

Signs of the Times.

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

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Editorial.

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

"LAY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

THUS speaks our Lord in Matt. 6:19, 20. The reason he gives for this is not the mere saving of so much money or treasure, but the saving of souls; "for where your treasure is, there will your heart be also." What a blessed privilege God presents before every child of his in these times of trial! Banks breaking, companies failing, railroads wrecking, stocks falling, real estate booms collapsing, mines closing, everybody distrustful,—such has been the record for months past, such is still the condition of things in many places. There is a general feeling of insecurity in financial circles. All institutions are suspected; none are implicitly trusted.

BUT in all these difficulties and financial failures, in which nations go down, there is one government which stands, one bank which has never and will never close its doors. God reigns, and the Bank of Heaven is solvent. No "run" can affect its credit or diminish its funds. The treasury of the Infinite is behind it all. Into that God asks that every one of earth's children shall lay up treasure. In that Bank deposit your funds. It has never failed; it never will fail; it never can fail. After carrying millions of people through a desert, after feeding them for forty years, after warring with tribes and nations under the direction of the Great Banker, one of the war-worn heroes thus speaks: "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." Josh. 23:15.

How MAY we lay up treasure in this bank?—In various ways. He that giveth to "the poor lendeth unto the Lord." And there are poor all around us, on every hand. "Many are unworthy." True, but who is not unworthy of all God's goodness. "Be ye therefore merciful as your Father also is merciful;" and he sends sunshine and rain both to the unjust and just. But give wisely and tenderly, so as not to injure the feelings of the needy nor increase the improvidence and shiftlessness of the idle and dissolute. Give to God's cause. Millions of souls are in darkness. Thousands of these are longing for light, starving for the Bread of Life, thirsting for the Water of Life. Means are needed to carry this truth. The investment is sure to him who has his heart in it. It brings not only eternal riches but a harvest of living souls. Do you not desire to invest? Reader, will you not have a share in Heaven's treasures?

"WE WOULD SEE A SIGN FROM THEE."

THIS was the request, or demand, frequently made of our Lord by the Jews. Said the apostle, "The Jews seek after a sign." Jesus was grieved because that generation asked for a sign (Mark 8:12), and he tells us that "an evil and adulterous generation seeketh after a sign" (Matt. 12:38, 39).

The same thing is demanded by many in this generation. God's truth may be taught never so clearly, and the demand is, "Show us a sign, work some miracle, heal the sick, speak with tongues, do something of this kind, and then we will believe." It is not honesty of heart which prompts the request; it is not simple faith which demands it. Christ wrought many miracles, but he did not work one on demand, nor to prove to those that asked it that he was the Christ. Those who asked were simply repeating the temptations of Satan, "If thou be the Son of God," make bread of stones, cast thyself down from the temple. God works no miracle to satisfy vain curiosity, nor to show his power. And although miracles have frequently been wrought through the servants, apostles, and prophets of Christ, yet they have not always been present; in fact, the greatest prophet previous to Christ—John the Baptist—"did no miracle."

The evidence which God gives to show that his messengers bear divine credentials is something better than signs or wonders. Signs appeal directly to the sense, are easily counterfeited by the enemy of all righteousness, and are therefore well fitted to be used in the work of deception. As an instance of this, a correspondent in the East sends us a copy of

the Nashua (N. H.) *Daily Telegraph*, containing an account of how a certain Mrs. Murray was cured of a certain paralysis as the result of prayer and the making of "a novena to the blessed Virgin." We are asked what we think about it, especially as compared with what the Bible teaches concerning spiritual gifts and the miraculous power which God gives.

Well, in the first place, we do not doubt that some kind of healing of some kind of disease was wrought. What kind it is not for us to judge; but there are two kinds of miracles in the world. There are those wrought by the power of God, which Jesus declares would "follow them that believe." Mark 16:17, 18. There are also miracles wrought by the power of Satan; for the Scriptures declare that he shall work "with all power and signs and lying wonders" (2 Thess. 2:9); and of one of his agents the word declares he shall deceive "by the means of those miracles which he had power to do" (Rev. 13:14). Therefore of itself, as conclusive evidence, a miracle or sign is nothing. Satan can cause disease, and did in Christ's day, through the influence of his angels, or evil spirits. He cannot heal where creation is demanded, but he may be able to restore functional disorders which he has caused, by removing the cause. Why not?

2. There is but one test upon which to depend, and that is the word of God. "To the law and to the testimony" (Isa. 8:20) is forever the test of the true and the false, the counterfeit and the genuine. It was so in Christ's day. Those who demanded signs did not believe, though miracles were continually before them, while those who longed to know and do God's will found sufficient evidence without any miracles. And so it will be and is in the last days; those who are deceived by the miracles wrought by Satanic power will be those who "receive not the love of the truth;" and it is "for this cause" that the strong delusions sweep them away. See 2 Thess. 2:9-12. The words of Christ are applicable here: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

3. Miracles, signs, wonders, are all nothing as showing the credentials of heaven, for they are all counterfeited by Satan. But God's word, the gospel of his grace, the mystery of godliness, the selfish heart taken away and a new heart given by divine grace, the fruits of the Spirit of God manifest in the life, which are always in harmony with God's word,—these are the divine credentials. Satan has his signs and lying wonders, God has his miracles; Satan's tend to exalt man, and what is of man, while those of God work increased

humility in the man and tend always to glorify God. The word of Jehovah will show the source of each; that word as it is in Christ Jesus is the one and only test.

WORDS WORTH HEEDING.

WITHOUT expressing any opinion on Representative Geary's position on the Chinese question, we wish to emphatically indorse the following in his speech before the House, October 11:—

I have before me a petition from 225 ministers of the Des Moines conference of the Methodist Episcopal Church. This petition in similar form has been sent here by all congregations. Issued from the same center—Methodist, Presbyterian, Baptist—they all use the same blank.

What right has any American conference to ask of the American Congress that it shall do anything? What right has any conference in the land to say to the American Congress you must do this or you must do that?

I supposed that in this land the line was sharply drawn between the church and State; that the church must never lay hands on the government, and the government must never interfere with the church. I do not deny that every church member has a right given to another person, but he must petition as a citizen, standing on his right as such, and not invoke the powerful name of the church behind him.

I recognize the benefits of the church, but whenever the church mixes with politics, human liberty dies and man suffers. Because I am jealous of liberty I oppose now, as at all times, any interference of the church with American politics.

Will you admit the right of a Catholic archbishop of New York to rise in his pulpit and outline the policy of the American Congress? Are you willing to open up that Pandora's box and give the church the opportunity you are always howling against?

Brave words and well spoken. But this is just what the church has been doing for several years past, and is just what weak-kneed politicians in Congress have permitted her to do; not only permitted, but assisted in doing. Many petitions have been presented to Congress, said to express the sentiments of millions of petitioners; but many of these petitions have never been seen by the petitioners. They were "representative" of this church or that, of this religious body or that, and those who got them up were oftentimes the self-constituted representatives of those said to be behind the petitions.

Happy would it have been for this nation if the Congress of the United States had answered in 1888, and especially in 1892, as Congress answered in 1829 and 1831:—

Extensive religious combinations to effect a political object . . . are always dangerous. . . . If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequences.—*American State Papers*, p. 95.

But the government has not only failed to heed this prophecy, but the prophecies of God's word, and the prophecies of history written in letters of blood. The Pandora's box is opened; the republic is already in the toils of the religious combination. "We hold the United States Senate in our hands," said the Rev. H. H. George, D.D., in a speech in

Paterson, N. J., August 7, 1892. And the same year, December 9, in a speech in Lansing, Mich., the same man said: "We can hold Congress in our hands and wield this country just as we please." And to this United States senators have shamelessly assented. Congress was indifferent, and yielded to the religious influence on the Sunday question; but in that they yielded every principle dear to every liberty-loving American. They may now reap the fruits of it in the rapid destruction of the republic; and the church by thus forsaking her Lord will meet a sadder fate. God has foretold her doom and warned his people in the eighteenth chapter of the Revelation.

CÆSAR AND THE SABBATH.

JESUS said, "Render to Cæsar the things that are Cæsar's; and to God the things that are God's." Matters *civil*, relating to man's duty to his fellow-men and to the State, Cæsar, or civil governments, may regulate. With matters which lie between the soul and God, civil governments have naught to do; nor have they aught to do with duties which God has prescribed between man and man. God's prescriptions are spiritual, and civil governments cannot enforce a spiritual law, nor have they any right even to attempt it. They may forbid murder, theft, adultery, and the injury of the reputation of their citizens. But they do not do this because God so commands, nor as being in God's place, but because such laws are in the very nature of things an absolute necessity to the safety of the State and the protection of its subjects. These laws would be a necessity in a government of infidels or Mohammedans.

But the observance of the Sabbath is a duty which man owes to God. It bears his "image and superscription." The word says that it is "holiness to the Lord," and the command is, "Remember the Sabbath day to keep it holy." But no civil power can compel man to keep holy anything, for holiness pertains to motives. What utter folly it is, then, for an earthly government to attempt to enforce the commands of God. It cannot be done, and to attempt it will inevitably result in bringing contempt upon, and weakness to, the government, persecution upon the sincerest souls who oppose such unholy attempt, and insult to God.

OUR "CHRISTIAN NATION."

SAYS Dr. Edward Thomson, as reported in the *San Jose Mercury* of September 11, in speaking for a California Sunday law:—

The fact is that this is a Christian nation. Our fathers planted it as a Christian nation; and it has lived as a Christian nation.

The falsity of this might be easily shown by placing the liquor bill, the prostitution bill, the tobacco bill, or the amount paid for prize fighting, over against the amount paid for all Christian work. The absurdity of the claim is just as easily shown. A Christian is one who so believes in Christ as to follow his example and obey his precepts. What would, therefore, be necessary for the nation to do in the case of the criminal? Read what Christ says: "If thy brother trespass against thee,

rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; *thou shalt forgive him.*" Luke 17:3, 4. How long before such a course would wreck a civil government! It is the duty of a Christian to be baptized, and give heed to the ordinances of the Lord's house, but it would be absurd for a government to attempt it. These and many other illustrations show that a civil government cannot be Christian. Why will Christians not see this?

WHAT IS THIS BUT SPIRITUALISM?

HERE are a few sentences from the closing part of the opening address at the Parliament of Religions, by Dr. John Henry Barrows. After bidding "thrice welcome" the representatives of the various faiths he said:—

It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor, and John Milton, and Roger Williams, and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whittier and Phillips Brooks, who looked forward to this Parliament as the realization of a noble idea.

And in all this we suppose there was sweet accord; but in those pleasing sentiments lay the very foundation of the false religions of the world and the very dethronement of Christ and his truth.

If any great political party of this country should single out certain things in the dogmas and practices of great churches, and use all their influences against these purely religious dogmas, petition Congress against them, and seek by coercive influences and boycott to turn people from the church, what would these religious bodies say? They would denounce such work as persecution and tyranny and subversive of all the liberty guaranteed by our government. And they would justly so declare. But is not the church doing this very thing? is she not seeking by her combined influence, by petitions, by boycotts, by coercive measures, to compel the secular government to yield to religious control? And is it not intolerance, oppression, tyranny from the source where it should be least expected?

OUR QUESTION CORNER.

120. WHAT DEFILES.

PLEASE explain the following in the SIGNS: "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Matt. 15:11.

The text means just what it says. The seat of all sin, of all impurity, of all defilement, is in the heart. If the heart be right, if the whole being be submitted to God, doing God's work, no outward thing can defile the man. But in that case the man will love the things which God loves; he will care for the soul which God has redeemed; he will not defile or destroy the body which Christ has purchased, by wrong habits of eating or drinking or dressing or living. In short, he will eat and drink to glorify God. 1 Cor. 10:31.

Doctrinal.

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

"AS THE MORNING."

BY FANNIE BOLTON.

["Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hos. 6:3.]

THE shading of the dawn comes gradually,
Now a soft gray tinting the dark, and now
The lightening and lifting of the night,
And now a tender brooding of the morn,
And now a cloud lit with a delicate ray,
And penciled with a streak of gold and rose,
And now a rapid painting of the sky
With hues most glorious, and now again
An atmosphere world wide of throbbing glow,

And then the glistening grass dew scintillant,
And freshening flowers that swing sweet incense out,
And now a twittering chorus, grown at length
To full-piped orchestra of throbbing praise.

So comes the morning, and his goings forth,
The Sun of Righteousness, is like to this.
First some sweet hint of love, so faint it is
It scarce seems like the lighting of our gloom,
Then some revealing of a tenderer thought,
Then some bright penciling of some dark cloud,
Then all the clouds lit with unblemished joy,
Then a full heaven of everlasting love,
God in the zenith of the sky, full orb'd,
With healing rays, and then, O matchless love!
We see that through the night, when all seemed lost,
His love was active for our good, as when
The dew was gathering thick upon the grass,
And perfumed kisses weighed the roses down.
Yea, all night long his tenderness distilled,
His wings were o'er the sparrow in the nest,
His brooding love was over all the world.
His dew was on our branch when all seemed dead,
And kept fresh lilies for the opening day,
And brought new roses for our empty hands,
And filled our hearts with new sweet songs of praise.

O Sun of Righteousness with healing wings,
Rise o'er us as the morning evermore,
Till through the night we may with smiles look up,
And know thy dew is falling and thy rose
Is folding for its opening at the day;
Till through the night we yet may gladly turn
To the still east, and say, "Though night is long,
The Sun of Righteousness will surely rise."
And as the morning, so his going forth
Shall surely be; and as we hope, behold!
The first sweet beam of healing light shall come;
And as we praise, the Sun of Love shall rise,
And night be banished 'neath his healing wings.

THE MYSTERY OF INIQUITY IN THE NINETEENTH CENTURY.

BY ELDER G. E. FIFIELD.

TO UNDERSTAND the workings of the mystery of iniquity in the present century, it is necessary that we have freshly before us just what that mystery is, as contrasted with its opposite, the "mystery of God;" we must also in our minds review the working of these mysteries in the past. For this cause I must briefly allude to the principles of these "mysteries," and to their previous history.

The mystery of God, into which the angels still desire to look, is the mystery of a wisdom past finding out, and of a love that passes knowledge. It is the mystery of divine humiliation, "God manifest in the flesh," not simply in Christ's flesh, but in ours through him, God thus stooping to conquer and lift us up; the mystery of a humiliation, therefore, that proves in the end a most wonderful exaltation, lifting Christ to unfathomed heights, giving him a name that is above every name that is named either in earth or heaven, and ex-

alting us with him to heights that transcend our imaginings, given us before the universe of intelligent beings, the honor of those that have come up out of great tribulation and that "follow the Lamb whithersoever he goeth." It is therefore the mystery of the kingdom of God,—a kingdom not of *intrigue or of force*, but of all-subduing love, a kingdom now "within you," that is, in the hearts of his followers, but finally to control and dominate the earth.

