, against whom no one dare bring an accusation. But there reigns the sin in secret majesty, fortifying itself in its dominion, and destroying in the same proportion any strength of goodness and usefulness which he might possess. In this way the sin gathers power and boldness, until, perhaps, by some mysterious influence the cause of his declining usefulness is first suspected and then divulged; he falls from his religious position. Now the monster, unrestrained by church and social authority, leaps from his hiding place and is no longer a secret sin, known only to the man himself, but a sin known to multitudes.

"All unrighteousness is sin." It matters not whether it is the unrighteous act of the professor, or the non-professor. It may be hidden forever from the eyes of man, yet it is sin. "The thought of foolishness is sin." It is not necessary that it be some act done in the dark, but it may be the thought hidden in the mind. It may be so safely kept that it may never reach the mind of another, but it has been recorded in the books of heaven.

Like the cancer beneath the surface, secret sin is constantly preying on the vitals of the professed Christian. It may be a long time coming to the surface, yet it will be revealed to the world sometime; if not before, it will be seen when the Judge of all the earth sits on the great white throne. The only way it may be covered from the sight of all the earth is by confessing it to God, and forsaking it.

"Blessed is the man whose sin is covered." Reader, have you a secret sin that is eating its way to the surface? that is eating out the spiritual life? Whatever it is, small or great, give it no favor. Listen not to its subterfuges. It is your disease and will be your death if not removed. Cry mightily to God for help. He can remove the leprosy that is in your system and make you clean. Every time that you go to the Lord, bring it out and expose it to him in humble confession. He will bid it come forth that you may be every whit whole.

Satan would get you to confess it to some individual first. He would like you to go to man for help. But put not your trust in man, for all mankind have sinned, and are thereby not able to save themselves. "Confess your secret sins alone before your God. Acknowledge your heart wanderings to him who knows perfectly how to treat your case."—*Testimony* 33. There may be sins that should be confessed to those we have wronged, but this is a secondary matter. We know not how to confess to our fellow-man until we have first gone to the Lord. We know not to whom we should confess until the Lord directs our minds. Go to the Lord first. Tell him all about it and he will make the path plain. Prov 3:6; Ps. 32:8. David acknowledged his sin unto the Lord, and there received forgiveness. 2 Sam. 12:12, 13. So we may



open the door and take the Lord through every secret chamber of the heart and tell him all about the bosom sins abiding there, and ask him to drive them all out with his scourge, and fill every chamber with himself. When he abides there, Satan cannot enter. Let Christ in and bid all secret sins depart.

"Yes, I'll open this proud heart's door,  
Yes, I'll let him in.  
Gladly I'll welcome him evermore;  
Oh, yes, I'll let him in!  
Blessed Saviour, abide with me,  
Cares and trials will lighter be;  
I am safe if I'm only with thee,  
O blessed Lord, come in!"

### TRUE SABBATH KEEPING.

BY ELDER E. J. WAGGONER.

"THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. Accordingly we read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:10, 11.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:12, 13. And again, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

The object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord's Sabbath. It is not the Sabbath of any man, nor of any set of men. It is not the Sabbath of any nation or people. It is the Sabbath of the Lord. He alone made it, and he alone has the right to demand its observance. He who does not keep the Sabbath is answerable to God alone. People who keep a Sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their solicitude is not so much for the day as that their own feelings shall not be hurt. But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping is teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord.

The word "Sabbath" means "rest." On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God's rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord.

The Sabbath was given to man in Eden. Sin had not entered into the world, and the curse was unknown. Man was given work to

do, but it was not wearisome labor. Work is not a part of the curse, but weariness from labor is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it. But after he had sinned, then the Lord said to him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

From this fact it is clear that the Sabbath is not designed for merely physical rest. It was given to man when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that.

Again, let us remember that the Sabbath which we are to keep is the Lord's Sabbath. It is the Lord's rest. God rested after the six days of creation, and we are to rest with him. But the creation of the heavens and the earth did not tire the Lord. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took.

Still further, "God is Spirit; and they that worship him must worship him in Spirit and in truth." John 4:24. I have given the marginal rendering of the Revised Version, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but he is Spirit. There is none besides him; every other being derives its existence from him. Let it not be thought, in passing, that because God is Spirit, therefore he is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is "the effulgence of his glory, and the very image of his substance." Heb. 1:3. Christ's body was certainly a spiritual body after his resurrection, yet he was a real being, and could be handled. This much, so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms.

Now, then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of his rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest?—It is that rest which the Spirit of the Lord gives. And what is that?—It is rest from sin. The simple reading of two or three texts will make this plain.

"For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through

Jesus Christ our Saviour." Titus 3:3-6, Revised Version.

"Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you." Rom. 8:6-9.

Christ said, "The words that I speak unto you, they are spirit, and they are life." John 6:63. And again, "Now ye are clean through the word which I have spoken unto you." John 15:3. It is the word of Christ, whom we well know to be the Creator, that cleanses us from sin. That word is able to build us up, and give us an inheritance among all them that are sanctified. See Acts 20:32.

It was by this same word that the heavens and the earth were created. The word that made and upholds all things is the word that by the Gospel is preached unto us. When God ceased speaking, and the heavens and the earth stood in all their perfection, he rested, but his word continued in force. It is because his word never ceases to act, that everything is upheld. We may say that when God rested, it was upon his own word. So when we keep his Sabbath, or rest, we rest upon his word, which created all things, and which upholds them. We know that that same word is able to uphold us, and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth.

From this it can readily be seen how that one who really keeps the Sabbath of the Lord will delight himself in the Lord. He will know and be sharing the rest which Christ, the Creator, calls all to share. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day; but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is still the seal of a perfect new creation in Christ Jesus.

TRUTH is mighty and will prevail. Its banners at times may seem trailing in the dust, but its divine Author allows it not to pass from his sight or memory. Error may stand now with proud look and haughty mien. It may gather to itself the power and the influence and the honor of the world. But in casting the final balance, time comes in as an important factor. Error cannot stand the test of the ages. For a little time it may run and seem to gain in the race, but the scrutiny of the ages, the tests of time and judgment, reveal its weakness, its deceptions, its hideousness. Not so with truth. The closer the test, the brighter it shines. The longer the race, the more sure its triumph in the end. As enduring as its eternal Author, his "truth unchanged has ever stood." With it there is no deception. In trusting it there is no failure. As the doctrine of God's people will it purify them now; as their shield and buckler will it save them from the coming storm of wrath; and as their text-book will it be their continual study throughout eternal ages.



## 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.*

### MY SHEPHERD.

BY BERTHA H. BURNHAM.

THERE'S a simple line of the Psalmist's,  
And it rings in my mind to-day;  
I whisper it over and over,—  
"The Lord is my Shepherd," I say.

The Lord is my Shepherd? Yes, surely,  
For I am the "sheep of his hand;"  
He leadeth beside the still waters,  
Giveth rest in his pasture land;

His table prepareth before me,  
And my cup with blessing is filled;  
Mine head he anointeth with oil;  
The storm of disaster is stilled.

He restoreth my soul when fainting;  
In pleasantest paths I am led;  
He calmeth my fears and my cryings;  
With finest of wheat I am fed.

Though I walk through the valley's shadow,  
Even there he is with me still;  
His rod and his staff are my comfort,  
And how can I fear aught of ill.

The Lord is my Shepherd; yes, surely,  
The Lord is my Shepherd and guide;  
He keeps me in green, pleasant pastures;  
He leads me still waters beside.

*Lynn, Mass.*

### "WHY HALT YE BETWEEN TWO OPINIONS?"

BY MRS. E. G. WHITE.

"If any man have not the Spirit of Christ, he is none of his." Those who have set before them in clear lines the self-sacrifice and self-denial of Jesus, his life of shame and suffering, his reproach, rejection, and crucifixion, and yet refuse to open their hearts to him, although he says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me," commit great sin. How great is the magnitude of sin of those who have had Jesus set before them, who have been warned and entreated, and yet pass on their way, following the imagination of their own hearts, and saying, "I will wait for a more convenient season to exercise repentance toward God and faith toward the Lord Jesus Christ!"

I am deeply moved in behalf of those who are putting off the time of surrender to Jesus, and yet I know that my interest is very feeble in comparison with his who knows the value of your souls, for he paid the price of the soul's redemption with his own blood. In earnest love for your soul, he is waiting for you to decide to throw off the yoke of Satan, and take his yoke, which is easy, and his burden, which is light. There is nothing too precious for us to give to Jesus. Jesus has purchased wife, husband, and children at infinite cost, and though it is right for us to love those whom God has given us, yet God is ever to hold our supreme affection. Your attitude toward God and the truth has a decided influence upon your family, and the atmosphere that surrounds your soul will affect them in every way. If you are bestowing your affections upon the things of this world, the atmosphere which surrounds your soul will be of a malarious character, that will be death to spirituality, and will weaken hope

and faith in God. Satan will cast his hellish shadow over your soul, and lead you captive at his will, unless you give yourself without reserve to Christ.

Christ has purchased all your capabilities and talents. Why not give him that which is his own? Your intellect is God's properly, made to be used for his service and glory. Your affections belong to God, and he demands them as his right. Give him your talents, your best and sharpest thoughts; for they are the purchase of his own blood. He has intrusted them to you as his children. Give all back to him. Seek in earnest prayer for his blessing upon them, and surrender to him husband, wife, children, and your all. Dedicate yourself to his service in a precious offering; and as you give all to Jesus, your heaven will begin upon earth; for as long as you keep all on the altar, Christ is yours, heaven is yours, eternal life is yours. All things are yours, and ye are Christ's, and Christ is God's. Surely the God of heaven could give no greater proof that he longs for your salvation than the proof he has given in the gift of his only-begotten Son.

The free gift of grace is yours; will you by faith accept it? Your surrender to God must be as free and complete as has the offering of Christ been free and complete for you. Then you will be accepted of God in every work you do, in every prayer you offer. Hesitate no longer. "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." In the face of present and acknowledged duty, make no delay to meet the demand of God; for if you do, the light you have will become darkness. The mind and judgment will become perverted; for when precious opportunities are neglected, blessings unappreciated and unimproved, all good purposes become weakened, and there is less strength to resist temptation to commit presumptuous sins. The ties of worldly influence are subtle and strong, and can be severed only through the power of the grace of Christ. Make it your purpose to break away from every influence and habit, to give up every practice that weakens spirituality, and sunder every tie that binds you to Satanic agencies.

Christ says: "Follow me;" "I am the way, the truth, and the life." "He that followeth me shall not walk in darkness, but shall have the light of life."

The word of God should be your study, and if your heart is susceptible to the influence of the truth, you will find in the Bible, instruction that will be a sure guide to your soul from darkness to light, from unbelief to faith. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The more our faith fastens and holds to Christ, the more peace we shall have. Faith

grows by exercise, and God's rule is one day at a time. Day by day we are to go on, doing the work for each day, conscious that we are working in the sight of angels, cherubim, and seraphim, in the sight of God and of Jesus Christ. Ye are a spectacle unto the world, to angels, and to men. We should pray, "Give us this day our daily bread." As our day is, so our strength will be. We are to be constantly looking unto Jesus, the author and finisher of our faith, and if we live thus in dependence upon him, the Holy Spirit will bring to our remembrance all things whatsoever he has spoken unto us, and will sanctify every faculty, and keep us reminded of our daily and hourly dependence upon our Heavenly Father's care, wisdom, love, and guardianship. When we are thus minded, we have the spirit of a little child, the spirit that Jesus said his followers must possess in order to enter his kingdom. As a little child we are to trust in our Heavenly Father. When this is our spirit, we can more easily discern the temptations of Satan; for we are constantly drawing nigh to God. The feeling of self-sufficiency, that works the ruin of so many souls, has no atmosphere in which to flourish.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." This precious promise is from One who means every word he speaks. Then why are we fearful, distrustful, unbelieving? Let us go on, doing our duty with an eye single to his glory, filling up our time, working out God's plan as in the sight of an invisible world.

### HOW TO TAKE HOLD OF THE LORD'S STRENGTH.

BY ELDER I. E. KIMBALL.

THESE comforting words are found in Isa. 27:5: "Or let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Enmity between man and God comes through sin. There is no peace to the wicked; but "the work of righteousness shall be peace." The above text therefore shows how to work righteousness. "Let him take hold of My strength." The prophet, just before giving us this word, had said, "In the Lord Jehovah is everlasting strength," and had exhorted consequently to trust in the Lord forever, telling us that the one who does thus God will keep "in perfect peace." That everlasting strength covers all possibilities and makes all things possible to him that believeth.

But the above shows plainly enough that peace and reconciliation with God come only by our taking hold upon the power which comes from God. The gospel turns us from the power of Satan and his tyranny unto a power which fully releases from the wicked one.

But just how shall we take hold upon the Lord's strength? We all wish that power was manifest fully in us; and it seems from the text that all we have to do is to take what is already proffered to us. A few texts will show us plainly to whom and under what conditions the Lord's strength is imparted:—

"Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat." "He giveth power to the faint, and to them that have no might he increaseth strength." "I will pour waters upon him that is thirsty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself."



"A strength to the poor," "a strength to the needy in his distress," "power to the faint," "strength to them that turn the battle to the gates," "a refuge from the storm, a shadow from the heat."

Such is the Lord. But how very few venture into the blinding storm, or expose themselves to the scorching heat! How few, with weapons of God's salvation, turn the battle against Satan to the very gate, stronghold, citadel! The enemy's stronghold is death. Here he holds the many captive. He binds those over whom he has power and brings them finally to the narrow house. He is called "him that hath the power of death."

He who strives against sin and sickness and death, may be sure to be sustained of God. There is no limit to the strength which is already his—freely given to him. Shall the grace of God be in vain? or will he take it?

Christ says, I give you power to take the great stronghold of Satan—"power over all the power of the enemy;" but that stronghold is assaulted to-day by an army of babes who know not to exercise spiritual strength.

Christ proposes to come in unto us and sup with us and we with him. However much companionship and oneness are here shown, we know that God gives, to purify and cleanse, a "bitter cup," a cup of suffering. The Lord will partake of it with us when we are ready to receive that cup. When we pass through the waters, he will be with us; when we walk through the fire, we shall not be burned. Isa. 43:2.

Paul spake of the sufferings of Christ abounding in him—in hunger, thirst, nakedness, in trouble on every side, perplexed, persecuted, forsaken, in deaths oft, "always bearing about in the body the dying of the Lord Jesus"—"always delivered unto death for Jesus' sake"—"that the life also of Jesus might be made manifest in [his] mortal flesh." Do you want the life of Jesus made manifest in your mortal flesh? Go thou and do likewise. Labor as he labored, suffer willingly as he suffered, and take hold upon God's strength as he took hold upon it, to endure. You should welcome infirmities, take pleasure in necessities and distresses, for it throws you off your own base. You feel the necessity then of taking freely hold upon the Lord's life. So when the dart of Satan is thrust at us to buffet, and fleshly infirmities weigh us down, remember the word to Paul, "My strength is made perfect in weakness," and his conclusion, "most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." He surely was here speaking of infirmity of body of the flesh, and he adds therefore, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." Our light afflictions, if we make a right use of them, work out for us a far more exceeding and eternal weight of glory. Don't, then, shun crosses, responsibilities, labors, dangers; do not sorrow over weaknesses and buffetings, but take the invincible strength of God, and say with Paul, "I can do all things through Christ which strengtheneth me."

Jamaica, Vt.

We have only to be patient, to pray and do His will, according to our present light and strength, and the growth of the soul will go on. The plant grows in the mist and under the clouds as truly as under sunshine. So does the heavenly principle within.—W. H. Channing.

## BIBLE PRAYERS AND BIBLE ANSWERS.

BY ELDER J. M. COLE.

1. "WHAT must I do to be saved?" Acts 16:30.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Verse 31.

2. "I am weary." Ps. 6:6.

"Casting all your care upon him; for he careth for you." 1 Peter 5:7.

3. "I have roared by reason of the disquietness of my heart." Ps. 38:8.

"Come unto me" "and I will give you rest." Matt. 11:28.

4. "I am in trouble." Ps. 31:9.

"Call upon me in the day of trouble; I will deliver thee." Ps. 50:15.

5. "Oh that I knew where I might find him!" Job 23:3.

"Seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts 17:27.

6. "God be merciful to me a sinner." Luke 18:13.

"I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. 8:12.

7. "Cast me not away from thy presence." Ps. 51:11.

"Him that cometh to me I will in nowise cast out." John 6:37.

8. "Lord, be thou my helper." Ps. 30:10.

"Fear not; I will help thee." Isa. 41:13.

9. "Behold, I am vile; what shall I answer thee?" Job 40:4.

"Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

10. "I am ashamed and blush to lift up my face to thee." Ezra 9:6.

"Fear not;" "I am thy shield, and thy exceeding great reward." Gen. 15:1.

11. "Hide not thy face far from me;" "leave me not, neither forsake me." Ps. 27:9.

"I will never leave thee, nor forsake thee." Heb. 13:5.

12. "Wash me thoroughly from mine iniquity, and cleanse me from my sin." Ps. 51:2.

"I will; be thou clean." Matt. 8:3.

13. "Create in me a clean heart, O God." Ps. 51:10.

"A new heart also will I give you." Eze. 36:26.

14. "Uphold me according unto thy word;" "hold thou me up, and I shall be safe." Ps. 119:116, 117.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

15. "Thy word [is] unto me the joy and rejoicing of mine heart." Jer. 15:16.

"Rejoice in the Lord alway; and again I say, Rejoice." Phil. 4:4. "Neither be ye sorry; for the joy of the Lord is your strength." Neh. 8:10.

16. "Show me thy ways, O Lord; teach me thy paths." Ps. 25:4.

"Search the Scriptures." John 5:39.

17. "Hide thy face from my sins, and blot out all mine iniquities." Ps. 51:9.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isa. 44:22.

18. "O that my ways were directed to keep thy statutes!" Ps. 119:5.

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:27.

19. "Teach me, O Lord, the way of thy statutes." Ps. 119:33.

"I will instruct thee and teach thee in the way which thou shalt go." Ps. 32:8.

20. "Give me understanding according to thy word." Ps. 119:169.

"Consider what I say; and the Lord give thee understanding in all things." 2 Tim. 2:7. "Then

shalt thou understand righteousness, and judgment, and equity; yea, every good path." Prov. 2:9.

21. "Who is sufficient for these things?" 2 Cor. 2:16.

"My grace is sufficient for thee." 2 Cor. 12:9.

22. "My soul waiteth for the Lord more than they that watch for the morning." Ps. 130:6.

"They that wait upon the Lord shall renew their strength." Isa. 40:31.

23. "Keep the door of my lips." Ps. 141:3.

"I will be with thy mouth, and teach thee what thou shalt say." Ex. 4:12.

24. "Keep me, O Lord, from the hands of the wicked one." Ps. 140:4.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Jude 24, 25.

## THE LIGHT OF THE WORLD.

BY I. G. KNIGHT.

It is evident from reading Titus 2:13, 14 that those in whom the work of Christ is wrought will be different from the world at large, for that which is said to be a peculiar people could not apply to the people in general. Their characteristics are, redeemed from all iniquity, purified, zealous of good works. All this is brought about by the One who gave himself for us. By comparing this with 1 Peter 2:9 we see that this peculiar people are to show forth the praises of Him who hath called them out of darkness into His marvelous light. The difference is as great between them and the people in general as is the difference between darkness and light, and that difference is shown in works, not in profession only.

Christ said, "I am the light of the world." John 8:12. The light was in his life; and the life was the light of men. John 1:4. As he is so are we in this world. 1 John 4:17; Matt. 5:14. This is why they are called out, that they may be a light to the world. Their life will be an open rebuke to those who live in darkness, because they may see the light in the life. Verse 16.

This life is imparted. Phil. 2:13. "Forthou also hast wrought all our works in us." Isa. 26:12. The means which God uses to impart this light is his word. "The entrance of thy word giveth light." Ps. 119:130. But his words must abide there if they accomplish anything. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Christ is in the written word, for God is to judge the world by Jesus Christ, and we read also that his word will judge the world. John 12:48. So to turn from the written word is to turn from the light.

In John 12:35, 36 Jesus says: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." Why did he hide himself from them? Verse 37 says, "They believed not on him." When Jesus hid, the light was hidden from them, and they were left to grope in darkness. When those words were spoken to them, they had only a short time to decide this great question of walking in the light. A few



choose to walk in that light. That was so then; it has been so in all ages. It is so now. The question is, What hides His face from us? Isa. 59:2 says, "Our sins hide His face from us."

As it was then, "yet a little while," so it is to-day. We have the word now to light our pathway, but to those who refuse to search it now and hide it in the heart, it will soon be hid. Amos 8:11, 12. But the contrast between those who take the word and meditate upon it and live it, and those who reject it, is brought to view in Isa. 60:1, 2: "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."

Visalia, Cal.

#### WHAT A METHODIST AUTHORITY SAYS.

We have sometimes felt called upon in giving such prophecies as that of our Saviour in Matt. 24:12, 13; 2 Tim. 3:1-5 to show that the religious world is in just the condition predicted by Inspiration. We do not do this for the purpose of building ourselves up on the failures of others—God forbid—but to show the fulfillment of prophecy. We do not, however, remember to have printed any stronger arraignment than what we present below. It is an editorial in the issue of May 19, 1893, of the *Western Christian Advocate* (Methodist Episcopal), published at Cincinnati, Ohio:—

TO THE CHURCH OF METHODISTS, WRITE!

The great trouble with us to-day is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called who know how to

"Smooth down the rugged text to ears polite,  
And snugly keep damnation out of sight."

The Sunday services are made the occasion of displaying the elegancies of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. If the "Rules" are read, it is to comply with the letter of a law whose spirit has long since fled. The class books are filled with names of unconverted men and women. Official members may be found in box, dress circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside.

When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen,—the Discipline must purge the Church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, he will remove us. Our spirit needs to be,—

"The arms of love that compass me  
Would all mankind embrace;"

and our aim, to

"Tell to sinners round  
What a dear Saviour we have found;  
To point to his redeeming blood,  
And cry, Behold the way to God!"

Let each reader begin with himself, and rest not until he realizes that the kingdom is set up within

him. We have need to be in greater haste to flee for refuge than had the poor firemen in Chicago. He that hath ears to hear, let him hear.

But will they do it? Will they heed God's message?

#### "PAY JOHN WILLIAMS."

At a certain prayer meeting a man noted for his failures to meet business obligations rose to speak. The subject was, "What shall I do to be saved?" He commenced slowly to quote the words, "What shall I do to be saved?" He paused, looked around, and said again, "What shall I do to be saved?" Again, with more solemn tone he repeated the question of questions, when a voice from the assembly, in clear and distinct tones, replied, "Go and pay John Williams for that yoke of oxen."

The incident stirs up solemn thought. A great many people before they can be saved, or guide others to the Saviour, will have to "go and pay John Williams" the money they honestly owe him. Shrewd tricksters in the marts of the world are not shrewd enough to be dishonest at heart and retain the favor of God, who "loves purity in the inward parts." Neither can a hope of the world to come be like a sheet anchor in the soul of anyone who robs God by being dishonest to his fellowman.