NOT OF FORCE BUT LOVE.

Neither now nor in the final consummation is there any such thing as arbitrary force in that kingdom. The subjects are ruled not by an outside law, but by an inside principle, the law of love. They do what they please, because, with his law written in their hearts, they please to do right. Even Christ in the eternal future is not king, because *God sets him on the throne and compels obedience.*

In a certain sense it is not God who makes Christ king but we, his subjects. Every one of the mighty company, gathered out of every nation, kindred, and tongue, to people the redeemed world, every one, has been won by his mighty love, every one casts his crown at his feet, crowning him Lord of all, and, having no worthiness of his own to boast, he spontaneously joins in the mighty chorus of redemption's mighty song, saying, "*Thou art worthy, for thou wast slain, and hast redeemed us unto God by thy blood.*" The twelve apostles are placed according to Christ's promise, upon secondary thrones in that kingdom, not by any arbitrary power, but because they, as coworkers with him, have won secondary places in our hearts. Such is the mystery of God, the mystery of divine government, and of the workings of the divine love.

NOT OF LOVE BUT FORCE.

In contrast with this is the mystery of iniquity, the mystery of intrigue, and of arbitrary force, the mystery which has been more or less fully illustrated in every organization of men, and in every earthly government. It is the mystery of self-exaltation, manifesting itself in a thousand ways in both Church and State; the mystery that led Satan to seek to exalt his throne above the stars of God. The workings of this same mystery transformed the church of Christ from the original *brotherhood* with no earthly master, into an hierarchy, a pyramid of human life, the *lusty* at the bottom, and above the vast base, the narrowing, ascending series of priests and bishops, and archbishops and cardinals, with the pope at the top, he having climbed up in arbitrary power above all men and earthly kings, unsatisfied still, seeking still to climb into the seat of God and change his laws at pleasure.

Such are the manifestations of the workings of this mystery. Here all is selfishness, and intrigue, and force, and arbitrary power. The feudal system, and especially the practice of subinfeudation, are other marked historical illustrations of the workings of this same mystery, which includes all sin; for whenever the individual forgets the good of humanity and the happiness of the race in the present effort, through murder, theft, adultery, or other sin, to secure some present advantage to himself, there is the mystery of self-exaltation, the mystery of iniquity. Such exaltation has proved the source of all degradation. Each man seeks through intrigue and arbitrary power to exalt himself above his fellows, yet dragging himself down in the race with them,

into this pit of iniquity into which we have fallen, a depth which we cannot here fathom, as our eyes cannot catch the heights from which we came and which God designed us to occupy.

ITS PRESENT WORKINGS.

With this brief consideration of the contrast of these mysteries before us, we are prepared to note the present working of the mystery of iniquity. It is evident from the above that in the professed church of Christ, wherever and whenever the internal working of disinterested, unselfish love is exchanged for the external power of intrigue and scheming, arbitrary force, there and then, and to that degree, has the mystery of God ceased in that church, and the mystery of iniquity has taken its place.

It is unnecessary to inform the intelligent reader that the Papacy, that best of all concrete illustrations of the mystery of iniquity, is still in the nineteenth century, alive and working with increasing power. At the Reformation in the sixteenth century, it received what men fancied was a deadly wound, and so the prophecy declared. Men of a philosophical and optimistical turn of mind have ever since been pronouncing that wound permanently dead, and declaring that the Papacy, though lingering still, must surely soon pass away before the awakening intelligence and broadening knowledge of the masses. So, indeed, it did seem for a time, long enough to blind men's eyes, and get them to looking in that direction, and cause them to cherish with seductive confidence that hope. Now, however, and for some time past, it has in almost every land been getting new hold of the hidden forces of national life, and preparing to turn all to the working out of the great schemes. The keen observer has already, both in Europe and America, begun to wonder at the rapidly healing wound. In Germany, the native land of the Reformation, where, even in the time of Luther, it was said that only one man in ten was a Papist, the Roman Church has for some time been getting a new control, and much has been said about the representatives of the government repeating the journey to Conosa.

In England, since the days of Henry the VIII., professing open hostility to the Roman pontiff, hundreds of Jesuit priests working in disguise in the so-called Protestant Episcopal Church, are seeking, and gradually succeeding, in bringing it back to the forms, that it may finally bring it under the control of the Papacy.

Essentially the same may be said of all Europe, save perhaps in Italy itself; in almost every land the Papacy is gaining power. Nor need we wonder at this exception, for, as has been aptly observed, natural forces increase toward the center, but the unnatural and arbitrary ones decrease.

THE PAPACY IN THE UNITED STATES.

And what shall be said of the workings of this system in the United States? Here, perhaps, more than anywhere else at present, are the deeply laid plots and the gigantic schemes of this masterpiece of worldly and diabolical wisdom being carried out, with a view to future conquests. Just what those schemes are we cannot tell, for in all its workings the Papacy is the *mystery* of iniquity. This we know, the Roman Church is alive and active here, and all its infernal machinery is at work, for what purposes the student of history need not be told.

The order of Jesuits, that omnipresent eye, and silk-gloved, iron hand of the church, through the coolly laid plots of a hundred years, is now all too frequently beginning to be manifest. Under their influence, even in the time of the war, the armies of the republic were but too largely officered and controlled, and by their minions, after the war was over; for he who, among all men, could best have thwarted their schemes, and placed on a firm basis the liberties of our land, he, the brave hero and patriot, Abraham Lincoln, was foully assassinated. Now they control the elections in fourteen of our States and Territories, and where is the political party that dare hope for success without first bidding for their support. There are numerous military orders all drilled and armed, and under their control. Every Roman Catholic college is a military school where the students arm and drill for some future work. A university goes up in the national capital, and an Italian cardinal comes here to be the American pope, or the recognized head of the Papal church in America. Meanwhile there is certain knowledge of Catholics massed, by church dictation, in the large cities, for the purpose of controlling the elections, and vague rumors of arms secreted in the basement of churches and in nunneries, and of some future uprising. All this is the mystery of iniquity, which seeks not the glory of God and the conversion of souls, but the exaltation of the church and the hierarchy. All this speaks of a *hope*, at least, cherished in many breasts, and worked and plotted for in secret, that the professed church of Christ may again become externally unified and transformed into the kingdom of this world, the Mississippi itself, the father of American waters, becoming but a tributary to the Tiber.

THE PROTESTANT CHURCHES.

But worse than all this is the fact, everywhere manifest, that the Protestant churches are forgetting, or have forgotten, their high mission, and are passing rapidly through the same transformation that the early church passed through when it ceased to be a manifestation of the mystery of God and became the manifestation of the mystery of iniquity. Everywhere the sufficiency of the internal power of divine love to redeem and regenerate the soul is denied, and everywhere, with headlong haste and often with unscrupulous intrigue, the church is seeking the arbitrary, the external power of the State for its ends. God himself made the mind of man free, as free to do wrong as to do right, and proposes through the plan of redemption to arrive at the sublime result of a universe subdued and brought under the external control of infinite love, without ever once infringing that freedom by the use of arbitrary force. However thoroughly these aspiring clericals may disguise the fact to their own minds, and so fancy, as did the bishops of old, that it is all for the glory of God, it is still patent to every spiritual mind that when they ask for arbitrary power of the State to use for ecclesiastical ends, they are, in the nineteenth as in the fourth century and onwards, *seeking to exalt themselves*, not only above men, but also above God. This is the mystery of iniquity.

In the eleventh century it is Pope Hildebrand boasting that kings are under his feet and can receive their crowns only from his hand. In the nineteenth century it is the would-be popes of the National Reform ilk boasting that the church holds Congress in its hands, and can do with it what it will.

In the eleventh century it is the church exulting that its human head has the power to compel the repentant king of Germany to stand outside the gate at Conosa three long days, bareheaded and barefooted, in the winter snow, before haughtily receiving him and granting him absolution. In the nineteenth century it is the professed church of Christ seeking to get the power to compel the millions of the American people (every one of them kings according to our theory of government), to stand outside the gates of the World's Columbian Exposition, to receive admission only when and as she permits. The form may be slightly different, varying with the change from monarchical to republican institutions, but the spirit is the same. It is the mystery of iniquity.

Meanwhile, as of old, to every listening disciple comes the same soft voice, sweet and low, and subdued by love, "Ye are not of the world," "even as I am not of the world;" "I have chosen you out of the world, therefore the world hateth you." "Put up thy sword into the sheath." "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

The true church, hearing and heeding the voice, puts on the whole *armor of God*, and with the inspired apostle of old confesses that the "weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

AUTHORITY FOR THE SABBATH.

BY ELDER E. J. WAGGONER.

WE are in receipt of a letter which says: "So long as a seventh day of rest is observed, it matters not a bit which of the seven days it is; but it is wise to conform to general custom, for the sake of convenience and order; every day is a seventh day." This statement of the case is worthy of consideration, for it presents a very common idea of the Sabbath question. The only thing that should concern us is to know the exact truth, and not mistake conjecture for positive evidence.

We are told that "a seventh day of rest" ought to be observed, but that it makes no difference what day it is. Query: How does anybody know that a regular rest day ought to be observed? The idea is quite prevalent among certain nations, but what gave rise to it? Let us see if we can find out.

Someone will say that reason teaches it. But no one has exceeded the ancient Greeks and Romans in acuteness of intellect or power of reasoning, yet they never had the idea of a weekly rest day. They had innumerable holidays,—festival days,—when those who were able to do so gave themselves up to amusement and revelry, but there was no thought of cessation of labor. Those who went to the greatest length in the observance of the holidays were the ones who did little or no work, while for the laboring class there was no respite.

It is a fact such a thing as a Sabbath day is not and has never been known among what are termed heathen nations. This disposes also of the supposition that physical reasons are sufficient to account for the weekly rest day. The Chinese are diligent toilers, yet they have never learned the necessity of a

weekly rest day. It is the same with other heathen peoples. So then it is a fact that by far the greater number of people on earth not only do not observe a weekly rest day, but do not recognize the existence of such a thing.

Whence, then, comes the idea of a necessity for a weekly rest day? The only answer that can be given is that it comes from the Bible. Where the Bible has no place, the weekly rest day is unknown. The fourth commandment enjoins it, and gives its origin as well. Here it is:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; 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: 8-11.

Here is the original authority for the observance of a rest day. Whatever idea men may have about such a day, the idea that there should be a weekly rest day at all sprang from this source, and from this alone. Now the question must arise, Since it is to the Bible that we owe our knowledge of the fact that a weekly rest day ought to be observed, why should we not also depend solely on the Bible for our knowledge of all the particulars concerning it? Why should men learn from the Bible that a rest day ought to be observed, and then consult custom, or their own taste or convenience, as to how and when it shall be observed? Such a course is manifestly inconsistent in the highest degree.

THE DEFINITE SABBATH DAY.

Note well that in the commandment there is nothing said about "a seventh day of rest." The language is very definite. "The seventh day is the Sabbath." "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." The idea of an indefinite Sabbath, regulated by custom, is utterly foreign to the Scriptures.

Just before the commandments were proclaimed from Sinai, the children of Israel were given manna for their food. See Exodus 16. Six days in the week it fell, but on the Sabbath none was to be found. On each of the first five days only enough for the day's supply was to be gathered, and if more was gathered, and it was kept till the next day, "it bred worms and stank;" but on the sixth day twice the usual amount was to be gathered, and a supply laid up for the Sabbath day, in which case it did not spoil, but kept sweet. By this series of miracles, which was kept up for forty years, the Lord showed his regard for the Sabbath day; and at the same time he effectually guarded against the idea that the day of the Sabbath is to be settled by the caprice or custom of men.

The reader can see at a glance how impossible it was for any of the Israelites to get the idea that the Sabbath is an indefinite day. They might rebel against it, and disregard it, but they knew very well that the Sabbath was fixed by the Lord himself, and not left to man; custom has nothing to do with it.

After the Babylonian captivity the Jews became very strict in the outward observance of the Sabbath, even going far beyond the commandment. They often presumed to rebuke Jesus for what they termed his violation of the day. On one occasion he healed a man on the Sabbath day, and the Jews murmured.

That day was the seventh day of the week. If the Sabbath is any day that men may choose, what an opportunity that was to enlighten the Jews. Did he tell them that it made no difference what day was observed, if only a seventh part of time were kept?—Not at all. He simply said, "It is lawful to do well on the Sabbath days" (Matt. 12:12), thus recognizing the definite Sabbath day, but showing that he had not violated it.

Christ was crucified on the day before the Sabbath; "that day was the preparation, and the Sabbath drew on." Luke 23:54. "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Verses 55, 56. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1. This first day of the week was the day immediately following the Sabbath day on which they rested "according to the commandment," for the record in Mark says that "when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher" (Mark 16:1, 2); and the record by Matthew is still more definite, saying that it was "in the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1.

What do we learn from these texts? This, that the Sabbath day "according to the commandment" is the day before the first day of the week." The day before "the first day of the week" must be "the seventh day of the week," since there are but seven days in a week. Therefore we have the fact stated, by Inspiration, that "the Sabbath day according to the commandment" is the seventh day of the week. Moreover, to make the matter more sure, we are told that even "very early in the morning the first day of the week" the Sabbath is already "past." No matter how early one rises in the morning the first day of the week, he will be too late to find the Sabbath day; it passes before the first day begins.

If one regards the Bible as of no authority, that is another matter. We have no commission to prove the truth of the Bible, for it is its own evidence; but to those who regard the Bible as the word of God, the evidence above given, although brief, must be conclusive. The Spirit of God expressly declares that the Sabbath "according to the commandment" is the day before the first day of the week, namely, the seventh day of the week; and the words of Christ are, "It is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

CUSTOM.

The Bible declares that "the customs of the people are vain." Jer. 10:3. The command is, "Thou shalt not follow a multitude to do evil." Ex. 23:2. Again we read: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

The correctness of a course is not determined by the number who follow it. In the days of Noah the multitude were opposed to the truth. Noah was in what would be termed "a hopeless minority;" and if the truth of his preaching could have been settled by a popular vote, the flood would never have

come. Nevertheless it did come, because the word of the Lord had said so. When Christ was on earth, "he came unto his own, and his own received him not." John 1:11. He was rejected by the church. The question was, "Have any of the rulers or of the Pharisees believed on him?" John 7:48. They had not, with the exception of one or two who believed secretly, and the fact that they had not was considered sufficient evidence that he was an imposter; yet he was the Son of God, although "despised and rejected of men."