Thousands read no other Bible than the lives of those who profess to be following Christ's precepts in their daily lives. The greatest need of the church is true, pure, upright living—"living epistles, known and read of all men." The "square" man is the best shape. The tree is known by its fruit. "Go thou and pay John Williams."—*The Sun-light*.

#### HOW WILL IT END?

I ONCE heard an interesting story concerning a noble monarch of Persia or Tartary, I do not recall which. Riding out one day with a number of his State officials, he met a dervise, or Mohammedan priest, who was proclaiming at the top of his voice, "Pay me a hundred dinars, and you shall receive a good advice in exchange." The monarch stopped, and, calling the dervise to him, asked him what good advice he had to give. "That I shall tell you," said the dervise, "as soon as you pay me the hundred dinars." The money was paid, and then the dervise said, "My advice, sire, is this—Begin nothing without first considering what the end may be."

The courtiers laughed heartily at what they thought a piece of clever roguery; but the king reproved them, saying the advice was well worth what he paid for it. He then had the words engraved on the walls of his palace and on his gold and silver plate, and many other places. Some years afterward one of the noblemen formed a conspiracy with his friends to put the king out of the way, that he himself might be king. He bribed the royal surgeon to bleed the king with a poisoned lancet; but just when he was about to make the incision, the surgeon's eye caught the words engraved in the bottom of the dish which was to receive the blood, "Begin nothing without first considering what the end may be."

He was startled, and confusedly changed the lancet he had in hand for another. The king observed his agitation and demanded an explanation, and, under promise of forgiveness, the surgeon revealed to him the wicked

plot, but added that if he had not seen the inscription on the bottom of the silver vessel he would have used the poisoned instrument.

The words of the dervise are well worth our remembering and acting upon in all things. To my mind this motto brings home forcibly the question asked in 1 Peter 4:17, "What shall the end be of them that obey not the gospel of God?" Concerning many courses of conduct respecting the officers of this world, the end is uncertain. But refusal to accept this gospel and to obey its teachings can have but one end,—everlasting separation from God's presence.

Notice how excellent and true this advice is: "Begin nothing without first considering the end." How many are saying to themselves, "Sometime, before I die, I will make my peace with God. How foolish and misleading! It is not how people end their lives that generally determines how they will spend eternity, but how they begin their lives. After you begin a course of conduct it is hard to change. Hence Christ says, "Seek ye first the kingdom of God."

My brother, you have begun a journey; which way are you going? You have begun to store up for the future; is it treasure in heaven, or "wrath against the day of wrath?" You have begun to build life's structure; is it founded on the rock or on the sand? "Begin nothing without first considering what the end may be."

"We pray you in Christ's stead, be ye reconciled to God."—*Evangel and Sabbath Outlook*.

#### TWO SIGNS THAT SHOW CHRIST'S COMING IS NEAR.

BY S. H. CARNAHAN.

FROM Christ's own words we have it that among the signs of his second coming were the darkening of the sun (Mark 13:24), and "upon the earth distress of nations, with perplexity" and "men's hearts failing them for fear, and for looking after those things which are coming upon the earth." Luke 21:25, 26.

In proof that these things will be fulfilled in such an unaccountable and yet so plain a manner that all who study or hear God's word may not be mistaken, I give just two quotations. First, in regard to the darkening of the sun, Noah Webster says:—

The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known.

Second, in reference to the nation's distress and the fear of men, Grover Cleveland, the President of the United States, in his message delivered a short time ago, says:—

Our unfortunate financial plight is not the result of outward circumstances nor of conditions related to our natural resources, nor is it traceable to any of the afflictions which frequently check natural growth and prosperity. With plenteous crops, with abundant promise of remunerative production and manufactures, with universal invitation to safe investment and a satisfactory assurance to business enterprise, suddenly financial distrust and fear have sprung up on every side.

Surely our redemption draweth nigh.

BE thyself blameless of what thou rebukest; he that cleans a blot with blotted fingers makes a greater blot.—*Quarles*.



## 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 JOURNEY OF LIFE.

BY ELIZA H. MORTON.

THE wild winds moan, the night is dark,  
The way is long and drear;  
Alone I wander in the world,  
Weighed down with doubt and fear.

And is it thus, O heart, with thee?  
Is this thy sad, sad cry?  
To live a few short, fleeting years  
And then, alas! to die?

'Tis thus without the Lamp of Life,  
The soul must be oppressed;  
For he who lives within himself,  
Knows not of rest, sweet rest.

But he who lives for God and man,  
Who lives by faith alone,  
Walks onward in a path that leads  
From earth up to a throne.

O glorious life, lived here below!  
'Tis heaven on earth indeed  
To take God's word into the heart,  
Upon its truths to feed.

Wild winds may moan, the way be long,  
But Jesus makes it light;  
Doubts fly away before our faith,  
And all is wondrous bright.

### AN UNEXPECTED PRIZE.

BY MRS. F. A. REYNOLDS.

#### CHAPTER I. "THE MISSIONARY'S OFFER."

MRS. MANTON sat in the little family sitting room rocking baby Ora's crib with her foot while she read an interesting account of the founding of a missionary station in India. It was Sunday afternoon and the children, Paul and Hope, had gone to Sunday school, while Mr. Manton, like many business men, was very literal in his ideas of Sunday rest and was lying asleep on the sofa, with a paper over his face.

Mrs. Manton finished her article and, dropping her magazine in her lap, glanced at the clock, wondering why the children were so late home from Sunday school. Just then she heard rapid steps, then the gate swung to with a hasty click, and light feet bounded up the walk to the door. The next instant Paul and Hope bounded into the room, flushed and breathless, and began to talk together in excited whispers, as their mother, lifting a warning hand, pointed to the sleeping baby.

"We had company," began Paul.

"At Sunday school," put in Hope.

"A missionary," they both added.

"And he made a speech"—said Paul.

"And said"—interrupted Hope.

"There, that will do," said Mrs. Manton, repressing an inclination to laugh.

"You are too excited to be polite. Go and put away your things, wash your faces, and brush your hair, then, if you are cool enough, I'll hear one of you tell the story."

The children went away reluctantly, but soon returned, quiet and refreshed.

Mrs. Manton smiled.

"Well, now, Hope may tell the story, and if Paul wishes to add to it or correct it, he may do so in a gentlemanly manner."

So Hope began in a more collected way.

"Mr. Gordon, a missionary from Siam, was at Sunday school, and the superintendent asked him to speak, and he did.

"He is a brother to Mrs. Allen, you know,

and Bertha says he talks *just splendid* at home.

"He told us he thought he might be asked to talk a little, so he had brought a map to show us where he has been living and working the last five years. Then he showed us Siam on the map, and told us lots of interesting things about the country, a good deal like what we read at our last missionary meeting, but his telling it made it true, you know.

"Then he told us about the people and how he tried to teach them and study their language, and he said after he had tried different ways of putting the truth before them, he had decided that they understood him best when he told the simple story of Jesus, and taught them the ten commandments, telling them it was God's law we must all obey. He had the ten commandments on a linen chart in their language, and had the people learn to repeat them, and he tried to explain them, so they learned by them who God is, and that we must worship him alone—and—and all the rest, you know. Then he asked us how many of us could repeat the ten commandments perfectly, and, do you know, mamma, no one but our minister and Miss Langdon could! Oh, I was so ashamed!"

"Of yourself or the school?" asked her mother.

"Both," replied Hope promptly.

"But I thought you knew the commandments," added Mrs. Manton.

"So did I, until he said 'perfectly,' then I knew I couldn't repeat them just right."

"Well, what then? Was Mr. Gordon very much shocked?" asked Mrs. Manton.

"No, not so very much. He said he thought our school was like many others, and that his little Siamese school could do better than most schools in our country. Then he said he was going away, and would return in a month, and he would give a beautiful Oxford Bible to the scholar who could recite the ten commandments most perfectly and could tell in the best and shortest way what they meant. He said he could not afford to make such an offer to every school, but he was interested in having his little nieces and nephew learn God's law."

"And he showed us a Bible like the one he will give," said Paul. "It is gilt, and bound in heavy limp morocco covers, and has lots of study helps in it."

"We mean to try for it," said Hope.

"Indeed we do," said her brother.

"That's right," said Mr. Manton, who had been awakened by the children's entrance, and had listened with interest to Hope's account of the talk of Mr. Gordon.

"Can we begin to-day?" asked Hope.

"The sooner the better," replied their mother. "After lunch we will see what sort of a beginning we can make."

It was now two o'clock, and they went to the dining room, where a cold lunch, simple but palatable, was spread on the table.

When the lunch was disposed of, they all returned to the sitting room, and prepared to begin their study.

"In the first place," said Mrs. Manton, "what are the ten commandments?"

"God's law," Paul replied.

"Yes, and where are they found?"

"In the Bible," said Hope.

"True, but the Bible is a large and varied book. Where in the Bible may we look for the ten commandments?"

"In the Old Testament," said Paul.

"Yes, but get closer—in what part—in which book?"

"I think it is in Exodus, mamma," said Hope, "because it was when the children of Israel were in the wilderness, and they built a tabernacle afterwards—and—"

"Yes, in Exodus. Paul, you may find the chapter. Hope, you may hand me the Bible Dictionary. We will read a description of the place where the law was given. Do you remember where it was, Hope?"

"On Mt. Sinai," she replied.

"The account is in the twentieth chapter of Exodus," said Paul.

"Read aloud," said his mother, "beginning with the sixteenth verse of chapter 19."

Paul read to the twenty-first verse of chapter 20, then they began to talk about it.

"You see you must memorize from verse 3 to verse 18. Hope, read about Mt. Sinai in the dictionary."

Hope did so, then they found it upon a map, and so had something of an idea of the place in which God chose to give his law.

"How did he give it?" asked Mr. Manton.

"He spoke them—the commandments—first, then wrote them with his finger on two tables of stone. That's what Mr. Gordon said to-day," replied Hope, "but it doesn't say so here," she added.

"No," said her mother. "Turn to Deuteronomy, fifth chapter, verse 22."

Hope found and read the passage.

They were quiet for a time, Paul reading the commandments over slowly to himself, while Hope traced on the map the route from the Red Sea to Mt. Sinai.

"Why, it's right there, mamma!" she cried, "just a *little* ways!"

"Yes, God did not let his people go far without his law to guide them.

"There are two tables of the law, you know; the second table includes the last six commandments, referring to our duties and relations to our fellow men. The first four refer to our duties toward God."

"Mamma, you say 'our duties.' The commandments were given to the Hebrews; are they meant the same for us, just as they stand—meant for us just as they were for the Jews?"

"I believe so, Paul," said his mother decidedly. "There were other laws given the Jews referring to ceremonies typical of Christ's coming, that were done away with when he came and died and rose again, but the ten commandments I believe embody God's law for all mankind, for all time. What made you ask, Paul?"

"Because I saw a scrap of paper somewhere that said the commandments were abrogated at the cross, and I looked in my dictionary to see what that meant. 'Abrogate' means to repeal, or make void. So I thought maybe when Christ died that put an end to the ten commandments."

"Some people argue that way," replied Mrs. Manton, "but it isn't consistent. A law is in force until it is repealed by the same power that made it. God gave the ten commandments publicly. He has never annulled them; so they are still in force. Christ never annulled them; indeed, he ever confirmed them, as, for instance, when he said: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself.'"

"Don't you see he combined the first four and the last six into a first and second? If we worship God and no other, if we reverence his name and day, we show we love God. If we honor our parents, and regard the lives, property, and reputation of our neighbors, as our own, we obey the last six commandments, while following the golden rule. I do not think we can get rid of God's law by trying to believe it abrogated."

"I don't see," said Hope reflectively, "how we can explain each one, as Mr. Gordon asked."

"I'll tell you," said her father; "you learn to repeat them correctly, and the meaning will come to you."

"Mr. Gordon said," added Paul, "that we should find ourselves and others breaking one or more of the commandments every day."

"That's true," said Mrs. Manton. "Watch



and you will soon see the whole ten broken." "But Mr. Gordon said if we broke one, we broke all, and needed Christ just as much," exclaimed Hope.

"True again," said her mother. "Now I must run over and see how old Aunty Arnold is, so you can study awhile now."

Mrs. Manton ran across the garden to the old lady's cottage, and Paul and Hope began to learn God's law.

(To be continued.)

#### WINE AND WIT.

"WINE in, wit out." And yet that old saying is only true after a certain stage of the game has been passed. Many men, and even most men, are more witty and facetious after a drink or two of wine than before. It doesn't take a young man long to find out that he can say more funny things, and make more laughs at his witticisms, when he is a trifle cocked than when he is his own natural self. When he finds himself in company with others, and all are trying to be cute, it is perfectly natural that he avail himself of every means within his reach to "keep his end up," as the saying is. So he hoists in a few drinks, and in his revised shape he finds no difficulty in raising a laugh at will. In fact, he is more of a fellow drunk than he is sober, and he knows it. But he goes on and forces the machinery too hard, until, instead of being funny, he gets either idiotic or ugly, and then the very fellows who admired and applauded him call him a hog, and want the bartender to fire him. This sort of thing goes on night after night, until the fellow grows to be a regular drunken bummer, and don't amount to anything drunk or sober. Young man, look the matter over and see if this doesn't hit your case. See if you don't take more drinks to make you funny than for any other reason.—*Danville (N. Y.) Breeze.*

#### IN TWO CHAPTERS.

MISS WILLARD puts the drunkard's career in two very short chapters, as follows:—

##### CHAPTER I.

He could have left off drinking if he would.

##### CHAPTER II.

He would have left off drinking if he could.

THE END.

—Selected.

#### THE FRIENDLY LION.

A CIRCUS and menagerie came to a certain city. In the crowd which always gathers about such an exhibition there was a man whose little dog had just been beaten in a fight with another dog. The man in a fit of rage seized the bleeding and suffering brute, and, hurrying into the circus tent, roughly thrust him through the bars of the lion's cage, expecting, of course, to see him devoured in a moment. The dog seemed to know his danger, and crouched upon the floor in terror. The lion fixed his gaze upon him, but did not stir, and the dog, at last gathering hope, crawled slowly towards the lion and looked up into his face, as if with a mute cry for mercy. To the surprise of the people, the king of beasts, who could have crushed the dog with a single stroke, gently drew the helpless creature to his side, and then raised his lordly head and neck above him like a wall of protection. Meanwhile the owner of the dog recovered from his silly anger, and demanded his property. "You put him into the cage, go and get him," was the quiet reply of the keeper.

The man drew near and called the dog, but the dog did not stir. He acted as if he had

found a better master and was satisfied with the change. The man called again and again, and whistled and coaxed, and then he began to scold. The lion growled and looked so fierce at the man that he was frightened, and moved back from the cage. Then all the people laughed at him, and the two friends, the dog and the lion, were left in peace.—*Selected.*

#### RAISING WRECKS BY GAS.

THE latest method of raising submerged ships is by placing in them a number of rubber bags and then inflating them with gas. The idea of this invention was suggested in a singular way. A barge with a number of cattle on board was sunk in a collision. No steps were taken towards raising the barge, but about two weeks after the accident it was seen floating down the stream with deck out of water.

One of those who saw the singular occurrence made up his mind that he would find out the reason of it, and after investigation he discovered that the gases of decomposition had bloated the cattle to such an extent that they acted as so many air cylinders and had raised the boat. After possessing himself of this valuable secret he quietly cut holes in the cattle, and as the air escaped, the barge sank out of sight again. He then engaged a lawyer and soon patented the method of raising ships by air chambers.—*Selected.*

#### CARELESS HABITS OF BATHING.

THERE is something almost startling in the way in which mothers often leave weak points unguarded in the care of their children. A certain boy of eight was constantly suffering from slight attacks of illness. First, he had a hard cold, which kept him out of school for several days; then he had the jaundice; then he had the earache. His mother one day questioned, in regard to the cause of the difficulty, a friend who had brought up a large family and who had a reputation for "faculty." The wise woman inquired closely concerning the child's diet, which seemed to have been, in the main, satisfactory. He was allowed plenty of sleep. He was properly clothed and was not overworking in school. The matters of exercise and fresh air were not neglected.

"How do you bathe him?" asked at last the friendly mentor.

"Oh," responded the mother, with little interest, as though a bath were of small importance compared with the other details which they had been discussing, "I really don't pay much attention to his baths since he has grown old enough to bathe himself. He takes two baths a week just before going to bed."

"How warm is the water?"

"I really don't know. Pretty warm, I fancy. Most children like it so."

"And how long does he stay in his tub?"

"Oh, perhaps a half or three-quarters of an hour!"

This mother was startled to be told by her friend that her son's baths were probably killing him. When their temperature was reduced nearer to blood heat, and he was allowed to stay in them not more than ten minutes, he rapidly grew strong, and his illnesses became slight and rare.—*The Congregationalist.*

#### A NEW JELLYFISH.

It is announced that a remarkable new Medusa, or jellyfish, has been found to occur in Lake Tanganyika, Africa, a "fresh-water" lake, though we believe the water is slightly brackish. It is entirely different from the jellyfish found living a few years ago in the Victoria lily tank of the Kew Gardens at London, and represents a distinct family, whose exact position is unknown.

## Mission Fields.

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

#### A FEW THOUGHTS.

BY MRS. A. J. R.

WE read in the sacred word of God that Christ went about among the people doing good, healing their diseased bodies and likewise leading them to the only source of true happiness. He was not only a true missionary, but the greatest teacher the world has ever known. His heart burned with love toward fallen humanity. Man, made in the image of God, had fallen; he had not only lost his own life and happiness but his home in the Garden of Eden. Sin and sorrow were brought into the once sinless world; but, oh, what wondrous love! Jesus left his own beautiful home, came to this sin-cursed world, lived the life of a true Christian man, suffered, and finally died the most shameful of deaths, that we might live. Then, if we are missionaries, we must have the mind of Christ and be willing to suffer for the sake of the fallen race around us—not that we are so far above our fellow beings that we can reach down and raise them to our level, not that, for we belong to the same family, and had our environment been like that of our fallen brother or sister we, like them, might have fallen. Oh, no! we cannot boast of any goodness of our own but we can glory in a risen Saviour, one "who was tempted in all points like as we are, yet without sin." He overcame and so may we.

It is wonderful the simple faith which is exercised by the natives who come to the Saviour. They know they are sinful, but Jesus said he would save them and they trust him. One native woman of my acquaintance had quite a distance to travel along a lonely road one dark night, passing a graveyard on the way. Knowing, as I did, how superstitious all natives are and how much they fear ghosts, I said to her, "Grandma, are you not afraid?" but she answered quickly, "Oh, no! I have One who always travels with me and I do not fear." Such was her simple faith in Jesus.

How often we fret because our cherished plans are all upset, and we are not able to do anything as we would wish to do it. Would we do so if we "simply trusted day by day"?

Not long since I was on a little vessel bound for our island home; we had been away for about a month, and of course were anxious to return; then too the homeward bound mail would leave in a few days, so we were doubly anxious to reach land, and felt like pushing the vessel forward with all our might. Just as we were in sight of the town, we were becalmed, the sails hung limp and lifeless, and we rolled from side to side at the mercy of the current. All our internal fretting was of no avail; for several days we were kept away from our desired haven; the mail vessel left, but we were still outside; at last the breeze sprang up and we were in port once more. How many times in our life work are we becalmed—becalmed in our desire to work for others until it seems sometimes that we must break the spell, and accomplish our purposes at any cost! But "all things work together for good," so let us trust Jesus, our Teacher, for he doeth all things well. This beautiful hymn which follows may well be the prayer of each heart:—

"Father, I know that all my life  
Is portioned out for me,  
And the changes that are sure to come  
I do not fear to see;  
But I ask thee for a patient mind,  
Intent on pleasing thee;



"I ask thee for a thoughtful love,  
Through constant watching wise,  
To meet the glad with joyful smiles,  
And wipe the weeping eyes;  
And a heart of leisure from itself,  
To soothe and sympathize.

"I would not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know;  
I would be treated as a child,  
And guided where I go.

"Wherever in the world I am,  
In whatsoe'er estate,  
I have a fellowship with hearts  
To keep and cultivate,  
And a work of lowly love to do  
For the Lord on whom I wait.

"So I ask thee for the daily strength,  
To none that ask denied,  
And a mind to blend with outward life  
While keeping at thy side,  
Content to fill a little space,  
If thou be glorified.

"And if some things I do not ask,  
In my cup of blessing be,  
I would have my spirit filled the more  
With grateful love to thee.  
And careful—less to serve thee much  
Than to please thee perfectly.

"There are briars besetting every path,  
That call for patient care;  
There is a cross in every lot,  
And an earnest need for prayer;  
But the lowly heart that leans on thee  
Is happy anywhere.

"In a service which thy will appoints,  
There are no bonds for me;  
For my inmost heart is taught 'the truth'  
That makes thy children 'free,'  
And a life of self-renouncing love  
Is a life of liberty."

#### INDIAN ITEMS.

THE London Missionary Society's report of 1862 of the Murshidabad District, India, shows but 156 Christians to a population of 1,227,952. One recent missionary to that field, Rev. A. Joyce, thus speaks in this "report" of his arrival there, and that difficulties of language did not hinder him from going to work immediately. He says:—

"A new missionary is stimulated to begin work at once, and finds himself in an atmosphere of work. There is no monotony, no weary months of simply linguistic labor before he can begin doing something. The much decied educational work has opened up an immediate sphere of work among English-speaking Bengalis. On New Year's day, my third day in India, I enjoyed the privilege of preaching in our English Chapel here, the larger proportion of the congregation being English-speaking Bengalis, who habitually come to our Sunday evening gathering. Other English work lies to hand at once, and I hope to begin Scripture teaching among the elder lads in the school as soon as it reopens. Neither is it long before one is urged to take a very modest part in the bazaar preaching, by learning and reciting texts of Scripture, and helping to sing a few hymns. The initial attempts I hope to be able to make in a few weeks' time. The spirit of urgency which seems to possess all our workers is stirring like martial music, and makes one eager to take a vital part in all that is going on."

Of caste he thus speaks:—

"I used to think Indian missionaries talked too much about caste, but it is truly the one dreadful stone of stumbling to all progress in this land. Dear friends, that live in the glorious liberty wherewith Christ hath made us free, pray for India's sons and daughters.

that they may be released from this bondage of Satan."

Paul Bismas, a native preacher of the London Missionary Society in the Murshidabad district of India, speaks of preaching at Sat-elipore, and advertising his books in connection therewith. He says: "When I advertised the books, which were with me, people from all sides began to cry out, 'Give me a copy of the life of Christ, give me a copy of the life of Christ.' I sold there all the books I had with me."

#### ZENANA WORK.

THE Zenana work has gone on steadily; we have had more requests from Hindu gentlemen for us to visit their homes than at any previous time. Only in one case has a pupil's work with us been prevented because of Scripture teaching. This contrasts hopefully with a time two years ago, when ten houses in one week were closed to us because of the Bible teaching given. Thus practically the Zenana work has had no opposition, while conversations with thoughtful women, who gladly receive the words of Jesus, have again and again given us exceeding joy in our work; although we do not see them coming forward openly as Christians, yet I know that there are several secret believers, and some who read their Bibles whether we visit them or not.