There is custom, however, that we are permitted to follow, and that is the custom of Christ; for "he that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. He left us an example, that we should follow in his steps. 1 Peter 2:21. Of him we read that after his baptism and temptation, "being full of the Holy Ghost," "he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Said he, "I have kept my Father's commandments, and abide in his love." John 15:10. Reader, whose custom will you follow? the vain custom of the world? or the righteous custom of the Lord Jesus Christ?

DID CHRIST ABOLISH THE LAW?

BY J. E. FULTON.

"THINK not that I came to destroy the law or the prophets; I came not to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matt. 5:17, 18, R. V.

We live in a time of almost universal apostasy. Men and women eagerly seize upon every excuse to satisfy a troubled conscience. "They have made void God's law," and fain would charge all this to Christ, who came to set aside not one precept of that law. "He spake as never man spake," and his words, his teachings, and his actions, were in exact harmony with those living words, delivered amid the awful scenes of Sinai. Concerning him, Isaiah prophesied, "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21. He exemplified this while among men, for "in his life the law appears, drawn out in living characters." God's law was in his heart,—he loved it, he taught it to men, and thus he fulfilled it. He came not to destroy, and not one jot or tittle of the law will pass away till all things be accomplished. All things are not yet accomplished; the heavens and earth are yet unmoved in their orbits. And Luke tells us that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Chapter 16:17.

Thousands who desire to evade a plain command, will charge Christ with abolishing the law, and hide behind the word "fulfill." Matt. 5:17. Could not an argument equally forcible be made against the gospel?

"And when he had opened the book [of Isaiah], he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . And he began to say unto them, *This day is*

this scripture fulfilled in your ears." Luke 4:17-21.

What a sad thing it is for humanity if "fulfill" means abolish. "This day is this scripture fulfilled," i. e., that message of hope Jesus read to them. Are the poor, the broken-hearted, the captive, and the blind without a ray of hope?—Yes, if "fulfilled" means abolished, for "that day" was the gospel message "fulfilled." Thank God it is not so. Jesus came to preach the glad tidings to those in the bondage of sin, and to present it more fully than it had ever been known. See Col. 1:25, margin. And "that day" "they wondered at the gracious words" he spoke. Luke 4:22. No more is the law abolished because fulfilled. And it is a blessed thought to know that Christ still fulfills the law in us. He showed us how to keep the law, but that is not all. By faith "he is come in the flesh" "to dwell." 1 John 4:2, 3; Eph. 3:17.

He becomes our obedience, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Then in us the law is yet fulfilled by Christ, and if we are not carnal, we will be subject to that law. Verse 7. Having the mind of Christ we will delight in the commandments and will "do and teach them."

CHRISTIAN LIFE AND WORK.

A RELIGIOUS life is more than a mere profession of faith, or an initiation into some church or religious society, however orthodox it may be. It strikes its roots into hidden depths, and unless there be something about it unseen by men and known only to God, it is far from being what it should be. It is not enough for persons to purchase a new Bible, learn a few Scripture texts, and talk and chatter, and think they are doing Christian work.

He who really lives the Christian life and works the work of God, has a deeper hold upon eternal things. Those whose ideas touch only the surface, are like the morning cloud and the early dew that passeth away. They have never known true soul hunger and thirst, nor have they tasted the living bread and the living water. They know nothing of godly sorrow nor yet of godly joy. They have never felt the blackness of the horrible pit, nor do they know the gladness of singing the new song. They have never felt the anguish of crucifixion with Christ, nor the birth pangs of the better life. They have never rid themselves of their conceited emptiness, nor come to God and his word that they might be filled. Having never known their own weakness and insufficiency, they have failed to gain the everlasting strength of God.

Our Lord, who loves us, seeks to win us from such shallow emptiness of spirit, and to bring us to be partakers of his own glorious life, and enable us to comprehend with all saints the height and depth and length and breadth of the love of God, which passeth knowledge.—*Christian Worker*.

THERE are in philosophy, so in divinity, sturdy doubts and boisterous objections. More of these no man hath known than myself, which, I confess, I conquered, not in a martial posture, but on my knees.—*Sir Thomas Browne*.

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 ROCK.

BY THE REV. DWIGHT WILLIAMS.

"He is my Rock,"
Whereon I stand secure,
From which, once smitten, flows a fountain pure,
Where, storm caught in the way, I turn to hide
Among the rifts, while tempests sweep outside;
And here I build where floods are all in vain;
The surges roll, but house and rock remain;
'Neath vine and palm
I sing my thankful psalm.

"He is my Rock,"
And in the height thereof
I have the mastery; I stand above,
And hold with ease the key of my defense
Behind the breastwork of Omnipotence;
My weapons gather swiftness as they fall
To head my foes if they would scale the wall;
Safe only where
I stand in instant prayer.

"He is my Rock,"
Above the damp miasm,
And lifted far above the danger chasm,
The vital wafture of the upper air
Seems like the breath of heaven, and like a stair
The vista opens upward, till I see
By faith the "Rock of Ages," where for me,
In love confessed,
Shall be my home and rest.

—Christian Advocate.

THE BLIND MAN HEALED.

BY MRS. E. G. WHITE.

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

In the question the disciples asked Jesus, they showed that they thought all disease and suffering the result of sin. This is indeed truth, but Jesus showed that it was an error to suppose that everyone who was a great sufferer was also a great sinner. While he corrected their errors, he spat upon the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam, which is by interpretation, Sent," and he went his way, and came seeing. Jesus answered the question the disciples put to him in a practical way, and in the way he usually answered questions put to him from curiosity. The disciples were not called upon to discuss the question of who had sinned or not sinned, but to understand the power of God, his mercy and compassion, in giving sight to the blind. It was that all might be convinced that there was no healing virtue in the clay or in the pool wherein he was sent to wash, but that virtue was in Christ.

Although the Pharisees quibbled at and misrepresented his words, yet they made no attempt to give credit to the clay or to the waters of Siloam. They could but be astonished at the wonderful work which he had done, yet they were more than ever filled with hatred; for this was a most convincing argument that he was the Son of God. They

could not controvert this testimony, and the miracle could not be hid. The neighbors of the young man, and those who knew before of his blindness, said, "Is not this he that sat and begged? Some said, This is he; others said, He is like him; but he said, I am he."

The friends and neighbors of the young man who had been healed looked upon him with doubt; for when his eyes were opened, his countenance had been changed and brightened, and made him appear like another man. From one to another the question was passed, "Is it he?" And some said, "It is like him;" but he who had received the great blessing settled the controversy by saying, "I am he." He then told them of Jesus, and by what means Jesus had healed him, and they inquired, "Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them."

The Pharisees thought that they could make a decided impression against Jesus by charging him with breaking the Sabbath, upon which they had heaped traditions and exactions. They knew not that it was He who had made the Sabbath, who knew all its obligations, who had healed the blind man. They appeared wonderfully zealous for the observance of the Sabbath, and yet were planning murder on the very day that they professed to guard with their exactions. They regarded themselves as guardians of the Sabbath, and thought themselves capable of interpreting the principles of the fourth commandment, and in their interpretation declared that, by the bestowal of the blessing of healing, the commandment had been transgressed. This they did because they were anxious to find some way in which to condemn Jesus. They put their construction upon the law, misapplied and misinterpreted it, in order to make Jesus out to be a sinner, and therefore not the Messiah. Many were greatly moved, and convicted that this man who opened the eyes of the blind, was more than a common man. In answer to the charge that Jesus was a sinner, because he kept not the Sabbath day, they said, "How can a man that is a sinner do such miracles?"

Through this great miracle the power of the Lord Jehovah was made manifest. The work done upon the blind man spoke to their senses and told them that One mightier than a common man was there. Could One that was divine break the Sabbath? They appealed again to the blind man, "What sayest thou of Him, that He hath opened thine eyes? He said, He is a prophet." The Pharisees then asserted that he had not been born blind and then received his sight. They called for his parents, and asked, saying: "Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself."

There was the man himself, declaring that

he had been the blind man, and had had his sight restored; but the Pharisees had been taking advanced steps in prejudice and hatred of Christ, and no sign or miracle would be acknowledged by them as evidence of his Messiahship. They would rather deny the evidences of their own senses than admit that they were mistaken, and that their teaching was wrong, so powerful is prejudice, so distorting is Pharisaical righteousness. Here were fallen men, who yet persisted in walking away from the light, yet they claimed to sit in Moses' seat, and were professedly the wisest of man, expounders of the law of God. In their exactions and distinctions they bound heavy burdens upon others, and covered up the commandments of God with the traditions and commandments of men.

The Pharisees had one hope left, and that was to intimidate the parents of him who had received his sight. With apparent sincerity they asked the parents, "How doth he now see?" The parents trembled, for they knew what would be the consequences of confessing Christ. The great work wrought for their son had awakened conviction in their hearts, and they answered: "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself." They shifted all responsibility from themselves to their son, for they dared not openly confess Christ. "These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him."

The dilemma in which the Pharisees were placed, their questioning prejudice, their unbelief in the facts of the case, were opening the eyes of the multitude, and especially the eyes of the common people. The mighty healer had frequently wrought his miracles in the open street, and his work was always of a character to relieve mankind of woe and suffering. The question that agitated the minds of many was, Would God do such mighty works through one that was an imposter, a deceiver, as the Pharisees insisted that Jesus was? The controversy was becoming very earnest on both sides. Those who were convinced by the miracles, claimed that Christ was the Son of God, and this growing conviction in the minds of the people greatly annoyed the Pharisees. There were two decided parties. "There was a division among them." Unable to agree among themselves, the Pharisees again appealed to the man who was born blind. They thought that they could deceive this man, who had been blind and was uneducated, by their perversions and reasonings. But to their question as to what he thought of Him who had restored his sight, he firmly and boldly replied, "He is a prophet."

The Pharisees see that they are giving publicity to the work that has been done by Jesus, for the multitude is increasing. They cannot deny the miracle. What can they say or do to counteract the effect of Jesus' work? The blind man is filled with joy and gratitude, and beholds the wondrous things of nature, and is filled with intense delight at the beauty of earth and sky. He freely recites his experience, and though they cannot deceive or mislead him, yet they determine to do the talking, and say, "Give God the praise; we know

that this man is a sinner." Do not ever say again that this man gave you sight; God has done it. The blind man answered and said, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." Then they questioned again: "What did He to thee? how opened He thine eyes?" With many words they tried to deceive him, and confuse his senses, so that he might think he was deluded. Satan and his evil angels were on the side of the Pharisees, and united their energies and subtlety with man's reasonings in order to counteract the influence of Christ. They blunted the convictions that were deepening in many minds; for angels of God were also on the ground to strengthen the blind man who had had his sight restored.

The Pharisees made apparant their prejudice and unbelief. They did not realize that they had to deal with anyone stronger than the uneducated man who had been born blind; but this was not true. Divine light shone into the chambers of his soul, and as these hypocrites tried to make him disbelieve, God helped him to show by the vigor and pointedness of his replies that he was not to be ensnared, and they could not pervert and misconstrue his experience. "He answered them, I have told you already, and ye did not hear; wherefore would ye hear it again? will ye also be His disciples? Then they reviled him, and said, Thou art His disciple; but we are Moses' disciples. We know that God spake unto Moses; as for this fellow, we know not from whence He is."

The Lord Jesus knew the ordeal through which the man for whom he had worked this miracle was passing, and gave him grace and utterance, so that he became a witness for Christ. And he answered the Pharisees: "Why herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing." The blind man, who now could see, looked upon the wonders of creation, and would he turn from his Restorer to gain the favor of those who sought to entangle him in his talk, or heap ridicule upon him? He felt able to withstand their influence. The Pharisees saw that they could not by their reasonings pervert the man's experience, and they were astonished and held their peace, spellbound, before his pointed, determined words. For a few moments there was silence. The frowning priests and Pharisees gathered about them their robes, as though they feared contamination from contact with him. They shook off the dust of their feet against him, and treated him with derision and contempt, hurling their denunciations against him: "Thou wast altogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshiped him." The believer on Jesus was cast out of the synagogue, but was received into union with Jesus Christ.

MY OWN WAY.

"To obey is better than sacrifice, and to hearken than the fat of rams."

For many first-day people know
The Scriptures do most plainly show
The seventh is the Sabbath day,
Yet are not willing to obey.
It goes so hard against the grain,
They hope the Lord will not complain;
At least he'll not send me to hell
If I keep Sunday pretty well.

I'll make it up some other way,
But pray do let me keep first day;
Who keep the seventh are so few
It seems to me 'twill never do.
I'll serve the Lord with all my might,
Do anything besides that's right;
I'll go exhort, I'll preach and pray,
But only let me keep first day.

I think I can do much more good
Than otherwise I ever could,
If God would let me disobey
That law about the seventh day;
It makes no odds, as I can see,
If one is kept as it ought to be.
And now the prospect looks so bright,
I think I'll risk it, wrong or right.

—Selected.

HOW TO GET HAPPINESS.

BY FRANK C. KELLEY.

THE Creator so constituted the human mind that, after hearing the evidence, it cannot avoid forming a conclusion. The object of evidence or testimony is to establish a fact. The fact, when once established, cannot be changed, except by changing the evidence.

By hearing the evidence the conclusion is formed. And right here man's true self is exercised, and this is the *right to choose*. Evidence establishes the fact. Evidence drives the mind to a conclusion. The right to choose being exercised, the true man is revealed to the physical eye by the acts of the body; to the mental eye the character reveals him. To accept or reject the fact does not change it. The change is in the individual and not in the fact. To accept is faith; to reject is unbelief; and the act of doing is the works which always follow.

Christ suffered for us in the flesh. He chose to suffer, because it was the mind of God that in so doing he could save man. He chose, and by choosing showed his faith in God.

1 Peter 4:1 says, "Arm yourselves likewise with the same mind," that is, with the mind of Christ, whose mind was the mind of God, the Father. The mind that was in Christ, which mind he chose, led him to die. The same mind in the heart of man also leads him to die. But is it the body of man that dies when armed with the mind of God?—No; it is not the body, but the fleshly, carnal mind. In the exercise of the right to choose, that right says to the lusts and desires of the flesh, "You are not the rulers here." That "right," armed with the mind of God, appeals to God to uphold it in its kingdom, by helping it to maintain its freedom to choose.