Then, again, we have often come in contact with the sick and delicate child mother, and found that the medical help we have been able to render is one of the best means by which many of the cruel and degrading customs of Hinduism may be broken through, and the way cleared for the more deeply needed spiritual doctoring.—*London Missionary Society Report.*

THE first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered, "Yes." "That was a fatal word to those who wished to cling to idolatry, but a joyous yes it has proved to be to them. As this lady was teaching the woman of India to twine the gold and purple into the slippers, she was twining into her heart the fibers of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary, it was easy to gain access to others.—*Christian at Work.*

SLAVERY IN SIAM.—Slavery has been abolished in name, but it can never be abolished in fact, for the slaves have no means of supporting themselves outside their master's houses. Every member of the Siamese upper classes can fether his servants or throw them into prison without any kind of trial or permission being necessary. One morning I went to call upon one of the ablest and most enlightened of the ministers, a man who has been to Europe, and who once actually got into serious trouble for trying to inaugurate a sort of woman's rights movement in Siam. I made my way by mistake into a part of his grounds where visitors were not expected, and I found a slave fastened down to the ground in an ingenious kind of pillory, in which he could not move hand or foot, while another slave tortured him with severe strokes of a bamboo rod, at the word of a member of the family, in order to force him to confess to some misdeed.—*Christian at Work.*

## Our Work and Workers.

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

#### DO THAT HE BIDS THEE.

BY GERTRUDE E. JUDSON.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Eccl. 11:6.

It was only a little garden  
The Master gave to her hand,  
Though she longed with a great heart longing  
For many acres of land;  
For she longed to raise for her Master  
Sweet blossoms, both rich and rare,  
Not a paltry few, but numbers great,  
All fragrant and pure and fair.

The Master looked down on her kindly,  
For her heart was right, he knew;  
But to some are given great numbers,  
To many are given but few.  
And one of the seeds that he gave her  
Seemed fresh, and it promised fair,  
And she planted it with the others,  
And watered them all with care.

And this seed repaid her care and love,  
And its leaves grew fresh and green,  
But in vain she looked for bud or bloom—  
Leaves, only leaves to be seen.  
Impatient she grew with the tardy plant;  
Oh, where are the blooms that should be?  
I've wasted my love and time and care,  
For flowers I never shall see.

So from her garden she plucked it up,  
This plant with leaves but no bloom,  
And tossed it out of her way aside,  
For fairer plants to make room.  
All faint and scorched by the burning sun,  
All bruised and riven and sore,  
It longed in vain for the hand it loved  
That had watered it o'er and o'er.

The Master came into the garden  
To look at his plants so fair;  
He missed the plant with nothing but leaves,  
Where never a bloom was there.  
There was the hole in the damp brown earth,  
Where the roots had burrowed deep.  
But, "Oh, where is the plant?" the Master said,  
"The plant that I gave you to keep?"

"Thy work was to water, care, and keep;  
The increase to give is mine;  
Do thou thy task, whether blossom fair  
Or only the leaves be thine."

#### A TOUR IN EUROPE.

In my last letter we were at Copenhagen, in attendance upon the last week of the general meeting and council. This meeting is considered by those acquainted with the facts to have been the best for spiritual interest, and the most important in its relation to the cause, of any ever held in Denmark, or perhaps in Scandinavia, by our people.

From this point our way led to Hamburg, thence to Switzerland, to attend the annual camp meeting and session of the Central European Conference. As it did not take us particularly out of our way, and having two days to spare, we chose a route which took us to several interesting points. A ride of four hours on a fast train brought us to Berlin. The way is across a level country, the soil of which is generally not very fertile and some of it is very sandy. Nevertheless, the most of it is made to produce something,—potatoes, buckwheat, or, in many cases, pine forests. Tree planting on the Continent is almost universally and systematically carried on. When a tree is cut from a grove or forest, another is planted in its stead. And here and there dense groves are being reared, and the crop is considered sure to render a good return in time to those who can wait.

Berlin is a city of 2,000,000(?) people, and



is situated in the midst of a wide level plain that extends from east to west through Germany and Russia to the mountains of Siberia. Its streets are wide, regular, and clean, the principal one being the celebrated *Unten den Linden*, Under the Lindens, along which we were driven twice. Commencing near the Reichstag, or Parliament house, it extends through the most fashionable part of the city, lined with brilliant shops on either side, and past the houses of princes and emperors, past and present. On this street are situated the great art gallery, one of the most famous in the world, and the new Rathhaus, or City Hall. To the top of the tower of the latter building we climbed and there obtained a view of the beautiful Prussian and German capitol, which the lack of time forbade our taking in detail.

Traveling southwest from Berlin about two hours brought us to Wittenberg, for many years the home of Luther, and the scene of some of the most stirring events of his life. Naturally our steps were first attracted to the old monastery, into one of whose dark cells the light of the Reformation first broke, and the school building connected therewith. But little remains of the interior arrangement of the monastery, for the same movement that reformed the religion of its occupants resulted in the transformation of the building. It was presented to Luther for a study and a home. Some of the rooms remain in their original form. Of these the chapel is perhaps the most interesting; and the interest of this place centers especially in the quaint pulpit and rostrum, from which the great reformer taught the burning truths of the message given him of God. But no place in the building possesses near the interest that the room which was Luther's own room possesses. The window of this room is the same as three hundred years ago. The panes are mostly circular, three inches in diameter, in metal sashes. Before the window is a rude double seat, where Luther and his Katharine sat facing each other, and in a convenient position each had a sliding pane of glass about ten inches square for observation, through which they looked out upon the garden that filled the courts. Near the window is the old table on which he wrote, marred by the whittling of relic seekers. In a corner of the room is the old stove, and upon its walls are portraits and pictures of interest. We sat in the seat, looked out of the window, and wrote upon the table, with a peculiar sensation of pleasure, which almost seemed to connect for a moment our lives with those thrilling times. In 1520, on Luther's 57th birthday, Katharine had a new entrance made to their residence and study. It still remains, with its inscriptions and rude sculpture, an interesting relic of their lives and a testimony of their mutual love.

The next point claiming attention is Luther's church, distant ten or fifteen minutes' walk. It was on the doors of this church that the theses were nailed. The original doors were burned and their places are now filled with metal doors bearing the theses in casting. Within the church the hero and Melancthon lie buried. The structure has been partially renewed and is now in good repair. The old City Church, dating from more than six hundred years ago, and in which the first evangelical services were held, still remains in good repair and is still in use. It contains a baptismal font erected in 1457. The town itself is partly antique, with curious old houses, while another portion is modern, well built, and attractive. About one-fourth of a mile from the monastery in the corner of a wealthy citizen's garden is a wide-spreading oak, beneath which it is said Luther burned the pope's bull.

G. C. TENNEY.

DIVINE knowledge is not as the light of the moon, to sleep by, but as the light of the sun, to work by.—*The Rev. Wm. Secker.*

#### FROM THE "PITCAIRN."

M. C. WILCOX—*Dear Brother:* We arrived here yesterday morning, all well, ship safe and sound. I wrote you from Raiatea, where we found an open field for Brother and Sister Cady, whom we left there. We left Raiatea June 28, arriving at Rurutu, 350 miles south of Raiatea. We reached Rurutu July 5, and left on July 11.

Rurutu has 1,050 inhabitants, and three large stone churches which would do honor to any small American city. There is no white minister on the island, and but four white men and no white women. The church work is wholly in the hands of the native Christians. There are two native ministers. One was educated at Raratonga, the other in Tahiti. Both are full of prejudice, their minds having been poisoned by the French missionary residing at Tahiti. Nevertheless, at Rurutu we found a most urgent request, from many of the natives, to locate a worker here. They want a teacher to instruct their young people. Some begged me, with tears, to remain with them. One suggested that if I must go on the *Pic* (the ship), that I *tapu* (cut myself in two), and send one part on the ship and the other part stay on the isle and help them. Scores of them begged me to stay.

I think a good man and his wife, persons of sound judgment, willing to die, if need be, for Christ, and who can be a real father and mother to this people, should be sent out to locate on Rurutu. The isle is healthful and the climate delightful; I had but twelve patients there. The people are kind, hospitable, and Christian, but many of them feel that they are all but children. May the Good Shepherd send someone to feed these hungry sheep. We all fell in love with the people there.

We sailed west from Rurutu 500 miles to Mangaia, where we arrived on Friday, July 14, and spent the day, till 4 P. M., ashore. This isle has 2,000 native people, with three white traders and no white women. Mr. Harris, the white missionary for 22 years, has left the field, having gone to London a few days previous. A successor is expected in a few weeks. At Mangaia the people are keeping Saturday, supposing it to be Sunday, as they reckon the weeks by colonial time.

We sailed west from Mangaia 100 miles, nearing Raratonga at 10:30 Sabbath morning, July 15, but as it would be too late for services on shore, we lay off until next morning. Raratonga is the headquarters for mission work in the Polynesia by the London Missionary Society. It has a native population of 1,800. There are seven isles in this group, with a total population of 7,000, all nominally Christian. Many of them have tasted the power of the love of Christ. Besides these the Pendwyn group contains several thousand more. All these people keep their Sunday Saturday. I had a long talk with the chief judge on Raratonga. He is a native and a very intelligent man, and appears to be a sincere Christian. He questioned me about our faith; I gave him the leading points. "Why," he exclaimed, "that is my belief! You stay here and help us."

The people on both Mangaia and Raratonga are a kind and harmless people, and are very hospitable, and I am told that the same is true of the natives on all these isles. Oh, that we had suitable laborers on all these isles! Surely the fields are all white for the harvest. Rurutu belongs to the Tubal group. The people on the Tubal Isles, about 3,000 or 4,000, speak the Tahitian language. We should by all means occupy the Tubal Isles at once. A man and his wife should go. They should be prepared to teach and to care for the sick. We ought to give every missionary at least one year's instruction in caring for the sick, before sending them out. We leave here for the west to-morrow. Yours, etc.,

M. G. KELLOGG.

#### GOOD WORDS FOR THE "SIGNS."

FROM time to time we receive many letters from our subscribers and others into whose hands the SIGNS OF THE TIMES has fallen. We would be glad to publish them all, but have not space. But just the same we are glad to hear from our friends; it gives us courage of heart. For all the good the SIGNS is doing, we give to the Giver of all the glory. Here are some sample extracts from letters:—

Gilbert W. Bingham writes from Oakland City, Ind.: "Every number of the SIGNS is full of good things; every contributor, by the good Spirit, is unfolding the beautiful truth."

From an interested reader in the State of Washington comes the following: "A kind and faithful friend gave me several copies of the SIGNS OF THE TIMES. I have taken great pleasure in reading them. I do not belong to any religious denomination. I have been brought up from childhood to observe Sunday as God's holy Sabbath day. Now what I want to know is how Saturday is the Sabbath day. I have written to you, for I thought you could explain it to me better than anyone else. If you will be kind enough to explain this to me plainly, I will never break the laws of that day again, and will do my best to help others observe the same."

Brother E. W. Webster, after speaking of the interest to hear the truth where he is laboring in South Carolina, says: "The people often stop us on the streets to get the SIGNS and *Sentinel*. Two have begun to keep the Sabbath, and others are on the point of doing so."

A lady in Kansas shows her appreciation in the following words: "I want to thank you for the weekly visits of your valuable paper, which I prize very highly. My attention was drawn to the true Sabbath last October, and, recognizing the leadings of the Spirit, I began immediately to obey. It seemed like taking a step in the dark then. However, I did not lose much time in counting the cost, but set out, as did Abraham, by faith. About that time some kind friends, anticipating my need of light and help, sent my name as a subscriber to the SIGNS. Praise God forever for his goodness and mercy to those who seek to know his will. The paper has been of priceless value to me. I think it has the right name—SIGNS OF THE TIMES. It has been the means of settling me in the faith so firmly that never a shadow of doubt has entered my mind."