In the beginning God gave to man, as well as to angels, the power to choose, and by the use of it show their loyalty to him and his government. Man, while in the Garden of Eden, was in God, and God in him. Not that God was not in the world outside of Eden as well, but when man chose to obey the voice of the serpent (Satan), he stepped out of God, he by choice separated himself from God, and was, therefore, in the world without God and without hope. Just as Paul says:

"That at that time ye were without Christ, . . . having no hope, and without God in the world." Eph. 2:12.

The mind of God towards man is that he may be saved. Therefore, he sent his Son into the world, that man by choosing him might be brought back into God, and God into man, as at the beginning.

Now for God to compel man to accept his Son as his Saviour would be to destroy the right to choose, and to take away this right man would cease to be man. He might live, he might have power to transact business, in fact, possess every other faculty he now has, still he would no longer possess an individuality. Therefore God says, "Come now, and let us reason together." "Put me in remembrance; let us plead together; declare thou, that thou mayest be justified." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "The Spirit and the bride say, Come." "Ho, everyone that thirsteth, come."

Come, come, is God's invitation to man. Come, let us talk over the differences that exist between us. No matter how many, or how great your sins may be, come anyway. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Yes, just listen, "for *mine own sake*" will I do it. "From all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. I will put my Spirit within you, and *cause you* to walk in my statutes, and ye shall keep my judgments, and do them." And as evidence that God will do all that he has promised, he sent his Son into the world, that man by faith in him might be restored to his union with God. Therefore it follows that man, in order to reach God, *must choose* him, but before he will choose, he must hear the evidence which establishes the fact that God means what he says, and has sent his Son to this world so that man could be brought back into God. This evidence when heard causes him to form a conclusion, but this is not enough. He must now *choose*, and he cannot avoid it. To accept Christ, and God through Christ, means that self must die. Man's will must be lost, entirely lost. But to be lost to self is to be found in God. What can he do?—He can simply choose. That he can do, and that is all he ever can do. That is his part, a *continual choosing*. God does the rest, yet gives the credit to the individual, simply because he chooses God. This is true liberty, and is only found in obedience to God.

We will, or choose, to do an act; that act repeated forms a habit. Habit, when formed, binds the will, or the power to choose. It binds the power that created it, and thereby destroys man's free moral agency, thus making him a slave, a bound man. Satan promised man more liberty than God gave him. Man chose to accept Satan's promise, only to find himself powerless to do any longer as he wished. A moment's thought will show that anything, or power of whatsoever kind, that forces, or in any manner hinders the full and free exercise of the right of choice, is not from God, for God accepts only the free choice.

Christ by his death burst the bands that Satan had placed upon man's right to choose, and once more has given man a chance to exercise all the powers given him originally.

Christ says to every individual: You are free. I have redeemed you. I have paid the price to set you at liberty. You are free. All that you have to do is to choose to accept your freedom. Reader, arise, and take your rights. Why let Satan have rule over you? You are free. Christ says that you are, and that makes it so. Just exercise your right to choose, and choose God; that is your part; he then will do the rest. He will fulfill Eze. 36:25-27 to you.

By choosing God's will you arm yourself with the mind of God, which mind Christ had, and had it because he chose to have it. That mind led him (Christ) to suffer and die for mankind, the just for the unjust. But in choosing God's way Christ emptied himself of himself, and then, armed with the mind of God, he could say, as he always did, "I came not to do my will, but the will of Him that sent me." So it must be with us. By choosing him we turn self out of self. We step, by choosing him, back into the same relation to God that man had before he sinned, with the exception that our bodies are not as yet restored; and our work is to bring them into harmony with God. This is done by refusing to permit the desires of the flesh to rule over the right of choice, or will power. We are to govern the body, the affections, and all the desires of the mind. We can do this only by a constant choosing of God.

Here, we believe, is the secret of the Christian's happy life,—a living choice of God." Under temptation and trial, in sunshine and storm, it enables us to say, "It is all for the best," for God says, "All things work together for good to them that love God." I am his, and he is mine. My Father, my God, my All. What is left, reader, for us but joy, peace, and gladness? Where is the sting in sorrow?—Gone. Oh, let us praise the Lord for his wonderful love!

KANSAS CITY SUNDAY-CLOSING ORDER.

BY W. E. CORNELL.

ATTENTION was called some time since to the effort of the Retail Grocers' Association of Kansas City, Missouri, to make operative what has for years been a dead letter, the Sunday-closing ordinance of the city, and, as a result of their months of continued effort in this direction, Sunday, the 1st inst., the proprietors of groceries as well as the butchers of the city observed "the sabbath." A week or so since the association held a meeting, at which, by invitation, a large number of butchers were present, and they were asked to join the Sunday-closing crusade. After hearing the pros and cons, the butchers took a vote on the question, and there were 72 to 2 in favor of sustaining the grocers. There are about 350 retail grocers and not far from 100 meat markets in the city, and these, with scarcely an exception, all closed their doors according to agreement.

It is said that there is no zeal like religious zeal, and in the matter of Sunday closing it is manifested in its usual manner. Fearing that some might be disposed to not regard the Sunday-closing order, four of the Grocers' Association were sworn in as deputy constables, and spent the entire day going from place to place seeking those who were violators of the law; and, in addition to this, the clerks of the various stores were also requested to inform on their employers if there was any disposi-

tion to disregard the law. The prosecuting attorney has assured the association that the law is on their side, and says that he will prosecute all violators of it.

Thus all over the land, and in fact from all parts of the world, come reports of this insatiable desire of a certain class to secure compulsory observance of Sunday, and he must be blind indeed who cannot see in it the germ of all that made the Inquisition of the Dark Ages.

Des Moines, Iowa.

LAW AND GOSPEL.

BY G. A. SNYDER.

"He declared unto you His covenant, which He commanded you to perform, even ten commandments." Deut. 4:13. "My covenant will I not break, nor alter the thing that has gone out of My lips." Ps. 89:34. "For I am the Lord, I change not." Mal. 3:6. From these three texts it is evident that before the Lord could alter any part of his law, he must deny himself. See 2 Tim. 2:13.

Of Christ the prophet says: "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. This agrees with the prophecy of Isa. 42:21: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." And says Christ, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Matt. 5:17. He magnified the law by sweeping away the rubbish of Jewish tradition, which had well nigh made the commandment of none effect, and taught that the commandment was exceeding broad, being a discernor of the thoughts and intents of the heart. See Mark 7:9, 13; Matt. 5:21-28. He fulfilled the law by living in harmony with its every requirement. See John 15:10. And we are told that if we fulfill the royal law, we do well, but that if we offend in one point, we are guilty of all. James 2:8-12. Christ is our great pattern. He fulfilled the law, and if we would copy him, we must fulfill it too; for "he that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6.

The Psalmist says: "Thy righteousness is an everlasting righteousness, and thy law is the truth." "All thy commandments are righteousness." Ps. 119:142, 172. God's law, being the transcript of his righteous character, is called his righteousness. "And it shall be our righteousness, if we observe to do all these commandments." Deut. 6:25. All laws reflect the character of the power which made them, and the subjects of all governments are law abiding or lawless according as they fulfill or violate the laws. God is a righteous Governor; his law is a righteous law; and we, his subjects, are righteous or unrighteous according to the relation we sustain to that law. In Deut. 6:24 we find that the Lord commanded us to do these statutes for our good, that he might preserve us alive. Thus we see that the object in giving a righteous law was that man by obeying it might attain unto life.

But says Paul, "The commandment, which was ordained to life, I found to be unto death." Rom. 7:10. Then for some reason the law failed of its object in Paul's case. The reason for this failure is given in verse

14: "For we know that the law is spiritual; but I am carnal, sold under sin." See chapter 5:12. Thus it appears that the law which was ordained unto life through obedience, can of itself bring only death to the human family, because of inability to render that obedience. So we hear Paul crying in the bitterness of despair, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24. But God, who commanded light to shine out of darkness, must have shined in Paul's heart just then, to give him the light of the knowledge of the glory of God in the face of Jesus Christ, for immediately he thanks God for deliverance through Jesus Christ. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ." Rom. 3:20-22. "For Christ is the end [or object] of the law for righteousness to everyone that believeth." Rom. 10:4.

To illustrate, suppose I have a piece of gold ore which I think has some dross in it. I subject it to a chemical test which at once reveals the dross; then I put it in a crucible, and burn out all the dross, and again subject it to the same test. You will observe that the same test which before condemned the base metal, now witnesses to the purity of the unalloyed gold. Thus the human heart, by nature sinful, when subjected to the test of God's law is shown to be full of dross; but after having all the dross washed out in the blood of Jesus, then the crucial test can reveal nothing but the righteousness of Christ. You will observe that the same law which condemns the sinner remains as a witness to the righteousness of the new creature in Christ Jesus. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

Grass Valley, Cal.

WITTY DEGENERACY.

THIS disease, as it affects moral and religious effort, seems to be of quite modern origin. Within a few years there has been quite a revolution in methods of carrying on revival and reformatory work. Instead of the stagnation, formality, and dry theology of a few years ago, the opposite extreme has become the order of the day. No doubt the change has come about mainly through an effort to imitate the style of Sam Jones and the Salvation Army. In consequence of this tendency, a spirit of frolic often prevails as a kind of parody on the "joy of the Lord," and real conviction is almost unknown. It has come to be regarded as "the proper thing" to say cute and witty things, even in the pulpit, to produce a laugh; and in many instances, at least in the West, it is not regarded as a breach of decorum to stamp the feet and clap the hands and raise a general hurrah in applause of the clownishness of the preacher, and sometimes the "fool laughs at his own folly." Imagine the Lord Jesus, or the apos-

tle Paul, or John Wesley, "drawing the people" and "reaching the masses" by the use of apish buffoonery and barroom raillery. Good Lord, deliver us!—*J. M. Reilly.*

HOW THE FIRST CHRISTIANS PRAYED.

It will do us good to observe how those early Christians did their praying. There is not one wordy, long-winded, rambling specimen of prayer to be found in the record which Luke has left us. Just turn to his account of the prayer meetings, which he has given, in the fourth chapter of his book of Acts, or in the twelfth chapter. Compare them with the average prayer meeting of our modern churches. At the first-mentioned meeting the apostolic company had a specific want to be supplied. They asked God to give them "boldness to speak the word." Their printed prayer occupies just seven sentences. In the following sentences it is narrated that they were at once filled with the Holy Ghost, and they spake the word of God with boldness. That was praying at a mark. They did not scatter their fire over an acre of vague generalities, as is the manner in too many prayer gatherings. A distinct aim brought their request to one given point. What they asked for they got. Not a shadow of doubt appears to have crossed their minds that God could not give them or would not give them the very thing they wanted. In drawing a check at a bank we never put anything on the face of the paper but the sum of money we require. Faith should be equally simple and concise when it "draws" on the Giver of all grace.

Observe, too, that in that little assemblage, in the house of John Mark, the one aim was to deliver Peter from the dungeon. They prayed until they got him. In fact, the answer came so quick that they were taken all aback when Rhoda reported that Peter was actually standing at the front door. They told her she was crazy, or had seen his angel.

There is many an imprisoned soul, fast bound by Satan's chains, for whose deliverance we are to pray. Nor should we cease praying until we see him at the gateway of life, knocking for admission.—*E. P. Hammond.*

THE GRANDEST MOTIVE TO HOLINESS.

It has been said that if we tell men that good works cannot save them, but that Jesus saves the guilty who believe in him, we take away all motive for morality and holiness. We meet that with a direct denial; it is not so; we supply the grandest motive possible, and only remove a vicious and feeble motive. We take away from man the idea of performing good works in order to salvation, because it is a lie; good works will not save a sinner, nor is he able to perform them if they could save him. But when we tell men, "Believe on the Lord Jesus Christ and thou shalt be saved," if they exercise faith they are saved; and being saved, there grows up in their hearts gratitude to God, and from this springs a loving desire to serve God on account of what he has done; and this motive is not only very powerful, but it is very pure, because the man does not then serve God with a view to self, but he serves him out of love; and works done out of love to God are the only good works possible to men.—*Rev. C. H. Spurgeon.*

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.*

THINK, AND SAY, "NO."

DARE to say, "No," when you're tempted to drink; Pause for a moment, my brave boy, and think,— Think of the wrecks upon life's ocean tossed, For answering, "Yes," without counting the cost; Think of the mother who bore you in pain, Think of the tears that will fall like rain, Think of her heart, and how cruel the blow, Think of the danger to body and soul, Think of sad lives, once pure as the snow, Look at them now, and at once answer, "No." Think of a manhood with rum-tainted breath, Think of its end, and the terrible death, Think of the homes now shadowed with woe, Might have been heaven, had the answer been, "No."

Think of the lone graves, both unwept and unknown, Hiding fond hopes that were fair as your own. Think of proud forms now forever laid low, That might still be here, had they learned to say, "No."

Think of the demon that lurks in the bowl, Driving to ruin both body and soul. Think of all this as life's journey you go, And when you're assailed by the tempter, say, "No."

—*Selected.*

"AN UNEXPECTED PRIZE."

BY MRS. F. A. REYNOLDS.

CHAPTER V.—A SENSATION.

ETHEL's funeral was largely attended, and was very impressive. Two of their acquaintances thus called to leave earth's active pursuits could not fail to impress Paul and Hope with the idea of the uncertainty of life.

"Be ye also ready," said Mrs. Manton one day. "That means be ready, but not gloomy. Be cheerful workers until you are called."

The days wore away with work and study, and each day brought nearer the long summer vacation, and Mr. Gordon's return.

One afternoon Hope came home quite early, and walked up the path so much more quietly than usual that evidently her mother had not heard her approach.

She heard a murmur of voices from the sitting room, as she sank on the piazza step to rest and "cool off," and wondered who was with her mother.

Very soon Mrs. Manton came to the open window and looked out, as if for the children. She was saying: "You are right, Mrs. Allen, it is very sad business; a disgrace! But do not let us talk any more about it now; I expect Paul and Hope any minute now."

"And they are not allowed to hear gossip, I presume," said Mrs. Allen with a little laugh. "That is right, too. I dislike to have Bertha hear this scandal, but she is sure to get hold of it at school."

Hope thought she had heard enough and went into the house, where she met Mrs. Allen, and then retired to her own room to study. She had forgotten the little scrap of conversation she had overheard, when, about three days afterward, she bounded into the house crying out:—

"O mamma, I've just heard a terrible thing! Belle Singer told me. She said"—

"Is it gossip, my dear?" asked Mrs. Manton.

"I don't know. What is gossip, mamma?" "Talk about others," replied her mother. "It may be ill-natured or good-natured, but retailing neighborhood news is unprofitable, if not wicked."

"Yes, mamma, I know, and I shouldn't tell this to anyone else, but I thought you liked

me to tell you everything—besides, I want to ask you something about it."

"Yes, Hope, I do like you to tell me what you hear, and I shall be much pleased if you will do all your gossiping with me."

"Well, mamma, you remember that Mr. Claremont, whom I thought so pretty, and liked so well? Do you know, mamma, she has left her husband, and two little children and her pretty home, and has gone off with a man to live with him somewhere? Isn't that awful, mamma? Think of the two babies without any mother, and not real orphans either."

"It is terrible!" said Mrs. Manton, with an involuntary shudder. "I heard something of this the other day, but hoped you need not know of it."

"Is that what Mrs. Allen was talking about the day she was here, just as I got home from school?"

"Yes. Why, Hope?"

"I heard you tell her not to talk about something, for we would soon be home."

"That was it. But what is it you wish to ask?"

"Why, mamma, can Mrs. Claremont marry the man she has gone off with?"

"Not while she is Mr. Claremont's wife," said Mrs. Manton.

"Well, isn't it wrong to live with a man who is not her husband?"

"Certainly, dear."

"I should think there would have been commandment about it," observed Hope thoughtfully. "For, if people can run away from their own families to go off with someone else, things will get awfully mixed up, I should think."

"There is a commandment about it. The seventh tells us plainly to regard the rights of husbands and wives. Well, we shall find that the ten commandments comprise a law for man's duties towards his God and his fellow-men, in every respect. God knew, as you remarked, that if families separated just as they pleased, things would be mixed up, so he gave that commandment."

"I am glad you told me, mamma; I wondered what that meant. I didn't know God had said anything about that, but I felt it was wrong as soon as I heard of it," said Hope.

Then she added in a low voice, "I thought what a horrid thing it would be if my mamma—but you couldn't, mamma, you love papa and us children too well."

"Indeed, my dear," replied Mrs. Manton. "I love you all as much as I am capable, but I do not depend on my love for you to help me to do right, so much as on the love I bear Christ, and his strength."

"I suppose we need that to help us keep all the commandments," observed Hope thoughtfully.

"Yes, and in his strength we can do it. He says, 'If ye love me, keep my commandments.'"

"But, mamma, these are God's commandments."

"Does not Christ say he and his Father are one? Then God's commandments are his. Besides, we are told that all things were made by Christ, and again that the Creator gave the ten commandments; so that is one reason why we cannot believe they were done away with at his death."

"Yes," replied Hope hesitatingly, "but Bertha Allen asked me the other day what Christ meant when he said, 'A new commandment give I unto you.'"

"Well?"

"It means, doesn't it, that all the ten are to be kept in a spirit of love?"

"I think so, dear. Love will make us keep them properly."

"And then you remember, mamma, Christ once said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; this is the first and

eat commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. Did he mean those to take the place of the ten?"

"Consider the question, Hope. If one loves God wholly, as he should, will he love or worship anything more than God? Will he make any image contrary to his desire? Will he use his name in vain? Will he desert his day?"

"No, of course not," replied Hope with a shimmer of the meaning dawning upon her. "And if a man loves his neighbor as himself (his neighbor meaning his fellow-beings), will he not honor his parents? Will he not respect his neighbor's life, his family relations, his property, his good name, not even desiring to take any good from him? Don't you see, Hope, that Christ's first and great commandment includes the first four of the ten, and the second includes the last six of those given on Mt. Sinai?"

"Oh, yes, mamma, I do! It is so nice to think of it that way."

"Remember, too, Christ said he came to fulfill the law, and even stated that he had kept his Father's commandments. Look up these statements with the concordance. I must go now, and see that Jane has dinner ready. It is nearly six; did you know it?"

WAS HE CRAZY, OR A CRANK?

BY M. JEANIE MALLARY.

"It was a shame to put that schoolhouse right in the midst of Neighbor Maddox's farm."

"Perhaps you did not know," was replied, "that he made the county a present of the site, a two-acre grove, and a fine freestone spring of water."

"Is the man a crank, or is he crazy?" was asked.

"He is neither," was answered, "but in my opinion he has made the biggest mistake of his life."

It was fall when school began, and, though it was a busy season on the farm, the boys often went at dinner recess to have a pleasant chat with Farmer Maddox. One day he said: "I had once a queer neighbor, boys, a very queer neighbor, for he didn't like boys at all, yet had three of his own. Now he had some wild goose plum trees near his house, and once some mischievous boys robbed them, when next day whack went his ax, and down came the trees. Then secret visits were paid to his elder bushes for whistles and popguns, and whack went the ax, and down fell the bushes. Afterward, a noble chestnut tree was robbed, and that went too. I didn't know what that queer man would do next, so I went to him and said: 'Neighbor, I am sorry to see you using your ax so freely about here, just because you have been robbed a time or two. There are two sides to every question, my friend, and two sides to every boy, and you must look at both sides before you can come to a fair and square understanding of him.' But my neighbor wouldn't listen, and before the next spring he had gone where he hoped there were no more boys. Now, my children, if there is such a country, I don't want to go to it. I have two boys; they are grown up and gone now, and I can say, in the fear of God, that they never gave their dear mother and me a pang of grief in their lives. I wish I had some more; a dozen wouldn't be too many; and I am going to take you all for mine, shall clasp you to my heart and hold you there, my own dear boys. Now, children, I have plenty of elder bushes, plenty of China trees, so get as many popguns as you want, and whistles too. Come boldly in at the front gate. I keep no dog, and be assured there is always a welcome waiting for you at my house. Behind

your schoolhouse I have planted a melon patch just for you. As soon as you think they are ripe, you shall have a wagon to carry them to your different homes. I have plenty of other fruit too, boys. Come and help me enjoy it. Be manly and honest, remembering that as the boy is, so will be the man."

A rainy fall set in and farmers were in distress. So suddenly and continuously had the rain fallen that corn and fodder were spoiling on the stalks, and hay was decaying in the meadows. Farmer Maddox' crop was all safely housed, his barn and cribs were full, his fields all bare.

"It was those blessed boys did it," he said, his eyes swimming in tears. "I always said that love would beget love, and kindness would receive a reward even in this world, but it was so little I did, and so big a reward I received. God bless the boys is my earnest prayer."—*Young Reaper.*

TOBACCO POISONING.

BY G. W. C.

A NUMBER of years ago the writer of this baked a score or more of apples and put them into a circular wooden box, steaming hot from the oven. The apples were shut in with a close-fitting cover and left to cool for several hours. When the next meal came, he ate quite freely of these sweet baked apples, the result of which was he became deathly sick. Baked apples had always agreed with him before and he was at a loss to account for his sickness in this case. He was so weak, and his heart action so rapid and irregular, that he thought for some time that he would die. But after several hours his heart quieted down, and prostration followed. He was so weak that he could scarcely walk; and it was two or three days before he recovered his usual health and strength.

What was the cause?—This circular wooden box had been used to keep several pounds of fine-cut tobacco in, and, although the apples did not touch the box anywhere, being stacked up on a plate somewhat smaller than the diameter of the box, the steam of them must have set free the volatile oil that permeated the box and this penetrated the apples; or perhaps condensed drops from the cover may have fallen on the apples and poisoned them in that way.

I knew another case of tobacco poisoning that was nearly fatal. A man of my acquaintance had washed himself with a decoction of plug tobacco, to kill the itch, which he had contracted while teaching a school in one of the rural districts of the west. He felt himself fast going into an unconscious state, but he roused himself sufficiently to jump out of bed and run, or rather stagger, to a washtub full of water, and plunged in, taking a sitz bath, and at the same time he dashed the water on his head and bathed his breast, spine, and, later on, his lower limbs. He did this several times and then poured out the water and pumped the tub full of fresh water and repeated the operation several times. This was on a warm summer night. By washing himself off thoroughly several times he believed he saved his life. He was weak for several days afterwards.

THE MOST BEAUTIFUL OF ALL CATS.

THE Persian cat is born to the happiest fate of any of his family, for, according to the tales of travelers, he is, in his native land, not only loved and cherished, not only well treated and admired, but thoroughly respected, and he has an acknowledged position and rights. In form the bewitching Persian does not greatly differ from the Angora, but the tail is much more effective, for the

longest and the thickest set hairs being at the tip, they form a magnificent plume, which the dignified owner carries proudly erect, waving in the air as he moves. In his splendid silky coat is not a trace of wooliness, and it clothes the graceful creature from the tips of his ears to the well "feathered" toes.

Unless some undreamed-of feline marvel shall yet be unearthed, this animal must forever be regarded as the perfect flower of the domestic cat family. Not only does he easily surpass all his competitors in beauty and grace, but he possesses charms of disposition and manner and dignity of bearing, and, while most affectionate and loving, is still self-respecting and independent.—*Harper's Bazaar.*

KEEPING THE HOUSE IN ORDER.

MRS. FAIRCHILD was sick, and as there was no help in the kitchen, there was nothing for Mr. Fairchild to do when he came home at night but turn in for an evening of housework.

There was always an accumulation of dishes to wash, rooms to sweep, and shelves to arrange, to say nothing of meals that must be either bought or cooked.

He did not mind the work for a few nights, it seemed only a relief from his office work; but what puzzled and annoyed him was that nothing stayed in order. There was just the same dishes to wash and just the same rooms to sweep night after night; there was no change, no variety, in the work. After a week of it he became heartily tired of housework, but he had to keep at it just the same.

In time Mrs. Fairchild's health returned, and household matters ran again in the smooth, comfortable way as of old, with this difference, that Mrs. Fairchild noticed that her husband never asked her when she was going to do this or why she had not done that.

She was surprised to find that he was even wearing some of his clothes unmended.

She chided him gently for not having told her of his wants, and he replied:—

"Why, dear, I never realized how hard your work, even your sewing, was until you were sick and I had it to do. I tried to mend the lining of my coat one day; it took me an hour to do it, and I was actually tired when it was done. I never realized," he added, "what heroines good wives and mothers are to do the drudgery of housekeeping uncomplainingly and unflinchingly for months and years together, with often never a word of appreciation from those for whom they work."

Dear, tired housewife, don't get discouraged because the house will not stay in order. It is a mountainous task to keep a house in order; don't try too hard; be particular indeed about actual cleanliness, but better tolerate a little disorder than worry your life out overdoing what will never stay done.

Said an old housekeeper, who had learned to select what she could let go: "If it were not for the delusion women have that sometime everything would be done, they would not have the heart to keep on. This delusion is a mirage that keeps them always working."

A housekeeper's work can never be finished. She is always working at it. Let her realize that there is no nobler work, no work that has a wider or more far-reaching influence, humble as it may seem.—*Selected.*

POTATOES AND ELECTRICITY.

A FRENCHMAN declares that vegetation can be aided by electricity. Potatoes planted in the path of the electric current grew enormously, and electrified tomatoes became ripe eight days before the others.

Mission Fields.

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

RECOMPENSE.

BUFFETING with the ills of life,
Friend, is thy courage failing?
Hearest thou through its peans proud
The undertone of wailing?

Leaving the valley where roses bloomed
And musical streams were meeting,
Feeling the wind from the mountains blow,
Lift up thy brow in greeting.

Lose not heart, though the tempest rage;
Why shouldst thou shrink in terror?
Lo! how the thunderbolts of Truth
Shiver the rocks of Error!

What if thy delicate garlands die
Treading the flints of duty?
Yonder wait for thy hands' caress
The amaranth's fadeless beauty.

Christ is the King of glory, too,
Although he was Lord of sorrow,
And over the dark hills of to-day
Radiant shines to-morrow.

—Rosetta Lunt Sutton.

A CONVERTED BUDDHIST NUN IN JAPAN.

BY MRS. L. PIERSON.

WE have recently been greatly tried with regard to a converted Buddhist priestess, young, gifted, and beautiful, who has joined our corps of Bible readers. Her name is Ochiye San, which means "wisdom." She attended our meetings in Gifu, was there convicted of sin and converted. Her great desire was to study the Bible and to work for the Lord Jesus; so, after a few preliminaries, she came to us. She had been living with an old aunt, also a Buddhist priestess, who reluctantly gave her permission to enter our class of Bible readers, upon which Ochiye San immediately acted.

She came alone, almost a stranger to us, with her hair shaven, and wearing the costume of the Buddhist nun. I gladly received her, knowing that the Lord, who is rich in treasures and resources, would provide for her, although there was no special appropriation for her. When she had been with us about a week, the old aunt, induced by the Buddhists, came to take her home. We reasoned and expostulated, but seemingly without result. We prayed most fervently that the dear child might be permitted to remain among her Christian sisters until her faith was mature and her work for Jesus accomplished.

The relatives had the legal power to withdraw her from us, as she was in her minority. The aunt went to the police to secure their coöperation, and the niece was summoned to appear before those authorities. They inquired why she had renounced Buddhism. She was very firm and steadfast, and replied: "I was sent by my parents when very young to serve in the temple. Then I did not know about the only true God and my Saviour Jesus Christ. As soon as I learned about this happy life in Jesus, I longed for it; my sins were great, but he has forgiven them, and I believe in him as my Saviour."

The police were angry, but did not undertake to remove her from us violently. After another earnest season of prayer we prevailed with the aunt, who returned home, leaving Ochiye San with us. We were very thankful, recognizing and acknowledging that the victory was of the Lord.

A few days subsequently an older brother came, with a firm purpose to take his sister

home, indignant that she should dare depart from the superstitions of her ancestors. The Bible women and myself spent the whole day reasoning and expostulating with him, praying for full deliverance from the enemy. I gave him the four gospels, which he reluctantly accepted.

The next morning he came again, accompanied by a police officer. My constant petitions were to the Almighty Father for victory full and complete, and he gave it. The police officer favored our cause, although not a Christian. The Holy Spirit thus moved upon his heart, and suddenly the brother's resolution gave way, and his whole aspect changed. He said he would leave his sister with us, return home, and persuade his parents to allow her to remain. He said also he would examine the gospels I had given him, and he departed in peace. God is faithful, and we praise his holy name. The young girl has ten brothers, who are farmers, living about two hundred miles from Yokohama.—*Missionary Link*.

RANGOON LEPEES.