"I use all my papers and all I can get from others for distribution. I believe there are many souls hungering for the truth, but we must not get discouraged because so few find it. Oh, what a rest my soul has found in this present truth! My whole soul, my entire being, is aroused to action. I cannot enjoy this precious light, and sit down, and not help others to find it."

A lady in Pennsylvania writes: "I enjoy reading the SIGNS very much. I think there is truth contained in them, and I am willing to accept the truth wherever found, and to recognize the Spirit of Christ in the hearts of all believers. I love God's people, whatever may be their creed. We should search the Scriptures daily with care and thoughtfulness, and with much prayer. We should take God's word for our guide and counsel, and should be permitted to worship God according to the dictates of our consciences. I believe those men who have undergone such severe trials and persecutions are devoted, conscientious Christians, and I do not think they ought to be punished by the civil law. I like Mrs. White's writings very much."

#### CAMP MEETINGS FOR 1893.

##### DISTRICT NUMBER THREE.

Michigan (State), Lansing.....Sept. 21 to Oct. 1

##### DISTRICT NUMBER FOUR.

Wisconsin (northeastern), New London.....Sept. 25 to Oct. 2  
Iowa, Sigourney.....Oct. 3-10  
Minnesota, Owatonna.....Oct. 3-10

##### DISTRICT NUMBER FIVE.

Colorado (western), Delta.....Sept. 27 to Oct. 2  
Oklahoma, Oklahoma City.....Sept. 28 to Oct. 8

##### DISTRICT NUMBER SIX.

California (southern), Santa Ana.....Sept. 21 to Oct. 1  
GEN. CONF. COM.

#### NOTICE.

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## FIELD NOTES.

THE church at Kennard, Ind., is building a new house of worship.

THE South Lancaster (Mass.) Academy was opened for the fall term on the 20th inst.

ELDER G. C. TENNEY has returned from Europe, and preached in Battle Creek, Mich., on the 9th inst.

ELDER N. W. KAUBLE reports the recent addition of sixteen members to the church at Ash Grove, South Dakota.

"AN excellent camp meeting," is what Sister Vesta J. Olsen says of the meeting recently held at Herington, Kansas.

LULU WHITE, of Spartansburg, Pa., solicits copies of the SIGNS and Review for missionary work. Please send postpaid to her address.

IN connection with the tent work at Rockwell City, Iowa, conducted by Brethren W. B. Everhart and N. L. McClintock, eight persons have been baptized.

AN excellent interest on the part of the public in tent meetings at Clay City, Ind., is reported by Brethren M. M. Kinney and R. M. Harrison. A local paper publishes all the leading discourses.

INDIANA CONFERENCE has seven tents in the field, at present located as follows: Anderson, Marion, Clark's Hill, Clay City, Terre Haute, Indianapolis, and one in Brown County, the exact point not being stated.

ABOUT 240 campers composed the local camp meeting at Traverse City, in the northern part of Michigan, August 21-28, which was larger than was expected owing to the prevailing hard times.

ELDER N. C. McCLURE left Oakland on the 13th inst. for Santa Ana, Orange County, this State, to attend the local camp meeting now in session there. The editor of the SIGNS and Elder F. M. Wilcox are also in attendance.

AT the recent annual session of the Ohio Tract Society the following officers were elected: President, G. A. Irwin; Vice President, H. M. Mitchell; Secretary and Treasurer, E. A. Merriam; Corresponding Secretary, Estella Houser.

BROTHER C. N. MARTIN writes from Mills City, Montana, where he is holding tent meetings, that twelve adults have taken their stand on the Lord's side, and others are expected to join them. The prospect is good for a strong company in that place, in spite of considerable opposition.

BROTHER S. B. HORTON began a second series of tent meetings at Church Hill, Md., on the evening of the 3d inst. A local minister attempted to deprive him of the lot on which the tent was pitched, but failed. His last report stated that eight persons were waiting an opportunity to be baptized.

FROM the Indicator we learn that the local camp meeting at Potsdam, N. Y., was a decided success, notwithstanding the weather was unfavorable nearly all the time for outside attendance. There were eight baptized, and the brethren in attendance were greatly encouraged. The camp meeting at North Creek is also reported to have been a highly profitable occasion.

ELDER J. N. LOUGHBOROUGH gives an encouraging report of the camp meeting at Streator, Ill. In addition to the Illinois laborers, Elders E. G. Olsen, W. W. Prescott, E. W. Farnsworth, and A. F. Ballenger were present. Twenty-one persons were baptized in the Vermillion River by Elder J. W. Scoles. Tent work is now being conducted at West Chicago, in Danish; at Freeport, in German; and at Rockford, in English. There are 28 churches in the Illinois Conference, with 1,161 members. The Sabbath schools number 52, with a membership of 1,286.

TENT meetings in Waynesburg, Pa., have created considerable interest and no little opposition. The fact that a score or so have admitted the Sabbath truths presented aroused some earnest church people to such a state of alarm that they ought to have the tent company driven out by the authorities. This of course was a tacit admission that they could not meet the Bible arguments presented.

THE Seventh-day Adventist Church of Washington, D. C., was formally dedicated September 3, Elder H. E. Robinson, president of Atlantic Conference, being present on the occasion. Elder J. O. Corliss is pastor of the church, and he reports to the Union Record that "the prospect for the growth and prosperity of the work in Washington is bright, and the church thanks God and takes courage."

ELDER FRANCIS HOPE, writing to friends in this city, from Belfast, Ireland, relates a somewhat peculiar circumstance. He and Elder O. O. Farnsworth being engaged in tent work there met with considerable opposition. At last two different denominations pitched tents in the immediate vicinity, with the intention of drawing off the attendance at the Adventist tent. But a windstorm blew down both the opposition tents and damaged them to such an extent that they were unfit for further use. The tent in which Brethren Farnsworth and Hope were proclaiming the word of God was left standing.

FROM the report of Elder A. J. Breed in the Review we learn that the recent camp meeting at Dallas, Texas, was a decided success, there being about 800 located on the camp ground. Besides Elder Breed, Elder R. M. Kilgore, also of the General Conference Committee, and Elder A. T. Jones, were present. The Texas brethren are moving in the matter of a school, to be located at Cleburne, where they have purchased 800 acres of land. Of this tract 200 acres will be reserved for a school farm and the remainder sold in subdivisions to such of the brethren as desire to locate near the school. Elder W. S. Greer was reelected president of the Conference and tract society.

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## 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 II.—SUNDAY, OCTOBER 8, 1893.

### REDEMPTION IN CHRIST.

[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, Rom. 3:19-26.

19. Now we know that what things soever the law saith, it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgment of God;

20. Because by the works of the law shall no flesh be justified in his sight; for through the law cometh the knowledge of sin.

21. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;

23. For all have sinned, and fall short of the glory of God;

24. Being justified freely by his grace through the redemption that is in Christ Jesus;

25. Whom God set forth to be a propitiation, through faith, by his blood, to show his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God.

26. For the showing, I say, of his righteousness at this present season; that he might himself be just, and the justifier of him that hath faith in Jesus.

Golden Text: "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24.

#### SUGGESTIVE QUESTIONS.

1. To whom does the law speak? Verse 19.
2. What is the effect of this speaking?
3. What is the extent of the law's jurisdiction? Note 1.
4. How many are condemned by it?
5. What comes through the law? Verse 20, last part.
6. What cannot the work of the law do? Verse 20, first part.
7. What has been manifested apart from the law? Verse 21.
8. What witnesses to the genuineness of this righteousness? Verse 21.
9. In whom is this righteousness manifest? Verse 22.
10. How does the law witness to the righteousness of Christ? Note 2.
11. Unto whom does God manifest the righteousness of Christ? Verse 22.
12. Upon what condition is it imputed? Verse 22; Rom. 4:23, 24.
13. What has the whole race done? Verse 23.
14. Do both Jew and Gentile then need the righteousness that comes by faith? Verse 22, last part; verse 9.
15. How only can justification be obtained? Verse 24.
16. For what has Christ been set forth? Verse 25.
17. In what sense is Christ a propitiation for sin? Note 3.
18. Through what does the propitiation come? Verse 25.
19. Why does God declare his righteousness? Verse 26.

#### NOTE.

1. **Under the Law.**—The expression "under the law," occurring in several places in Paul's writings, generally means "under the condemnation of the law," as in Rom. 6:14. Here, however, the Greek expression is different. In Rom. 6:14 it is *hupo nomon*, "under law." In Rom. 3:19 it is *en tō nomō*, "subject to law," under obligations to obey it. The law speaks to all who are subject to the law, but as sin is the transgression of the law (1 John 3:4; Rom. 7:7), and the law finds all mankind guilty (Rom. 3:23, 10), it is therefore of worldwide obligation.

2. **Witnessed by the Law.**—The law witnesses to the righteousness of Christ in that it testifies that

in his life there was no sin. The law is a reflex of God's character. It condemns all that is contrary to perfect righteousness. In Christ was manifest the same perfect righteousness as the law proclaims. While the law can point out sin in every heart, in Christ Jesus it can find only perfect holiness. Hence the law instead of witnessing to Christ's sin, witnesses to his perfect righteousness. By faith that righteousness, the perfect righteousness of God in Christ, becomes ours, and that law testifies to the genuineness of that righteousness, because it is in harmony with the law. Christ kept the law (Ps. 40:7, 8; John 15:10), and therefore his righteousness imputed to us must be in harmony with the true witness of the law. He whose heart is not in harmony with God's law is yet carnal. Rom. 8:7.

3. **A Propitiation.**—To propitiate is to appease, to satisfy, to reconcile, to gain. Christ appeased and satisfied the demands of the law. The law demanded the death of every man; Christ was made sin for us (2 Cor. 5:21), and in suffering death for every man, he satisfied the demands of the law for everyone, and thus satisfaction, or propitiation, will be effectual for everyone who will accept him as their substitute. Those for whom his death is thus efficacious are gained and reconciled to God.

LESSON I.—SABBATH, OCTOBER 7, 1893.

### WALKING IN THE LIGHT.

Lesson Scripture, 1 John 1:1-9.

1. That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life

2. (And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us);

3. That which we have seen and heard declared unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ;

4. And these things we write, that our joy may be fulfilled.

5. And this is the message which we have heard from him, and announce unto you, that God is light, and in him is no darkness at all.

6. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin.

8. If we say we have no sin, we deceive ourselves, and the truth is not in us.

9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

10. If we say that we have not sinned, we make him a liar, and his word is not in us.

1. In what ways had the beloved disciple learned of the Word of Life?

2. What does John say of this life?

3. What kind of life was it?

4. Where was this life?

5. What does the apostle declare?

6. For what purpose?

7. With whom was his fellowship?

8. Why does he write these things?

9. What message does he declare?

10. From whom did he receive this message?

11. What is said of those who profess fellowship with God but walk in darkness?

12. What experience do those have who walk in the light?

13. What is the result of claiming to have no sin?

14. What promise is made to those who confess their sins?

15. What is said of those who claim that they have not sinned?

#### NOTES.

1. **VERSES 1-4.**—Christ is the Word (John 1:1) and the life (John 14:6), and hence he is the Word of Life. The Life was manifested in flesh (Rom. 8:3), and can be known to us only as an experience (John 1:12). When our eyes have been anointed (Rev. 3:18; 2 Kings 6:17) and our ears awakened (Isa. 50:4) so that we can hear aright (Mark 4:24), then we must testify (Acts 4:20), and our words will have effect (Acts 4:33). Fellowship with Christ is the experience of every Christian (1 Cor. 1:9),

and this extends to his sufferings (Phil. 3:10; 1:29), as well as to the joy (1 Peter 4:13).