IN an appeal for funds sent out by the mission to lepers in India, 17 Glengyle Terrace, Edinburgh, the following description by Henry C. Moore, late of Rangoon, is given by this terribly afflicted and unfortunate people in that city. It shows that Buddhists will do little or nothing to relieve them:—

"Forty years of beneficent English rule have changed Rangoon from a collection of bamboo and mat huts, built over a malarial swamp, into a large and wealthy city. Pilgrims as of yore flock from all parts of the country, to kneel on the platform of the golden pagoda, and repeat the pala sentences which they committed to memory while children in the Buddhist schools. They gaze in admiration at the wonders of the famous building—the tall gilded and jeweled spire glittering in the fierce sun, with a brilliancy that is perfectly dazzling, the huge images of Gautama Buddha, the hideous dragons, the horrible frescoes and enormous bells.

"Truly the place is magnificent in its barbaric splendor, but there is one sight which fills every visitor, be he pilgrim, tourist, or European exile, with pity. On the steps of the main staircase which leads to the pagoda platform sit, from morning till night, a number of poor Burmese lepers, who hold up their maimed hands and beg with husky voices from the passers-by. The condition of the lepers there and in other parts of Rangoon is something terrible. Most of them have their faces disfigured by the fearful disease, many are blind, and some that I saw were so mutilated about the hands and feet that they were compelled to crawl about on their elbows and knees.

"Unfortunately, the number of lepers in Rangoon increases yearly and will continue to do so, for as the railways open up the country, the lepers will quit their native villages, where they are burdens to their friends, and go down to Rangoon to beg at the golden pagoda. The pilgrims as they hurry by respond generously to their afflicted countrymen's appeals; but nevertheless leprosy is a subject which a Burman will not readily discuss with anyone, for he dislikes the very mention of it, preferring to forget, if possible, that the fearful disease exists. If by chance he should talk about it, he declares that lepers are being punished for their sins in a previous existence, and that if they lead meritorious lives they will be born again and live free from the terrible taint."

It would probably be hard to convince a bantam rooster that his crowing doesn't have a good deal to do with making the sun rise.—*Ram's Horn*.

MISSION NOTES.

THE "Heavenly Foot Society" in China is attempting a crusade against the practice of binding the feet of women.

It has been computed that the average giving of Protestant Christians to missions is about thirty-seven cents apiece annually.

A mission to lepers, India, founded in Edinburg in 1874, has thirty different centers, in connection with twelve missionary societies.

When the missionaries first went to Uganda, sixteen years ago, there was no written language. Now ten thousand of the population are able to read their language.

"This will do more for Christianity than anything that has been done, for our people know nothing of such love as this," say the native Japanese Christians of a hospital that missionaries are erecting for lepers.

The Chinese Christians in America give more than American Christians. With a membership of 161 in the various churches in California, the Chinese raised last year \$629,040 for all benevolences, or \$39.07 for each member.

The most liberal contributor to the Methodist Episcopal mission in Singapore is a Chinese banker, Mr. Tan Jiakkim. He gave fifteen hundred dollars for the mission in that city, and collected from his Chinese friends nearly five thousand dollars more.

It is gratifying to note that practically all the missionary societies in England have this year been able to report an increase of income. The London Missionary Society alone is obliged to speak of a deficit, but the deficit is owing simply to an increase of expenditure.—*Christian at Work*.

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Our Work and Workers.

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

THE WIDOW'S MITE.

BY REV. CHAS. W. PITCHER.

THE treasury of God was open, and,
Behold! with lofty step, on glory bent,
The mighty and the noble of the land
Drew near with offerings magnificent,

And human eyes looked on and loudly praised
The lordly givers for their work of good.
Had they not their reward in the amazed
And rapturous plaudits of the multitude?

They turned away, and with contemptuous eye
Regarded one, of poor and humble mien,
A widow to the treasury drew nigh,
And cast her all, two little mites, therein.

Two mites! and human eyes in smiling scorn
Looked on, and with disdain men coldly said,
"A gift of no account, poor soul forlorn;"
But Jesus saw the sacrifice she made,

And as she turned away she heard his word,
And saw his look of love upon her bent,
And all her soul with rapture deep was stirred,
That he knew all she gave, and was content.

For her a heaven of riches had been given,
And love gave back all of her little hoard;
Not for earth's glory had her spirit striven,
But think ye she had not a rich reward?

—New York Observer.

TRIALS.

THE work of pruning and purifying to fit us for heaven is a great work, and will cost us much suffering and trial, because our will is not subjected to the will of Christ. We must go through the furnace till the fires have consumed the dross, and we are purified, and reflect the divine image. Those who follow their inclinations and are governed by appearances, are not good judges of what God is doing. They are filled with discontent. They see failure where there is indeed triumph, a great loss where there is gain; and, like Jacob, they are ready to exclaim, "All these things are against me," when the very things whereof they complain are all working together for their good.

No cross, no crown! How can one be strong in the Lord without trials? To have strength, we must have exercise. To have strong faith, we must be placed in circumstances where our faith will be tried. The apostle Paul, just before his martyrdom, exhorted Timothy, "Be thou partaker of the afflictions of the gospel according to the power of God." It is through much tribulation that we are to enter the kingdom. Our Saviour was tried in every possible way, and yet he triumphed in God continually. It is our privilege to be strong in the strength of God under all circumstances, and to glory in the cross of Christ.—Mrs. E. G. White.

FIELD NOTES.

SINCE September 1 sixty-one members have been added to the church at Battle Creek, Mich.

Mrs. ELO BOUTWELL, Spartansburg, Crawford County, Pa., desires back numbers of our periodicals for missionary work.

ELDER D. T. BOURDEAU reports the baptism of eight persons who united with the church at Midway, Washington County, Pa.

SISTER LOTTIE KESLAR, of Castroville, Cal., expresses many thanks for the papers which have been so kindly sent her for missionary work.

THE secretary of the Colorado Tract Society desires us to give notice that the depository and office of the society have been removed to 1112 South Eleventh Street, Denver, Colo.

ELDER CLARENCE SANTEE reports the organization of a new church of thirty-three members at North Springfield, Mo. He was joined in labor by Brethren P. E. Ferrin and T. A. Hoover.

At the recent State camp meeting at Herington, Kansas, there were over 1,000 persons encamped, 300 of whom were Germans. The number baptized was 105. Five new churches were added to the Conference.

THE young people connected with our churches in the North Fitzroy and Prahran suburbs of Melbourne, Australia, are organized into four missionary societies, which include the entire city and vicinity in fields of labor.

THE late Missouri camp meeting, held at Sedalia, was composed of over 100 tents and about 600 campers. Sixty-two were baptized. Seven new churches, with an aggregate membership of 163, were admitted to the Conference.

THE latest word from Elder O. A. Olsen was sent from London, September 18. He then expected to sail for Cape Town, South Africa, on the 22d, where he would remain till October 4, and then sail for Australia and New Zealand.

ELDER L. JOHNSON, writing to the *Review* from Hadsell, Nordland, Norway, September 7, says: "The canvassers have good success all over the field in taking orders for books, and the Lord gives us new tokens of his mercy and love every day."

BROTHER G. F. WATSON reports to the *Workers' Bulletin* that nine new members were added to the church at West Union, Iowa, as a result of a series of meetings. Others are keeping the Sabbath of the Lord who have not yet united with the church.

THE Foreign Mission Board has decided to have Elder J. O. Corliss and W. A. Colcord go to Australia and New Zealand. They will sail from San Francisco early in November, and be accompanied by their families. Elder Corliss accompanied the pioneer band that opened up the work in that field in 1885, and returned to America in the spring of 1887.

ELDER S. N. HASKELL arrived at his home in Napa, Cal., on the 5th inst., after an absence of about four months, during which time he made a tour of the various European centers of our work. He preached two sermons at College View, Neb., on Sabbath, the 30th ult. The morning discourse was published in full in the *Enterprise*, of that city.

OUR work in Florida has been organized into a State Conference. It comprises six churches, 139 members, three ordained and two licensed ministers, four licensed missionaries, and two new tents for field work. Officers were elected as follows: President, J. W. Collie; Vice President, L. H. Crisler; Secretary and Treasurer, Charles Garvin. Headquarters of the Conference for the present is established at Orlando. A tract society was also organized, with Alex. Mitchell as secretary and treasurer, and C. P. Whitford as corresponding secretary.

In the San Francisco *Chronicle* of the 15th inst. there appeared an article on "The Female Divines of this Coast," from which we cull the following paragraph:—

The oldest and most experienced feminine preacher on this coast is Mrs. Ellen G. White, of the Seventh-day Adventist denomination. Her home is in Healdsburg, but she has been absent for more than a year engaged in mission work in Australia and New Zealand. She is regarded by her sect as an inspired seeress and prophetess. She has frequent visions, and receives, as she claims, revelations and instructions, which she commits to writing. As a preacher

Mrs. White exhibits remarkable power. Her language, though always simple, is forcible, and her illustrations are apt. Her strength of voice and clearness of articulation are such that she can be distinctly heard by the largest audiences, and in the open air she has frequently addressed congregations numbering many thousands.

NOTICE TO TRACT SOCIETIES!

ANY person wanting a lot of missionary names to which they will send the *Sentinel*, also SIGNS to same parties, please write me, stating number of names wanted and how soon they will be used.

W. HARPER.

Pacific Press, Oakland, Cal.

THE BIRDS OF NORTH AMERICA.

In connection with the foregoing report of our Ornithological Chapter, says Dr. Harlan H. Ballard, president of the Agassiz Association, in *Popular Science News*, it is only right to call the attention of all lovers of birds to the magnificent work now being issued by the Natural Science Association of America, and entitled "The Birds of North America." Edition limited to 1,000.

It is emphatically an original work, *original in design and execution*, and whether in letterpress, illustrations, or price, it is unapproached by anything of the kind in existence.

It is recommended by the highest scientific, ecclesiastic, and educational authority as being the most attractive, meritorious, pure, and ennobling exposition of our ornithology yet given to the public.

Dr. Elliott Coues, author of "Birds of the Northwest," says, "It is a really notable work." Prof. C. J. Maynard, author of the "Birds of Eastern North America," says, "It contains the best pictures of the species which I have ever seen." Thomas G. Gentry, author of "Life Histories of Birds," and "Nests and Eggs of Birds of the United States," says: "It is the cheapest and best publication on ornithology in this country. The drawings are of a very high order, and rival in beauty of design and finish the more costly works published abroad or in this country. It should be found in our homes and in libraries generally." And, according to Dr. Theodore Gill, a member of the National Academy of Sciences, "It is not only a meritorious volume, but is altogether so handsome as to make it a very appropriate presentation book or ornament for the family table."

It is an imperial quarto volume of engraved figures of all our species, artistically reproduced, true in all hues of color to their natural plumage and botanical surroundings. It also includes a copious text description of their habits and characteristics, and embracing in general the observations made by the most eminent writers on ornithology, and a systematic table, arranged according to the classification adopted by the American Ornithologists' Union, includes all the additions and corrections of our North American species which have been made to date, with an index to page, plate, and figure of each species according to the A. O. U. number. It is illustrated with one hundred and nineteen full-page colored plates, each representing from one to thirty or more species. It is the finest book on American birds issued since Audubon, and is pronounced by some authorities superior to that now rare and costly work. It is issued in half and full bindings, Russia, seal, or morocco, at the net price of \$40 and \$45 respectively; but in response to a special letter, the association authorized me to say that a substantial discount will be made to such of our A. A. members and others as are working naturalists. We commend this work especially to members of the Wilson Ornithological Chapter.

It is also a very useful and appropriate addition to the home and reference library, and for presentation purposes generally. Address, regarding it, the **Natural Science Association, 114 Fifth Avenue, New York, N. Y.** Samples of plates and text can be had by sending twenty-five cents in postage stamps.

SHOULD SABBATH OBSERVANCE BE ENFORCED BY CIVIL LAW? An able negative argument delivered at the annual contest of the Philomath and Adelphe Literary Societies of Westminster College, New Wilmington, Pa., June 1891. 24 pp.: 3 cents.

International S. S. Lessons.

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

LESSON VI.—SUNDAY, NOVEMBER 5, 1893.

THE RESURRECTION.

[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, 1 Cor. 15: 12-26.

12. Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead?
13. But if there is no resurrection of the dead, neither hath Christ been raised;
14. And if Christ hath not been raised, then is our preaching vain, your faith also is vain.
15. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ; whom he raised not up, if so be that the dead are not raised.
16. For if the dead are not raised, neither hath Christ been raised;
17. And if Christ hath not been raised, your faith is vain; ye are yet in your sins.
18. Then they also which are fallen asleep in Christ have perished.
19. If in this life only we have hoped in Christ, we are of all men most pitiable.
20. But now hath Christ been raised from the dead, the first fruits of them that are asleep.
21. For since by man came death, by man came also the resurrection of the dead.
22. For as in Adam all die, so also in Christ shall all be made alive.
23. But each in his own order: Christ the first fruits; then they that are Christ's, at his coming.
24. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power.
25. For he must reign, till he hath put all his enemies under his feet.
26. The last enemy that shall be abolished is death.

Golden Text: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

SUGGESTIVE QUESTIONS.

1. What was preached concerning Christ? Verse 12.
2. With what claim did some object to this doctrine?
3. How intimate is the relation existing between Christ's resurrection and that of the dead? Verse 13, first part.
4. How would this affect faith in him? Verse 14.
5. What character would it give to all who preached the resurrection? Verse 15.
6. What would the eternal sleep of the dead prove regarding Christ's resurrection? Verse 16.
7. If Christ is still dead, what hope is there for the sinner? Verse 17.
8. How would sleeping saints be affected? Verse 18.
9. If the righteous go to heaven at death, why are they dependent upon the resurrection in order not to perish? Note 1.
10. What would be our condition if only in this life we had hope in Christ? Verse 19.
11. What has Christ become by his resurrection? Verse 20.
12. What two things came by man? Verse 21.
13. By what two men come life and death? Verse 22.
14. What order is observed in the resurrection? Verse 23.
15. What comes at the end? Verse 24.
16. Give the paraphrase of verses 24, 25. Note 2.
17. Who will deliver up the kingdom to God?
18. What kingdom will he deliver up?
19. Who puts down all rule and authority?
20. Where does Christ reign till the Father puts all enemies under Christ's feet?
21. What is the last enemy to be destroyed? Verse 26.

NOTES.