2. **VERSES 5-7.**—God is light and dwells in light (1 Tim. 6:16), and, as he was in Christ (2 Cor. 5:19), so Christ in his life (John 1:4) was the true light (verse 9), and his followers become light (Eph. 5:8; Matt. 5:14) if they walk in the light (John 8:12), and are to shine (Isa. 60:1); but this is done by the life (Matt. 5:16). "What is light?—It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life." We cannot have fellowship with light and darkness at the same time. 2 Cor. 6:14. "Sin and Jesus are never in copartnership." "The Lord Jesus will accept of no compromise." He says, "My glory will I not give to another." A lie may be spoken or acted, and those whose life is not in harmony with their profession do both. "A profession of piety is not enough. If religion is not brought into practical service, and does not produce good works, it is valueless." A Christian "is justified by faith but judged by his works." "Only the love which is shown by works is counted genuine."

3. **VERSES 8, 10.**—God has said that we are sinners (Rom. 3:23), and so we make him a liar by saying that we are not sinners. But while there is no good thing in us (Rom. 7:18), and we are poor and miserable (Rev. 3:17), we can boast of the Lord (Ps. 34:2; 1 Cor. 1:31), in whom there is no unrighteousness (Ps. 92:15), and who is made righteousness unto us (1 Cor. 1:30). "He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share." The only way by which we may be "made free from sin" is to confess that we are full of sin. "Are you in Christ?—Not if you do not acknowledge yourselves erring, helpless, condemned sinners; not if you are exalting and glorifying self. If there is any good in you it is wholly attributable to the mercy of a compassionate Saviour." "There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross." "And the claim to be without sin is, in itself, evidence that he who makes this claim is far from holy."

4. **VERSE 9.**—There are some notable examples of confession on record for our instruction. Daniel (Dan. 9:3-20), Ezra (Ezra 9:5; 10:1), and David (Ps. 51:1-4) are familiar cases. "True confession is always of a specific character, and acknowledges particular sins." "Confession will not be acceptable to God without sincere repentance and reformation." "Whatever the character of your sin, confess it. If it is against God only, confess only to him. If you have wronged or offended others, confess also to them, and the blessing of the Lord will rest upon you." "Sins that are not confessed will never be forgiven." "Our past sins will sometimes come to mind and cast a shadow over our faith, so that we can see nothing but merited punishment in store for us. But at such times, while we sorrow for our sins, we should look to Jesus, and believe that he has pardoned our transgressions." "If you believe the promise—believe that you are forgiven and cleansed—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it." But "it is not faith that claims the favor of heaven without complying with the conditions upon which mercy is to be granted. It is presumption." "We are to believe that God accepts us when we fulfill his conditions, simply because he has said that he would."

### ANALYSIS OF THE FIRST EPISTLE OF JOHN.

It may assist to a clearer understanding of the portion of Scripture selected for study during this quarter if a general view of it as a whole can be obtained. The following analysis, taken from the "Cambridge Bible for Schools," may prove of some help in this direction:—

#### Chapter 1:1-4.—Introduction.

1. The subject matter of the gospel employed in the epistle. Chapter 1:1-3.

2. The purpose of the epistle. Chapter 1:4.

#### Chapter 1:5 to 2:28.—God Is Light.

a. **Chapter 1:5 to 2:11.**—What walking in the light involves; the condition and conduct of the believer.

1. Fellowship with God and with the brethren. Chapter 1:5-7.



2. Consciousness and confession of sin. Chapter 1: 8-10.  
 3. Obedience to God by imitation of Christ. Chapter 2: 1-6.  
 4. Love of the brethren. Chapter 2: 7-11.  
**b. Chapter 2: 12-28.**—What walking in the light excludes, —the things and persons to be avoided.  
 1. Threefold statement of reasons for writing. Chapter 2: 12-14.  
 2. The things to be avoided,—the world and its ways. Chapter 2: 15-17.  
 3. The persons to be avoided,—antichrists. Chapter 2: 18-26.  
 4. (Transitional) the place of safety,—Christ. Chapter 2: 27, 28.

#### Chapter 2: 29 to 5: 12.—God Is Love.

- c. Chapter 2: 29 to 3: 24.**—The evidence of sonship,—deeds of righteousness before God.  
 1. The children of God and the children of the devil. Chapter 2: 29 to 3: 12.  
 2. Love and hate; life and death. Chapter 3: 13-24.  
**d. Chapter 4: 1 to 5: 12.**—The source of sonship,—possession of the Spirit as shown by confession of the incarnation.  
 1. The Spirit of truth and the spirit of error. Chapter 4: 1-6.  
 2. Love is the mark of the children of Him who is love. Chapter 4: 7-21.  
 3. Faith is the source of love, the victory over the world, and the possession of life. Chapter 5: 1-12.

#### Chapter 5: 13-21.—Conclusion.

1. Intercessory love the fruit of faith. Chapter 5: 13-17.  
 2. The sum of the Christian's knowledge. Chapter 5: 18-20.  
 3. Final injunction. Chapter 5: 21.

## News and Notes.

FOR THE WEEK ENDING SEPTEMBER 18.

### RELIGIOUS.

—Some leading advocates of Sunday closing of the San Francisco Midwinter Fair propose to circulate petitions to that end throughout the Pacific Coast.

—Idaho has been made an episcopal diocese of the Catholic Church, and Monsignor Glorieux has been appointed bishop. It is under the jurisdiction of the archbishop of Oregon.

—The *Catholic News* denies emphatically that the doctrine of "mental reservation" in taking oaths and "the-end-justifies-the-means" theory were ever held by a single Catholic from the earliest ages to the present time.

—At a recent meeting of the San Francisco Ministerial Union the matter of a "Saturday half holiday" was advocated. A paper was read by Rev. Dr. Mathena, in which he claimed that "with a Saturday half holiday here all excuse for opening the gates of the Midwinter Fair on Sunday will be taken away."

—Professor Briggs, who for two or three years has been the cause of considerable trouble to the Presbyterian Church, delivered a characteristic address before the Congress of Religions at Chicago on the 16th inst., taking his disputed ground that the Bible is not infallible. Report says that "his liberal sentiments were accorded the heartiest applause."

—At a recent meeting of ministers in Chicago, Dr. Gifford raised quite a stir by expressions as to the questionable places he had visited and would be willing to visit. He stated that he had been present at political banquets where six or seven different kinds of wine were used, and in the heat of the discussion raised on the occasion, he declared that he "would be willing to go to hell to pray, if invited."

—The *Western British-American* says: "Rev. Mr. Cantwell is the latest seceder from the Church of Rome. Rev. Richard Hobson, of Liverpool, recently preached a sermon in reply to Cardinal Vaughan on the 'Reconsecration of England to the Virgin and St. Peter,' and Rev. Mr. Cantwell attended the church, in order, it is said, to refute Mr. Hobson, but as a result of the sermon he has severed his connection with the Romish Church."

—The Salvation Army has been defeated in Redlands, Cal., a whilom temperance city. The council passed an ordinance prohibiting the beating of drums, etc., in the streets, and two Army men were arrested for its violation. They appealed to the Superior Court, which sustained the ordinance. The *California Prohibitionist*, in substance, puts it this way: First, the city admitted a saloon; then followed the anti-Chinese crusade, and next came the anti-drum ordinance, aimed at the Salvation Army,—all within a month.

—A religious furor was created at Walla Walla, Wash., one day last week. A Catholic priest objected to the burial of a man in his family plot in the cemetery because it was supposed he had committed suicide. Consent was finally given on condition that no services be held. But a Protestant clergyman was afterward called to conduct services, and on arriving at the grave the priest attempted to prevent the burial. With a shovel he undertook to fill up the grave, but a brother of the deceased took the shovel away from him. The priest finally yielded on condition that the corpse be removed if the bishop so ordered.

—The *Tacoma News* thinks that the resolution of the Epworth League Convention of Vancouver, B. C., is rank heresy, and wonders if the Methodist Church and many other Protestants will endure the discountenancing of the social and other means of raising money as implied in the resolution, which is as follows: "Resolved, That in the opinion of this convention of the Epworth Leagues of the Methodist Church it is decided that the raising of money by social is subversive of the true principles of the church. The Bible points out the true way for the raising of church moneys, namely, by free-will offerings according as the Lord has prospered the giver. This convention of leagues therefore binds its members to discountenance in every possible way the raising of money by the use of the bait of social gatherings."

### SECULAR.

—The attendance at the World's Fair last Sunday was 53,504.

—Fire destroyed twenty-six buildings in Spencer, Mass., on the 13th inst., causing a loss of over \$300,000.

—Thirteen smuggled Chinese were captured at Oyster Bay, twenty miles from Olympia, Wash., on the 17th inst.

—A convent at Lockport, La., was demolished by a cyclone recently, when three sisters, a young lady pupil, and a servant were killed.

—As was expected, the British House of Lords, by a large majority, defeated the Irish Home Rule Bill recently passed by the Commons.

—The city treasurer of Seattle, Wash., has gone to British Columbia, and an examination of his accounts shows a shortage of \$125,000.

—Canada has enacted a new law against lotteries, imposing heavy fines and imprisonment, which "laws apply to all games of chance except church fairs."

—Typhoid fever is reported to be epidemic at the Good Templars' Orphans' Home, near Vallejo, Cal. There are thirty little patients on the sick list, and trained nurses are needed.

—Of the 9,000 pilgrims who went to Mecca on May 4,500 perished of cholera and other diseases. Of a body of 700 Turkish troops who were detailed to bury the dead, 500 also died.

—A Constantinople dispatch says that cholera has broken out there in the central prison and in the French and municipal hospitals at Peru. Several cases are reported in the Argentine Republic.

—Governor Northen, of Georgia, has issued an appeal to the people of the State to furnish money and provisions for the destitute and suffering of Brunswick, where the yellow fever continues its hold.

—Five negroes, one a woman, suspected of burning a mill, were shot to death in the jail at Carrollton, Miss., on the night of the 14th inst., by a mob of masked men who forced their way into the prison.

—The great strike of coal miners in England has brought on a state of suffering, which, under existing circumstances, must continue to increase. The strike fund is exhausted, and thousands are being fed by charity.

—A Rome dispatch says that on the 12th inst. a mob of Italians attacked the Hungarian peasants at Delayes and tried to burn the town hall. The riot was quelled by troops after twenty-five persons had been killed.

—Late official advices from Tien-Tsin report disastrous floods in North China. Large tracts of country are laid waste, crops are destroyed, and houses swept away. As famine already exists, great suffering must result.

—While the country at large was about to become agitated over the naming of the new baby girl which lately graced the Presidential family, Mr. Cleveland cut the matter short by naming her Esther, ignoring all suggestions.

—A London dispatch says that another war with South African natives seems inevitable. The powerful Matabele tribe has become so aggressive that it will be necessary to subdue them, and the task is not deemed an easy one.

—It is seldom that a judge is actually prosecuted on a criminal charge, but the probate judge at Prescott, A. T., has been held to answer before the grand jury on three charges,—forgery, embezzlement, and presenting a fraudulent warrant for payment.

—There is a passenger rate war between the Southern Pacific and the Santa Fe companies, which, if not patched up, will result in material reductions of fare from California to the East. These little spats always show what the railroad companies can do when they want to.

—A Pittsburg, Pa., dispatch says a pension attorney, whose name is withheld, has been writing letters to persons whose pensions have been suspended, advising them to assassinate the President and the Secretary of the Interior. Copies of the letters have been forwarded to Washington.

—A band of robbers is supposed to be hidden in the brush which grows very thickly along the Mormon Channel in the vicinity of Stockton, this State. Several persons have been robbed of late within a few miles of the city—one case being that of a lady teacher on her way to a district schoolhouse.

—The Austrian authorities have suspended the constitutional provisions guaranteeing trial by jury, the freedom of the press, and the right to hold public meetings within the city of Prague and the districts of Weinberge, Karolinenthal, and Smichon, owing to the agitation in favor of home rule for Bohemia.