1. **Are Perished.**—Paul's argument proves conclusively that there is no future life only through the

resurrection from the dead. Man possesses no natural or inherent immortality. The dead know not anything. Eccl. 9: 5, 6. In the very day that their breath goes forth, their thoughts perish (Ps. 146: 3, 4), hence the "dead praise not the Lord, neither any that go down into silence." Death would be one long eternal sleep of oblivion to the dead were it not for the bright hope of the resurrection at the last day. At the resurrection morn immortality is bestowed. 1 Cor. 15: 51-55. If, assume teach, the righteous go to heaven at death, what care they about the resurrection of the dead. They are saved if there be no resurrection. But no, all who ever died must through the resurrection awake to life.

2. Verses 24 and 25 might be paraphrased as follows: "Then cometh the end, when he [the Son] shall have delivered up the kingdom [as priest] to God, even the Father; when he [the Father] shall have put down all rule and all authority and power. For he [Christ] must reign [as king and priest on the Father's throne, Ps. 110: 1], till he [the Father] hath put all enemies under his [Christ's] feet."

When Christ ascended, he sat down on the right hand of God's throne. Heb. 8: 1. While occupying that position he officiates as kingly priest, after the order of Melchizedek. As priest and king he is building for himself a house, a kingdom, a spiritual temple. By the exercise of grace and the offering of his blood he is calling from the kingdom of darkness all who will enlist under his banner. This work might be called the work of the kingdom of grace. After all who will have responded to the call of the Prince of Peace, the work of grace will cease. Christ will end his work as priest. Sin and sinners will be destroyed, this earth renewed to Eden beauty, and here will then be established Christ's kingdom, with Christ as King, this earth as the territory of his kingdom, and the saved of all nations the people over whom the scepter of love shall rule. See Dan. 7: 27; Matt. 25: 31, 34.

This same truth is taught in Zech. 6: 12, 13: "Behold the man [Christ] whose name is The Branch; and he [Christ] shall grow up out of his [Christ's] place, and he [Christ] shall build the temple of the Lord [the Father]; even he [Christ] shall build the temple of the Lord [the Father]; and he [Christ] shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he [Christ] shall be a priest upon his [the Father's] throne; and the counsel of peace shall be between them both [the Father and Christ]."

LESSON VII.—SUNDAY, NOVEMBER 12, 1893.

THE GRACE OF LIBERALITY.

Lesson Scripture, 2 Cor. 8: 1-12.

1. Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia;
2. How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
3. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord,
4. Beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints;
5. And this, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God.
6. Inasmuch that we exhorted Titus, that as he had made a beginning before, so he would also complete in you this grace also.
7. But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.
8. I speak not by way of commandment, but as proving through the earnestness of others the sincerity also of your love.
9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.
10. And herein I give my judgment; for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but also to will.
11. But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability.
12. For if the readiness is there, it is acceptable according as a man hath, not according as he hath not.

Golden Text: "He became poor, that ye through his poverty might be rich." Verse 9.

SUGGESTIVE QUESTIONS.

1. What does the apostle make known to the Corinthian church? Verse 1.
2. How did their liberality compare with their poverty? Verse 2.
3. To what extent did they give? Verse 3.
4. Of what did they entreat the apostles? Verse 4.
5. What led these believers to give so liberally? Verse 5.
6. What was the apostles' desire regarding Titus? Verse 6.
7. In what did the Corinthian church abound? Verse 7.
8. What complementary grace were they enjoined to practice? Verse 7.
9. Did Paul thus advise by way of commandment or by exhortation? Verse 8.
10. What occasion prompted him to thus write to the Corinthians? Verse 8, second clause.
11. In so doing, what did he prove?—*Id.*, last clause.
12. What great example did he set before them? Verse 9.
13. Why did Christ do all this?
14. How long before had the Corinthian brethren made a beginning in giving? Verse 10.
15. To what does Paul exhort them in verse 11?
16. What should accompany their readiness to will?
17. In giving, what is first required? Verse 12.
18. How does God then accept the gift?

LESSON V.—SABBATH, NOVEMBER 4, 1893.

ABIDING IN CHRIST.

Lesson Scripture, 1 John 2: 26-29; 3: 1-3.

26. These things have I written unto you concerning them that would lead you astray.
27. And as for you, the anointing which ye received of Him abideth in you, and ye need not that anyone teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him.
28. And now, my little children, abide in Him; that, if He shall be manifested, we may have boldness, and not be ashamed before Him at His coming.
29. If ye know that He is righteous, ye know that everyone also that doeth righteousness is begotten of Him.
1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and such we are. For this cause the world knoweth us not, because it knew him not.
2. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.
3. And everyone that hath this hope set on him purifieth himself, even as he is pure.

1. Concerning whom has this instruction been given? Verse 26.
2. What abides in the believers? Verse 27.
3. Of what have they no need?
4. What teaches them?
5. What will they do as a consequence of this teaching?
6. To what are the "little children" exhorted? Verse 28.
7. What will be the result of thus abiding in him?
8. What is the character of Christ? Verse 29.
9. What is true of everyone who does righteousness?
10. To what is especial attention now directed? Verse 1.
11. How is this love manifested?
12. What follows from this relationship?
13. When is this relationship entered upon? Verse 2.
14. What is not yet made manifest?
15. What change will take place "when he shall be manifested"?
16. What effect does this hope have upon its possessor? Verse 3.
17. What is the true standard of purity of character?

NOTES.

1. **VERSES 26-29.**—Paul warned the church of future trouble (Acts 20: 29), and this apostasy began in his

day (2 Thess. 2:7). Jude writes very strongly concerning these deceivers (Jude 4:10-13), who abounded before John's death (2 John 7). The Holy Spirit, which was promised by Christ (John 16:7), and had been poured upon them (Acts 2:33), would teach them the truth (John 16:13), and would protect them from deceivers (Acts 10:19, 20). Jesus says, "Abide in me." These words convey the idea of rest, stability, confidence. See the lesson in John 15:4-7. Such a life brings conformity to the divine character (2 Cor. 3:18) and confidence at his coming (Isa. 25:9). "God is righteous. . . . And if so then the source of righteousness. When, therefore, a man doeth righteousness, we know . . . that the source of his righteousness is God: that in consequence he has acquired by new birth from God that righteousness which he had not by nature. We argue from his *doing righteousness* to his *having been begotten of God*. . . . The whole mass of Socinian Pelagian commentators have reversed the members of the argument, and made it conclude that *doing righteousness* is the condition, on our part, of *becoming* a child of God. Roman Catholic expositors . . . go equally wrong, in understanding *hath been begotten*, not as the statement of a past abiding fact, but as the ground of a confidence as to the future."—*Alford, Lee & Shepherd, edition 1883.*

2. VERSES 1-3.—"It would require the language of the Infinite to express the love that has made it possible for us to be called the sons of God. Faith makes us children of God (Gal. 3:26), and this is a present experience. The Holy Spirit belongs to the sons of God (Gal. 4:6), who are also heirs (Rom. 8:17) of the inheritance. In fact "all things" belong to them (1 Cor. 3:21). The world knew not Christ (John 1:10) nor the Father (John 17:25), and for this reason (John 16:3) will persecute true Christians (John 15:18-20). This present life is the time for the perfect character. "If you give yourself to him and accept him as your Saviour, then, sinful as your life may have been, for his sake you are accounted righteous. Christ's character stands in the place of your character, and you are accepted before God, just as if you had not sinned." The character is fixed at the coming of Christ (Rev. 22:11), who "shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3:21, R. V.), and thus shall we "appear with him in glory" (Col. 3:4). So shall we be satisfied. Ps. 17:15. Holiness is required of those who shall see God (Heb. 12:14), and this privilege is promised to the pure in heart (Matt. 5:8); but "who can say, I have made my heart clean, I am pure from my sin?" Prov. 20:9. It is by faith (Acts 15:19) which works (Gal. 5:6) in obedience (1 Peter 1:22) that we are purified. "He who hath this hope in him learns from the Scriptures that he must be a worker together with God."

3. WORD THOUGHTS.—**Anointing** . . . **abideth** (v. 27). See John 14:16, 17; 16:13, 14.—**What manner** (v. 1), how great and wonderful. See Matt. 8:27.—**Hope set on him** (Christ), in verse 3, instead of "in him" in common version.—**Purifieth**, by faith (Acts 15:9).

LESSON VI.—SABBATH, NOVEMBER 11, 1893.

SIN AND RIGHTEOUSNESS.

Lesson Scripture, 1 John 3:4-15.

4. Everyone that doeth sin doeth also lawlessness; and sin is lawlessness.
5. And ye know that He was manifested to take away sins; and in Him is no sin.
6. Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither knoweth Him.
7. My little children, let no man lead you astray; he that doeth righteousness is righteous, even as He is righteous;
8. He that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil.
9. Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God.
10. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother.
11. For this is the message which ye heard from the beginning, that we should love one another;
12. Not as Cain was of the evil one, and slew his brother.

And wherefore slew he him? Because his works were evil, and his brother's righteous.

13. Marvel not, brethren, if the world hateth you.
14. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death.
15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

1. What is the sinner's attitude toward the law?
2. What is the definition of sin?
3. For what purpose was Christ manifested?
4. From what is he free?
5. What insures freedom from sin?
6. What is the sinner's relation to Christ?
7. What is the character of the one who "doeth righteousness"?
8. What is the character of the one who "doeth sin"?
9. How long has the devil continued in sin?
10. For what purpose was Christ manifested?
11. What is the course of life of the one begotten of God?
12. What reason is given for this statement?
13. How are the "children of God" distinguished from the children of the devil?
14. What message has been heard from the beginning?
15. Whose case is cited as an illustration?
16. Why did he kill his brother?
17. What should cause no astonishment to the brethren?
18. What is an evidence of the change from death to life?
19. Who abides in death?
20. How broad is the meaning of the sixth commandment?
21. What character does not possess eternal life?

NOTES.

1. VERSES 4-6.—Unrighteousness, lawlessness, iniquity, and sin are the same (1 John 5:17), and are the result of being out of harmony with God's law, which is righteousness (Ps. 119:172). "The character of God is righteousness and truth; such is the nature of his law." The law detects sin (Rom. 3:20), and drives to Christ for justification (Gal. 3:24). "A view of our sinfulness drives us to Him who can pardon." Christ came to take away sin and abolish death (2 Tim. 1:10), but not the law. "Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin." "A wrong conception of the character, the perpetuity, and obligation of the divine law, has led to errors in the relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church." "It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among his professed people;" Christ bore the sins of the world (John 1:29, margin) in the sinner's place (Gal. 3:13); and, although free from sin (1 Peter 2:22), and "hating sin with a perfect hatred, he yet gathered to his soul the sins of the whole world." "Under the mighty impulse of his love, he took our place in the universe, and invited the Ruler of all things to treat him as a representative of the human family." "Though the guilt of sin was not his, his Spirit was torn and bruised by the transgressions of men." It was at such cost as this that "he was manifested to take away our sins." That vital union with Christ which imparts his nature (2 Peter 1:4) enables us to realize the fulfillment of "God's mighty emancipation proclamation" (Rom. 6:14).

2. VERSES 7-9.—Righteousness must be within before it can be manifested in outward works. "Genuine Christlikeness cannot be manifested in the character until Christ is received by faith and formed within the hope of glory." "The tree that bears good fruit is a good tree and has a living root; not that the fruit makes the tree and its fruit to be good, but it shows that they are so."—*Fausset*. God condemned sin in the flesh once (Rom. 8:3), and "the union of divinity with humanity in Christ was to reveal to us God's purpose to bring men into the closest connection with himself." "He who lays hold upon the righteousness of Christ may become a perfect man in Christ Jesus." "The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual

words and acts." Christ prayed in behalf of all his disciples that the Father might "keep them from the evil one" (R. V.), and that prayer avails now.

3. VERSES 12-15.—The cause assigned for the murder of Abel is really at the root of all injuries inflicted upon the righteous by evil men, and was illustrated in the death of Christ. "It was not so much because he appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed power which could more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God." "So in all ages the wicked have hated those who were better than themselves." "It is the spirit that through all the ages has set up the stake and kindled the burning pile for the disciples of Christ." The world hated Christ (John 15:24), and so would naturally hate his followers. "Love is of God. The unconsecrated heart cannot originate or produce it; it is found only in the heart where Jesus reigns."

Christ explained the spiritual nature of the sixth commandment (Matt. 5:22), showing that it is "exceeding broad." If it were the duty of the civil power to enforce the law of God, there would not be a sufficient number of innocent persons to inflict the penalty on those who are really guilty of murder. The spirit that leads to murder is not in harmony with the Spirit of Christ (Luke 9:56), and so shuts its possessor out of heaven (Rom. 8:9).

WORD THOUGHTS.—**Sin** (v. 4), error, a missing of the mark. The mark is the righteousness of God, the coming short of his glory (Rom. 3:23).—**Lawlessness** (*anomia*), against law, violation of law, iniquity, sin. All sin is included in this definition. Says Alford: "Every sin whatever, then, is a transgression of God's law; as indeed its very name implies; *to sin* being to *miss a mark*, and the mark being that will of God which is the *law* and *aim* to him who 'doeth the will of God.'" Chap. 2:17.—**Sinneth not** (v. 6), it means just what it says. When Christ is in, sin is out.—**Doeth righteousness** (v. 7), **doeth sin** (v. 8). Two contrasts. The one of God, the root and source; the other of the devil, the root and source. Each indicate a state expressed by the word "abideth."—**Begotten** (v. 9) (better than "born"), denoting agency. We are said to be begotten of God through the word, but born of the Spirit. The life of God through the word is implanted in the soul, and sin cannot reign there.—**Seed**, the life of God given through the word.

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News and Notes.

FOR THE WEEK ENDING OCTOBER 16.

RELIGIOUS.

—The First Unitarian Church of Alameda, Cal., laid the corner stone of a new church building last week, assisted by the Grand Lodge of Masons.

—Montreal advices state that a petition has been sent to Rome from that city asking that a papal delegate be appointed for Canada who shall have the same powers as Satolli exercises in the United States.

—The case of Prof. H. P. Smith, of Lane Seminary, who was suspended from the Presbyterian ministry by the Cincinnati Presbytery on charges of heresy regarding the authenticity of the Bible, is being considered by the Ohio Synod.

—Henry B. Foulke, known as the president of the Mahatmas, claims to be the Messiah, and says that he has been reincarnated seven times. Concerning the Messiahship the true Messiah said: "Take heed that no man deceive you; for many shall come in my name, saying I am Christ, and shall deceive many."

—The pope is displeased at the frequent discussions by the press relative to the probability that it will soon be necessary to choose his successor and as to the person who will probably be chosen. Hence he has manifested his intention soon to hold a new consistory to pronounce an allocution on the present conditions of the Holy See, and to note the displeasure alluded to. If that does not stop the annoying discussions of the press, then what?

—At a recent session of the Evangelical Alliance in Chicago, the question of "Christian Union and Coöperation" was discussed at length. Dr. Hyde urged an international arrangement between the churches for spreading the work of the gospel, and proposed the division of the territory in the United States into State organizations. Rev. Dr. Clark, secretary of the Home Missionary Society of the Congregational Church, said that his denomination was "inclined to be tolerant of every form of evangelical Christianity, and eager to coöperate in church extension and missionary work." Rev. Dr. King and Bishop Fowler represented the Methodist organization, which they said was "ready and willing to meet other denominations more than half way in the interest of perfect union and coöperation."

SECULAR.

—The Manchester Cotton Mills, at Fort Worth, Texas, were burned on the 12th inst. Loss, \$100,000.

—In the past ten years the U. S. Government has expended over \$61,000,000 in the improvement of the navy.

—Four blocks of business buildings, mostly wooden, in Sioux City, Iowa, were destroyed by fire on the 12th inst.

—The great Belgian miners' strike has ended, and all the men have returned to work at a slightly increased rate of wages.

—Thirty-two new cases of yellow fever were reported at Brunswick, Ga., on the 14th inst., and thirty-four on the 15th.

—Up to the 12th inst. 50,000 of the coal miners engaged in the great strike in England have returned to work at the old wages.

—From the *Pall Mall Gazette* comes the information that the old Clan-na-Gael is being reorganized in Ireland and Great Britain.

—While the Russian squadron is being fêted at Toulon, France, a portion of the British navy is visiting the Italian port of Taranto.

—An epidemic of diarrhea (suspected of being cholera) is reported at Greenwich, England, and 150 inmates of a workhouse are afflicted.

—Louisville, Colo., a coal mining town of 700 inhabitants, is said to be sinking into the earth. The undermined foundation of the place is giving way.

—It is announced that although the World's Fair will officially end on the last day of this month, it will be continued as long as the weather will permit.

—Fire in one of the Chicago City Railway stables on the 12th inst. destroyed the entire building and burned to death 481 horses. The loss is estimated at \$120,000.

—The farmhouse of George Komatski, near Minto, N. Dakota, was destroyed by fire on the 12th inst., and his four sons, aged from 8 to 15 years, were burned to death.

—It has been decided that the last day of the World's Fair will be dedicated to Columbus, and arrangements for its celebration are being made on an extensive scale.

—The Russian Colonel Vannovisky, with a force of Cossacks attempting to cross the Pamir Country, has been driven back by the Afghans, but avows his intention to make another attempt.

—It is now expected that the astronomical exhibit of the World's Fair, as also the great Ferris Wheel and other leading attractions, will be transferred to the San Francisco Midwinter Fair.

—There was a great demonstration of laboring men in Hyde Park, London, on the 15th inst., at which resolutions were passed condemning coal mine owners for their treatment of miners.

—The Atlantic Coast experienced another West Indian gale last week. While it was especially damaging along the Florida Coast and at Charleston, S. C., its effect was felt as far north as the New England States.

—The U. S. steamer *Mohican* arrived at Port Townsend, Wash., on the 13th inst., from Bering Sea, with five officers and seventeen men sick with the grip. She will come on to Mare Island Navy Yard this week.

—The president of the republic of Guatemala has declared himself dictator and assumed absolute control of the government. He dismissed the extra session of Congress on the 12th inst., and ordered a new election.

—The National Irrigation Congress, now in session at Los Angeles, this State, is attracting extensive attention, and great results in the way of blooming deserts are predicted. Even foreign engineers are present taking notes.

—The Ultramontane party in Bavaria, in order to arrest the revolt of the peasantry led by Dr. Sigl, and in order to stay the progress which Socialism is making, has decided to push legislation in the interest of the rural classes.

—A Rome dispatch of the 12th inst. states that a large dynamite bomb was exploded in the vicinity of the Florentine Gate, shattering all the windows in the neighborhood and injuring several people. It caused a great panic.

—A disastrous fire occurred at Allentown, Pa., on the night of the 13th inst., causing an aggregate loss of \$300,000. It was caused by telephone wires coming in contact with electric wires, setting fire to the switchboard in the telephone office.

—Citizens of Cushing and Ingalls, Kan., have appealed to the U. S. Marshal at Guthrie for protection against the Dalton gang of robbers, who have threatened revenge on those towns because the citizens assisted officers against them some time ago.

—The Lower House of Congress has passed a bill repealing the Federal Elections Law, which was originally designed to protect the colored men of the South in the exercise of their rights at the polls at elections for Federal officers. The passage of the measure by the Senate is deemed doubtful.

—In our issue of the 2d inst. we published a current press item to the effect that John G. Wooley, one of Evangelist Moody's coadjutors, had become a defaulter in connection with funds of the Rest Island Retreat. We are pleased to note that he has been exonerated by a special investigation.

—The Union Pacific Railroad has gone into the hands of a receiver. On account, it is alleged, of a depression of business in the States and Territories through which it runs, the receipts have materially fallen off the past year. The earnings are not sufficient to pay the interest on the company's bonds.

—A police officer of New Orleans has been twice assaulted by Italians recently. His second assault is supposed to have been by friends of his first assailant, whose trial is soon to take place, the design being to get rid of the officer's testimony at the trial. Both assaults are thought to be the work of the Mafia Society.

—A dispatch from Ashland, Wis., reports that in the vicinity of Hurley, on the Golgebic Range, there is great suffering among the unemployed miners, and bread riots have already occurred. In Elmwood and across the line in Michigan at least 1,000 men, half of whom have families, are out of bread, with no prospect of employment.

—The Pacific Coast Steamship Company's steamer *Neuborn* ran ashore in a dense fog a few miles from San Pedro, Cal., early on the morning of the 14th inst., and is a total loss. The cargo, excepting the bullion on board, was lost. The passengers and crew were all saved, as also \$75,000 worth of silver bullion. Loss, about \$175,000. The vessel was bound for San Francisco from Mexican ports.

—A railroad collision at the Michigan Central Depot, Jackson, Mich., on the 13th inst., caused the death of twelve persons, and the serious injury of twenty-two others. It was an excursion train from Watertown, N. Y., bound for Chicago, in two sections. One section was standing at the station, when the second dashed into its rear. The engineer saw the danger, but his air brake failed to work. The two rear cars of the standing train were telescoped by the engine and tender.

—The signification of the term "Mecca" has been reversed by the death roll of pilgrims to the Mohammedan Zion the present season. It used to signify, in common parlance, a place of supreme enjoyment, but hereafter it will rather imply the extreme of suffering and death.

—The Hungarian Diet is having a rather stormy session. Attempts have been made to pass resolutions censuring the government, and when the premier was making a speech, one day last week, in opposition to the resolutions, the opponents of the government left the house. The government party, of course, applauded the premier.

—There are now thirty-nine Chinamen in the Alameda County, Cal., jail, awaiting deportation to their native land, under the Geary Exclusion Act, for failing to register. Most of these have been convicted in Judge Ross' Court, Los Angeles. All the cases have been appealed to the U. S. Supreme Court, and the defendants will have to lie in jail until that tribunal renders a decision. Their expense to the government for board is forty cents per day each.

—Late advices from Rio Janeiro state that one adjacent fort had surrendered to the revolutionary navy, and that two regiments of soldiers had also revolted. The matter of foreign interference to prevent further bombardment of the city had called out a protest on the part of South American States against European powers taking any hand in the matter. They claim that American governments only have a right to interfere, and are amply able to do so. They were anxiously waiting for our government to assert its old-time contention for the "Monroe doctrine."

—The United States Senate last week held a continuous session of thirty-seven hours. It was a test of endurance on the part of the silver and anti-silver factions. The anti-silver men, or those favoring the repeal of the act requiring the government to purchase a certain amount of silver each month, wanted to bring the matter to a vote, but the other faction talked, offered amendments, and otherwise filibustered until their opponents wearied of the contest and moved to adjourn. The motion was quite acceptable to the silver party, although determined not to make it themselves.

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Signs of the Times

OAKLAND, CAL., MONDAY, OCTOBER 16, 1893.

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It will be noticed that there are two Sunday school and two Sabbath school lessons in this week's issue. We print the double lessons as there will be no paper next week.

THERE may possibly be held in Oakland some time in the latter part of this month an institute on religious liberty for the benefit of California workers. This is not positive, but hopefully probable. It is not yet decided.

THE Rev. Dharmapala, Buddhist priest from Hidustan, spoke in this city the evening of October 2, on the subject of "Man and His Mission." The address showed neither great intellectual ability nor profound learning; yet his audience were very enthusiastic at times in their applause. Of his teaching we shall have more to say hereafter.

WE publish in our next issue important and instructive articles on "The Christian Ideal of Civil Government," by A. F. Ballenger, secretary of the Religious Liberty Association. Following that it will be shown, by articles from Prof. P. T. Magan, just how this ideal has been degraded, and the principles of liberty abjured by those who should have contended most stoutly for them. These articles, and those published in the past on the Mystery of Iniquity, including the one in this present number, are of vital importance.

THE ritualistic wing of the Protestant Episcopal Church is not merely drifting Romeward, she has all sail hoisted, and is making her way back to port as rapidly as possible. A Catholic authority says that she has more churches in England dedicated to the Virgin Mary than to Christ, and in New York City one recently fitted up is the "Church of St. Mary the Virgin," in Forty-fifth Street. It has recently imported fourteen works of art, illustrating the "Stations of the Cross," or fourteen striking incidents in the last hours of Christ's earth life. The figures are about three-fourths life size and in full relief, made of a stone composition in cream tinting and gold. "Father" Brown, the rector, said:—

Our church is merely going back to the forms of devotion used in the early days of its inception in England. We are experiencing a reaction from

what we call the "dead days"—the days of the George's in England, when the heretics spoke with a loud voice in France, England, and here. It was then the Episcopal Church was shorn of much of the ritualistic devotion in its former exercises.

And with this "going back," manifest in other so-called Protestant churches also, there is coming in spiritual death, dead forms, and persecution for conscience' sake. Christ's church never goes back, but forward.

THE *Christian Advocate* of October 5 in a double-leaded editorial, entitled the "Need of the Times," says, among other things:—

A wave of demoralization sweeps over the nation. Sunday traveling was never so common. Devotion to amusements was never so intense. Absorption of the people in general questions, never more complete. Political activity, never greater in a nonpresidential election. Gambling pervades the land. Pool selling is common throughout the country. Horse racing gains in popularity and strength; its promoters are more arrogant, and traps for the young in every direction are set with unusual skill and openness. In various States, Legislatures are corrupt, pandering to the liquor and other base interests. The fibers that bind the church together are relaxed, and its energies, such as are available, absorbed in "enterprises" and "causes," while growth in grace and the conversion of souls receive only the remnants of attention. The general report is that prayer meetings are dull and slimly attended, and signs of spirituality few and occasional.

And all this is in harmony with the prophetic word. But, sad to say, the church is turning not to God for power to win souls from these snares and the inevitable ruin which follows, but is seeking to the world. The above is what the editor says. In the same paper H. K. Carroll, LL.D., says of the Christianity of the day:—

I believe that the world has never seen a better type of Christianity. It is intensely practical, and yet spiritual; cultivated, but consecrated; wealthy, but aggressive; broader in its aims, but increasingly zealous in its proclamation of the truth. I do not think it is losing its hold upon the people; I think it is getting its grip upon the whole world.

By the standard of Christ and his gospel let the reader judge. Dr. Carroll is the great religious statistician. But mere numbers are not spiritual power.

THE "SIGNS OF THE TIMES."

THE LAST OF VOLUME NINETEEN.

THIS issue of the SIGNS closes the nineteenth volume; and it is safe to say that never before in the history of its existence has it presented to the world more weighty and important truth than during the last year. This is not true because the paper has been better edited, or because of any human means. The present incumbent of the editorial chair, in the vivid memory and knowledge of past editors, realizes keenly his lack. He has naught in which to boast save in the grace of Christ. THE SIGNS OF THE TIMES asked for free contributions to its columns last year for the sake of the missionary cause, and some of the best writers among us freely responded. To them, under the great Master, we return our sincere thanks. The paper has been better because, in the providence of God, it was time that it should be a better paper. And this has been true of each volume in the past, and will be true, we expect, till the mission of the SIGNS OF THE TIMES is finished, and its last message is given.

The first number of the new volume will bear date November 6; and we believe that in the coming year it will present to the world more truth, more important messages, than it ever has in the past; for God's truth, God's work, is forward. It does not go backward. Christ, the Crucified and Risen One, leads ever on before, and his call is ever, "Come; follow me." By his grace the SIGNS OF THE TIMES will follow, preaching to its great congregation "Christ, the power of God and the wisdom of God," the one only Saviour, the manifestation of God's love. The SIGNS will endeavor to faithfully point out the dangers of the perilous times through which we are passing, to warn against the snares and pitfalls of the enemy, and to point to the Living Word of God as the comfort and stay in these days of trial. Our nation is launched upon a new phase of its existence. It has admitted the principle of re-

ligious legislation, and its course toward the logical sequence of that principle,—rabid religious persecution,—will be rapid. Of these rapid steps our readers will be apprised according to the best of our ability.

Will not our friends help us more abundantly in the year to come? Will they not interest their neighbors in the SIGNS OF THE TIMES. There are many features of interest apart from its "doctrinal news." As a newspaper it contains each week more of the important news of the world, both secular and religious, than the great majority of secular weeklies, and more than do many of the dailies of the provincial towns; that is, one issue of the SIGNS contains more news than seven issues of many dailies, and the news is not served up in a sensational or objectionable form. In the matter of practical, everyday, home-life religion it is what will commend itself to all who love moral cleanliness. Besides these features there are the explanations and expositions of the gospel of the Lord Jesus Christ for our day. Will not our friends, who have so nobly coöperated with us, put forth extra efforts? Are not the 800 pages of the SIGNS worth \$1.50? That is all that it costs for a year. Ask your neighbor to subscribe. THE SIGNS OF THE TIMES and "Prophetic Lights," a neat, paper-bound book, by Elder E. J. Waggoner, beautifully illustrated, for only \$2.00. Well, we believe that our readers will respond. May God bless them, may he make the SIGNS a greater blessing than it has ever been.

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