—The jail in Fresno, Cal., now has more than 100 tramps and thugs in it. It has been discovered that a large number of thugs are in Fresno waiting to rob grape pickers who come into the city with their wages. Several of these robberies have already occurred, and the police are making a general round-up of all suspicious persons, and the jail is overrunning.

—The extremely hot weather in the Southwest on the 13th inst. was hard on the people who are racing and striving for land entries in the Cherokee Strip. At Arkansas City, Kan., over fifty were overcome by the heat, six of whom died. At Orlando thirty-two were sunstruck and two died. At Hennessey eighteen were stricken down, one case proving fatal.

—A sensation was created at the Philadelphia mint last week by the discovery that thirty bars of gold bullion, worth \$134,000, were missing. An old and trusted employe has confessed to the theft. He had been drawing on a vault containing \$16,000,000 worth of bullion, which has not been investigated since 1887. The greater part of the missing treasure has been recovered.

—The province of Toledo, Spain, was swept by violent storms last week, causing extensive floods and great destruction of property. At Villa Canas the peasants sought refuge in caves on the hillside for the night, when a sudden rise of the water deluged the caves, drowning many of the occupants. Eighty corpses had been recovered. In another village over fifty people were drowned.

—The Cherokee Strip was opened to the thousands of would-be settlers on the 16th inst., and during the day it is said that 200,000 people entered the new territory, and the scramble for homes was terrific. Many were injured and several killed in the mad rush. Four new town sites have 5,000 inhabitants each, while several others have from 1,000 to 3,000. The lack of water and high prices of provisions threaten an era of suffering among the eager land seekers.

—Very extensive and destructive forest and prairie fires are said to be raging in Northern Wisconsin. Whole settlements and some small villages have been utterly destroyed, and several towns and cities are reported to be in imminent danger. In some places the people saved their lives by dropping into wells and caves, or covering themselves with wet blankets. Nearly the whole northern part of the State at latest accounts was covered with a dense cloud of smoke. The financial loss will be enormous.

—Concerning the naval rebellion in Brazil, U. S. Minister Thompson telegraphs to Washington, under date of the 14th inst., as follows: "At 11 o'clock this morning the revolutionary forces bombarded the forts commanding the entrance of the harbor and also the arsenal on a wharf in the center of the city. A few shells were fired into the city. A woman was killed in her residence. Commercial telegrams have been again forbidden. The *Charleston* [U. S. war ship] has not yet arrived." A later dispatch says that the revolutionists had taken several ports around the harbor, and that the president had left Rio Janeiro.

—On the night of the 11th inst. a daring train robbery was committed by twenty masked men near Kendallville, Ind., on the Lake Shore Railroad. The train was signaled by a false light, and when brought to a stand the engineer's inquiry as to what was the matter was answered by a rifle shot which seriously wounded him. The fireman was kept under cover of a revolver, while the express car was blown open with dynamite and a large sum of money taken. One of the noted Dalton brothers was supposed to have been the leader of the gang, as he was seen in Chicago the day previous, and cannot be found since. The robbers all escaped.

—On the 13th inst. ten Chinamen were arrested at Riverside under the Exclusion Act. Other arrests were made at San Bernardino, and five were arrested at Fresno. These arrests are stirring up the Chinese population more than all the riotous attacks upon them. But the latest phase of the question is that the U. S. Marshal is in a quandary in regard to prisoners under sentence of deportation. Judge McKenna will not admit them to bail, and the Attorney General has instructed the Marshal not to deport them until the Supreme Court has passed upon certain points in the Exclusion Act. It is now understood that the administration is determined to annul the Act, and a bill is before Congress having that end in view.



# Signs of the Times

OAKLAND, CAL., MONDAY, SEPTEMBER 18, 1893.

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

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WE do not believe in serial stories as a general thing, but we are constrained to present one before our readers, entitled "An Unexpected Prize." We hope our readers may find the prize as they read the story.

WE ask a careful reading of the article on "The Mystery of God versus the Mystery of Iniquity." Hand the paper to sincere lovers of truth and righteousness and of the word of God. Let them see by the evidence presented from God's word that no man who knows the mystery of God, which is "Christ in you the hope of glory," can ever demand religious legislation, but that the principle of religious legislation is the principle of the mystery of iniquity which would usurp the very place of God.

THE *Evangel and Sabbath Outlook*, as quoted by the *Cottage Pulpit* of September, says: "The book of Acts and the letters of Paul, taken all together contain but one reference to the first day of the week (Acts 20:7)." We did not notice the article in the *Outlook*, but presume that the *Pulpit* has quoted it correctly. We are surprised at the oversight on the part of the acute editors of both papers. 1 Cor. 16:2 is in one of Paul's letters, and it mentions "the first day of the week." It was truly a *lapsus stylus*.

A WRITER of Salt Lake City, in the *Deseret Weekly News* of some time ago, endeavors to break the force of Ps. 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish," by saying that "perish" means runs out. He says "per" is a Latin root and means through; "ish" implies motion or passing; hence when the body dies, the thoughts perish or pass out of it." But the Hebrew word *abad*, from which "perish" is translated, is defined "to be lost." It is translated many times "destroy" and "destroyed." See Jer. 1:10; 18:7; Eze. 30:13; Deut. 12:2. The same writer, while correctly holding that at death the spirit goes to God, incorrectly makes that spirit a conscious, intelligent entity, confounding it with spiritual beings, as angels or demons, whereas the word of God counts it simply life. The writer of the article misapprehends the view of Seventh-day Adventists on the question.

THE Midwinter Fair in San Francisco is an assured thing. Within seven weeks from the time the first step was actually taken, committees had been appointed, ground secured and surveyed, contracts let for grading and excavating, and the ground broken. The first shovelful was lifted August 24, in the presence of 120,000 people. California can push things when it makes an effort and is united. The one obstacle impeding its progress at the present is the religious one. Our Sunday friends want to compel the Fair to keep Sunday.

## THE GENERAL CONFERENCE BIBLE SCHOOL.

THIS most important school opens in Battle Creek, Mich., October 12 and will continue twenty-four weeks. This school is not designed for those who have time and means to attend any of our excellent colleges, but for those who desire to labor in the cause and who need a preparation to fit them for the work. It is especially designed to help those in older years, as well as those of our ministers, licentiates, and Bible workers who may be able to spend this time for this purpose. There are hundreds in our various churches throughout this country who, by availing themselves of this opportunity and by consecrating themselves and their all to God, could be of great service in winning souls to Christ. The instruction will be simple and yet thorough. The Bible instruction will cover the Gospels, the Acts of the Apostles, the Epistles to the Galatians and Romans, the prophecy of Isaiah, and topical study on the word of God, creation and redemption; sin, its origin, effects, power, and punishment; power and work of the Holy Spirit; life in Christ; the two mysteries; the new birth, etc., etc., etc. Instruction will be given in the English language and special work, including health and temperance. The tuition for the full course, three studies, will be \$3.50 per month; two studies, \$2.65 per month; one study, \$1.75 per month. If any person is appointed to any work at or before the close of the term by the General Conference, Foreign Mission Board, any State Conference, or the S. D. A. Medical Missionary and Benevolent Association, tuition will be refunded. All who attend will be expected to care for themselves as regards board and room. The expense in that city will range from \$2.50 to \$3.50 per week.

We look for great results from the school. We would that everyone could attend who ought to be there. All who desire to attend should correspond with Elder L. T. Nicola, *Review and Herald*, Battle Creek, Mich., and make preparation to do so at once.

## OUR QUESTION CORNER.

(Continued from page 722.)

### 113. THE ONE FOLD IN CHRIST.

Please explain Eze. 37:16-20.

MRS. R.

The Lord through the prophet illustrates by the sticks joined together the union which would sometime exist among his people. This union takes place through Christ. He is the "one Shepherd," and uniting all in him they become the "one fold." John 10:16. This is in accordance with Jacob's prophecy that unto Shiloh, of the tribe of Judah, should the gathering of the people be. Jesus was of the tribe of Judah, and the magnetic center of all true union. See John 15:1-8; Eph. 2:13, 18-20; 1 Cor. 12:12, 13; Gal. 3:27, 28.

### 114. WHAT WAS "DONE AWAY"?—"CHURCH."

1. In 2 Cor. 3:6-14 the apostle Paul speaks of certain things done away in Christ, abolished, etc. Does he not speak of the law of Exodus 20?

2. Was the word "church" inserted in the New Testament by command of King James?

3. Is the original Greek word for church *ekklesia*?

4. Was the word "church" formerly applied only to the heathen temples?

N. D.

1. See answer to question 111. Notice, first, that the apostle is not comparing the law with the gospel. He is comparing the "ministration," or "service," of the Christain dispensation with the "ministration," or service, of the Jewish dispensation. Under the

theocracy the priests administered law, and the transgression of the law was death, and this sentence was pronounced by priests, at the head of which stood Moses. That was a glorious ministration, and the glory of God rested upon his chief representative. But the ministration of Paul and his collaborators was the ministration of the gospel, the living word of God, revealing Christ, the life and light of the world. The glory of the past ministration was symbolized by the glory which shone upon Moses' face. But that glory passed away before the greater glory of Christ, even as the light of the moon is lost in the light of the sun. See Rev. 12:1. It was the glory of that priestly service or ministration which "was to be done away," "abolished," etc., because it "had no glory" "by reason of the glory that excelleth." But the law shines with the greater glory. It comes into a nearer relation to the people. It not only exists in its outward form but it is graven on the tables of the heart. Jer. 31:31; Heb. 8:10. The past was glorious, the present more glorious. It presents an example of the constantly increasing glory of God's plan, which centers in Christ, and which continually reveals more of the glory of God's law.

2. The word "church" was used in most instances to translate the word *ekklesia*. It had been so rendered in previous English translations, and was, we believe, one of the restrictions placed on the revisers.

3. The word translated "church" in the New Testament in every instance save one (Acts 19:37) comes from *ekklesia*. The word means "called out," "an assembly regularly summoned." It may mean any regularly summoned assembly (Acts 19:39), but when spoken of the people of God, it means those who have responded to Christ's call.

4. The word "church" is said by some authorities to come from the Greek word *kuriakē*, from *kurios*, lord, through the Anglo-Saxon. It seems not to have been used for that purpose.

### 115. THREE DAYS AND THREE NIGHTS.

Please explain how Christ was in the grave three days and nights, as he said he would be in Matt. 12:40. How does it agree with Matt. 28:1; Mark 16:1; Luke 24:1. I had the subject brought up to me to show that the Bible contradicted itself.

C. W. H.

1. Matt. 12:40 does not say that Christ should be in the grave three days and three nights, but "in the heart of the earth;" and this may mean when he was given into the hands of his enemies. Compare John 12:27, 31; Luke 22:53. Then Christ was yielded to the powers of earth.

2. A day and night, or the evening and morning, was a common expression among the Jews for a day. See Gen. 1:5, 8, 13, 19, 23. In Judges 14:17 "seven days" are spoken of, which include but six and a part of the seventh, and doubtless but a part of the first. See verses 12, 18. See Esther 4:16 and 5:1. The three days, night and day, ended during the third day. Just so the three days of John 2:20 and other texts ended on "the third day." See Matt. 16:21; 17:23; Mark 10:34; Luke 24:21. If the three days began when Jesus was delivered into the hands of his enemies, they would include sixth day evening and morning, Sabbath evening and morning, and first day evening, or the first part of that day.

3. "As Jonah was three days and three nights," etc., so Jesus would be the same time in the heart of the earth. But this might have been only a part of two days and the whole of one. Who knows? Inasmuch as no one knows just what is meant by the phrase "heart of the earth," or just the very time in hours that Jonah was in the great fish, and inasmuch as, according to Bible reckoning, three days may mean only the whole of one and a part of two others, it is becoming in all men to speak modestly.

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